

119

MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

The Sabbath in Luke-Acts: The Practice of the Earliest Christians

What did the earliest Christians believe about the Sabbath? In the Hebrew Scriptures, or “Old Testament,” God commanded his people to keep the Sabbath. Did the early Christians believe that this commandment still applied to them? Or did they believe that Christ ended the instruction to keep the Sabbath?

Christians today are divided on this issue. On one hand, you have those who claim that Christ’s coming nullified the command to keep the Sabbath and that the early Christians abandoned it. On the other hand, you have those who believe that Christ and his earliest followers continued to view the Sabbath as important and relevant to their lives. Who is right?

One way to approach this question is to observe how Christ and his earliest followers lived with respect to the Sabbath. Did they act as though the Sabbath was important, or did they disregard it?

Luke, the author of the Gospel of Luke and the book of Acts, seems to give us an answer. Both Luke’s Gospel and Acts mention the Sabbath numerous times. In this teaching, we will examine the references to the Sabbath in Luke’s Gospel and Acts to understand how Luke portrays the Sabbath practices of Jesus—or Yeshua, as he was called in Hebrew—as well as the Sabbath practices of his earliest followers. We will see that from the beginning of Yeshua’s ministry to the end of Acts, Luke consistently presents Yeshua and his earliest followers as faithfully observing the Sabbath. As we will see, Luke’s account portrays Sabbath observance to be very important to the lives of Yeshua and the apostles. Luke’s portrayal contradicts the notion that they believed the Sabbath was no longer required. Let’s jump in.

Yeshua’s Sabbath Custom

The first time Luke mentions the Sabbath is at the very beginning of Yeshua’s public ministry. Following his baptism and the testing in the wilderness (Luke 3:21-22; 4:1-13), Luke records that Yeshua returned to Galilee and began teaching in the synagogues (Luke 4:14-15). Upon arriving in Nazareth, Luke records that Yeshua went to the synagogue on the Sabbath day, “[as was his custom](#)”:

Luke 4:16

And he came to Nazareth, where he had been brought up. And **as was his custom**, he went to the synagogue on the Sabbath day, and he stood up to read.

The expression “**as was his custom**” here is significant. Luke uses this phrase with similar wording elsewhere to express habitual practice (e.g., Luke 2:42; Acts 17:2). Hence, like the other religious Jews of his time, Yeshua regularly attended and participated in the synagogue services on the Sabbath day. Yeshua upheld this Sabbath custom consistently throughout his life (Luke 4:31; 6:6; 13:10). As the scholar Mark Kinzer writes:

Luke stresses that Jesus made a habit of worshipping in the synagogue on the Sabbath. Since this habitual behavior is noted in reference to his conduct in ‘Nazareth, where he had been brought up,’ readers are to presume that such Sabbath observance characterized the entirety of Jesus’ life, both before and after his baptism.

—Mark S. Kinzer, *Jerusalem Crucified, Jerusalem Risen: The Resurrected Messiah, the Jewish People, and the Land of Promise* (Eugene, OR: Wipf & Stock, 2018), 174

The fact that Luke records Yeshua faithfully worshiping on the Sabbath is quite surprising if we are to believe that Yeshua’s coming nullified this commandment. On the other hand, Yeshua’s faithful Sabbath observance is precisely what we would expect if he considered the Sabbath important.

Yeshua’s Sabbath Conflicts

To be fair, while Luke presents Yeshua as faithfully observing the Sabbath, he also depicts him *being accused* of repeatedly violating it. For instance, the Pharisees accuse Yeshua of “**doing what is not lawful to do on the Sabbath**” after witnessing his disciples pluck heads of grain (Luke 6:1-5). Moreover, Yeshua also faces criticism from the religious leaders for performing healings on the Sabbath (Luke 6:6-11; 13:10-17; 14:1-6). Some interpreters see these conflicts as evidence that Luke portrays Yeshua as having abolished the Sabbath. For instance, Stephen Wilson writes that these Sabbath conflicts in Luke “can be used to justify a rejection of current sabbath practice” (Stephen G. Wilson, *Luke and the Law* (Cambridge: Cambridge University Press, 1983), 33-34). However, there are at least four reasons why that interpretation is implausible.

First, according to Luke, Yeshua affirms the ongoing authority of the whole Torah:

Luke 16:17

But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

So, according to Yeshua, nothing from the Law of Moses is void as long as heaven and earth exist (cf. Matthew 5:18). The scholar Michael Wolter puts it well:

Luke has him [that is, Yeshua] maintain that the Torah is still valid without the smallest qualification.

—Michael Wolter, *The Gospel according to Luke*, vol. 2, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2017), 276

If Yeshua taught that nothing in the Torah is void, then that would include the Sabbath. Interpreting

these conflicts as evidence that Yeshua nullified the Sabbath would contradict his own teaching in Luke 16:17.

Second, the Law of Moses does not prohibit either plucking grain or healing on the Sabbath. Although some Jews in Yeshua's time interpreted the Torah to forbid these activities, such a reading is not supported by the Torah itself. So, despite the Pharisees' accusations, what Yeshua was doing on the Sabbath was not actually violating the Law of Moses.

Regarding the plucking of grain, the Pharisees seem to have considered the disciples' actions to be a violation of the prohibition in Exodus 34:21 against "reaping" on the Sabbath. The rabbinic literature identifies thirty-nine categories of prohibited "work" on the Sabbath, one of which is "reaping." As the scholar Matthew Thiessen explains:

The rabbis flesh out what this category of work entails in the Tosefta [Tosefta, *Shabbat* 9.17]—it includes the plucking of grain as a subset of reaping.

—Matthew Thiessen, *Jesus and the Forces of Death: The Gospels' Portrayal of Ritual Impurity Within First-Century Judaism* (Grand Rapids, MI: Baker Academic, 2020), 156

So, it seems that the Pharisees did consider the act of plucking grain to be a violation of the Sabbath. However, the Torah itself explicitly distinguishes between full-scale reaping and casually plucking grain by hand while passing through a field. For instance, consider...

Deuteronomy 23:25

If you go into your neighbor's standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.

Also, we might consider Leviticus 25:5-6 and 11-12, where the Torah permits gleaning from the fields during the Sabbatical and Jubilee years, and yet also forbids "reaping" during these times:

Leviticus 25:5-6

You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land. **The Sabbath of the land shall provide food for you**, for yourself and for your male and female slaves and for your hired worker and the sojourner who lives with you.

Leviticus 25:11-12

That fiftieth year shall be a jubilee for you; in it **you shall neither sow nor reap** what grows of itself nor gather the grapes from the undressed vines. For it is a jubilee. It shall be holy to you. **You may eat the produce of the field.**

So, unlike the Pharisees, the Torah makes a distinction between "reaping" and merely gleaning from a field. Hence, based on the Law of Moses itself, the disciples' actions are not classified as "reaping" and therefore do not violate the prohibition in Exodus 34:21 against reaping on the Sabbath. Again, to put it in plain terms, there is a difference between picking a few grains to eat while you are walking through a field, and actually taking out a sickle and harvesting grain. One is just eating a snack, and it does not violate the Sabbath; the other is laborious work, and it does violate the Sabbath. The Pharisees said that both violate the Sabbath, even though the Torah clearly makes a distinction between those things.

The same situation was present when Yeshua was criticized for healing on the sabbath. The Torah contains no prohibition anywhere against healing someone on the sabbath, but some Jews during Yeshua's time believed that it was forbidden to heal on the sabbath unless it was to save a person's life (see, e.g., m.*Yoma* 8.6). Yeshua was not violating the Torah when he healed on the sabbath; rather, he was violating the extrabiblical rules of the religious leaders. So, neither Yeshua's disciples picking grain nor his healing actually violated the sabbath according to the Law of Moses.

Third, when Yeshua was confronted about his behavior on the Sabbath, he did not claim that he and his disciples had the right to disregard the Sabbath. Instead, Yeshua *defended* his and his disciples' Sabbath activities as "lawful" (Luke 6:9; 14:3). In each dispute, he made a legal case for why their actions were permissible and why their opponents' accusations were baseless. As the scholar Graham Twelftree writes:

Luke's Gospel depicts the Law as good and of ongoing significance for his readers...[I]n the disputes about the Sabbath, Luke is concerned to show that Jesus acted in complete accord with the Law.

—Graham H. Twelftree, *People of the Spirit: Exploring Luke's View of the Church* (Grand Rapids, MI: Baker Academic, 2009), 54

The scholar Jacob Jervell echoes this perspective:

There is no conflict with the law in Jesus' attitude as described in many disputes about the Sabbath. Luke records no less than four disputes, and he is concerned to show that Jesus acted in complete accordance with the law, and that the Jewish leaders were not able to raise any objections.

—Jacob Jervell, *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis, MN: Augsburg Publishing, 1972), 140

If Yeshua had intended to nullify the Sabbath, why would he take the time to explain how he and his disciples hadn't actually violated it? Wouldn't it have made more sense for him to say something like, "Whether we violated the Sabbath doesn't matter because it's no longer important now that I'm here"? But he doesn't say that. Instead, he defends his and his disciples' actions as "lawful." This response is very strange if Yeshua thought the Sabbath was no longer required. However, this response aligns perfectly with what we'd expect if he and his disciples were committed to upholding the sanctity of the Sabbath.

Fourth, it is noteworthy that in the book of Acts, Luke mentions no conflicts between the apostles and religious leaders regarding Sabbath observance. Instead, Luke emphasizes that the apostles frequently attended synagogue services on the Sabbath (Acts 13:14; 16:13; 17:2; 18:4), following the established custom of Yeshua (Luke 4:16). The scholar Benjamin Frostad puts it well:

If Luke had intended Jesus' Sabbath controversies to serve as a precedent for his followers to disregard the Sabbath, the absence of any polemics surrounding Sabbath observance in Acts is striking.

—Benjamin Frostad, "He Made No Distinction: Gentiles and the Role of Torah in Acts 15" (MA Thesis, Briercree Seminary, 2021), 69

In light of these considerations, it doesn't make sense to interpret these conflict passages as instances of Yeshua challenging the Sabbath's validity. Instead, we should understand these passages as dialogues between Yeshua and the religious leaders regarding *the proper way to observe* the Sabbath. Yeshua opposed the interpretations of the religious leaders of his time, but he did not oppose the Sabbath itself. In fact, as we've seen, he was deeply concerned with proving how his Sabbath activities were "lawful." This evidence is entirely consistent with the idea that he considered the Sabbath important.

For more on these passages, see our teachings "[Lord of the Sabbath](#)" and "[The Sabbath: A Day of Healing](#)."

Sabbath Observance Among Jewish Followers of Yeshua

After recounting how Yeshua himself faithfully observed the Sabbath, Luke goes on to describe how Yeshua's Jewish followers continued to observe it as well. For instance, after Yeshua's crucifixion, Luke records that the women who followed Yeshua rested on the Sabbath per the commandment:

Luke 23:55-56

*The women who had come with him from Galilee followed and saw the tomb and how his body was laid. Then they returned and prepared spices and ointments. **On the Sabbath they rested according to the commandment.***

So, Luke makes it a point to mention that these Jewish women faithfully rested on the Sabbath, postponing their plans to anoint Yeshua's body until the Sabbath was over. Even after the crucifixion, Yeshua's Jewish followers prioritized keeping the Sabbath commandment. This commitment to keep the Sabbath would be quite strange if Yeshua's coming had nullified the command to keep the Sabbath, but it is precisely what we would expect if Yeshua's earliest Jewish followers believed that the commandment remained in effect.

Additionally, throughout Acts, Luke repeatedly references the Sabbath in connection with Paul's ministry. In Acts 13, we see that Paul and Barnabas attend and teach in the synagogue in Pisidian Antioch on consecutive Sabbaths (Acts 13:14, 27, 42, 44). Similarly, Luke notes that Paul went to the river outside Philippi to pray on the Sabbath (Acts 16:13) and repeatedly participated in synagogue services on the Sabbath in both Thessalonica (Acts 17:2) and Corinth (Acts 18:4). During his missionary journeys, Paul seemed to prioritize the Sabbath as a day of rest, worship, and Scripture study.

Now, some interpreters attempt to discount these references, suggesting that Paul's Sabbath custom was merely a missionary strategy to reach Jews with the gospel. While it is true that Paul used these occasions to share the good news of the Messiah, we should keep in mind that what we now call "Christianity" was not a separate religion from Judaism at this point in time. The first Christians saw their movement as a sect *within* Judaism. In fact, they were called the "sect of Nazarenes" (Acts 24:5). The word translated as "sect" (αἵρεσις) is the same word used to describe the Pharisees and Sadducees (Acts 5:17; 15:5), which were both considered part of first-century Judaism. So, Paul's intention was not to infiltrate the synagogue to pull people away from Judaism. He and his ministry colleagues were themselves religious Jews who worshiped in the synagogue on the Sabbath! The scholar Denis Fortin puts it well:

[W]hat Luke is describing is not Paul inviting Jews and Gentiles to form a new religion; rather, he is proclaiming the fulfillment of God's promise of a Messiah and this promise is for both Jews

and Gentiles. Seen from this perspective, Paul's visits to synagogues on Sabbath are not merely a strategy to win converts. Paul can be seen as a faithful Jew and observing the Sabbath: at this point in early Christian history, Paul and his colleagues are Jewish believers in Jesus the Messiah and keep the Sabbath.

—Denis Fortin, “Paul’s Observance of the Sabbath in Acts of the Apostles as a Marker of Continuity Between Judaism and Early Christianity,” *AUSS* 40, no. 2 (2015), 329

So, according to Luke, the early Jewish followers of Yeshua continued to keep the Sabbath. By drawing attention to the women who rested on the Sabbath after Yeshua’s death and Paul’s customary Sabbath worship, Luke emphasizes these believers’ commitment to this commandment. This is quite consistent with the idea that the earliest Jewish followers of Yeshua considered the Sabbath to be important and relevant to their lives. But it seems quite *inconsistent* with the idea that Yeshua’s coming nullified this commandment.

Sabbath Observance Among Gentile Followers of Yeshua

As we’ve seen, throughout Acts, Luke consistently portrays Jewish followers of Yeshua as faithfully resting and worshiping on the Sabbath. This indicates that Sabbath observance remained standard practice among Jewish believers within the early Christian community. But did Luke hold the same expectation for Gentile believers? Certain passages in Acts suggest that Luke indeed regarded Sabbath observance as meaningful for Gentile believers as well.

For instance, Gentiles are frequently portrayed as participating in synagogue services and listening to the Torah readings on the Sabbath (Acts 13:14-16, 26, 43-45, 48; 14:1; 17:1-4; 18:4). So, these Gentiles are already meeting on the Sabbath alongside Jews, and they make up a significant number of those who are described as coming to faith in Yeshua throughout the book of Acts. As Jacob Jervell writes:

The references to the conversion of Gentiles speak mainly of “God-fearing” Gentiles, who already are related to Israel and Judaism via the synagogue, though without being circumcised (13:43; 14:1; 17:4, 12). The passages show that Jewish and Gentile conversions have been so combined that both groups accept the gospel together.

—Jacob Jervell, *Luke and the People of God: A New Look at Luke-Acts* (Minneapolis, MN: Augsburg Publishing, 1972), 44

Hence, Luke seems to expect that these Gentile believers in Yeshua, who already participate in synagogue services, would continue worshiping on the Sabbath in fellowship with Jewish believers.

In Acts 15:21, we see further confirmation that Luke expected Gentile believers in Yeshua to worship on the Sabbath alongside Jewish believers. This verse is part of the Jerusalem Council discussion, where the early Christian leaders, including Peter, Paul, and James, deliberated on whether Gentile believers in Yeshua needed to get circumcised to be “saved” and fully integrated into the Christian community (Acts 15:1, 5). In agreement with the Law of Moses, which does not command adult Gentiles to get circumcised to be received among God’s people, the apostles concluded that circumcision was not a requirement for Gentiles to become full members of the Christian community. However, the apostles’ decision not to require circumcision did not mean that Gentile believers were exempt from obeying the other commandments in the Torah that applied to them. As the scholar William Willimon observes:

James seems to regard these gentiles as analogous to ‘strangers’ in the Hebrew Scriptures...Nowhere does Luke suggest that Jesus abrogates the Torah. Even gentiles are to keep that part of the Torah which applies to them as non-Jews.

—William H. Willimon, *Acts*, IBC (Atlanta, GA: John Knox Press, 1988), 130-131

This perspective is echoed by other scholars, such as Jacob Jervell:

Some Jewish Christians from the pharisaic party demand from the Gentiles circumcision and keeping of the law (15:1, 5); if the Gentiles do not fulfill these obligations, they cannot be saved. The meeting turns this down, as salvation comes through the grace of God (15:11). But Gentiles too have to keep the law, that is that part of the law which has to do with Gentiles living among Jews.

—Jacob Jervell, *The Theology of the Acts of the Apostles* (Cambridge: Cambridge University Press, 1996), 59

So, the apostles identified the Gentile believers with the “strangers” among Israel in the Law of Moses. Just as the uncircumcised strangers who joined Israel and worshiped their God in the Hebrew Scriptures were required to keep the commandments, so too were uncircumcised Gentiles who joined the Christian community. According to the Law of Moses, strangers, like native Israelites, are explicitly commanded to keep the Sabbath (Exodus 20:10; 23:12; Deuteronomy 5:14).

For more on this, see our teaching, “[Is the Torah for Gentiles, Too?](#)”

The need for the Gentile believers to be discipled and taught the Torah is confirmed in James’s ruling:

Acts 15:19-21

Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues.

So, according to James, the Gentile believers should initially adhere to four commandments derived from the Law of Moses (Acts 15:20; cf. Exod. 34:15; Lev. 17:13-16; 18; 20:6-21; Num. 25:1-2; Deut. 12:16, 23). These four commandments served as a starting point for the Gentile believers joining the community. As Benjamin Frostad writes:

The four prohibitions demarcate the minimum, not the maximum, for Gentile believers to observe. They represent a starting point from which new believers were expected to grow.

—Benjamin Frostad, “He Made No Distinction: Gentiles and the Role of Torah in Acts 15” (MA Thesis, Briercrest Seminary, 2021), 97

Additionally, James expected these Gentile believers to learn and begin obeying the rest of the commandments that applied to them as they attended synagogue services every Sabbath to hear the Law of Moses preached: Eyal Regev offers the following observation regarding this statement from James:

The implications are that since the Torah is proclaimed and studied in the synagogue on a regular basis, the God-fearing Christians would gain further knowledge and adhere to Jewish law after being accepted into the (Jewish-) Christian community.

—Eyal Regev, “The Gradual Conversion of Gentiles in Acts and Luke’s Paradox of the Gentile Mission,” in *Law and Narrative in the Bible and in Neighbouring Ancient Cultures*, ed. F. Avemarie and K. P. Adams (Tübingen: Mohr Siebeck, 2012), 361

This expectation from James is reminiscent of Deuteronomy 31:12, where both native Israelites and strangers are instructed to gather and hear the Law of Moses preached during the festival of Sukkot so that they may “[be careful to do all the words of this law](#).” Thus, in Acts 15:21, Luke attributes to James the expectation that Gentiles who come to faith in Yeshua would join Jewish believers in receiving instruction in Moses’s teachings every Sabbath in the synagogues. As Frostad writes:

James’s proposal assumes that Gentile believers will have an ongoing relationship with the (believing) Jewish community, that their lives will be structured around the biblical calendar, and that they will grow in their knowledge and observance of Scripture.

Benjamin Frostad, “He Made No Distinction: Gentiles and the Role of Torah in Acts 15” (MA Thesis, Briercrest Seminary, 2021), 112

Sunday Worship in Acts

A potential challenge to our thesis appears in Acts 20:7, where Luke records that believers met “on the first day of the week” to break bread and hear Paul’s teaching:

Acts 20:7

[On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.](#)

Of course, the Sabbath is the seventh day of the week, and Sunday is the first day of the week. So, some interpreters view this verse as evidence that Sunday worship had begun to replace the customary Sabbath gatherings among early followers of Yeshua. For instance, after citing this verse, Craig Blomberg writes the following:

[A]lready in the first century, some Christians transferred their day of worship from Saturday to Sunday, the day of Jesus’ resurrection.

—Craig Blomberg, “The Sabbath as Fulfilled in Christ,” in *Perspectives on the Sabbath: 4 Views*, ed. Christopher J. Donato (Nashville, TN: B&H Academic, 2011), 308

The scholar Yong-Eui Yang echoes this perspective, although with much more hesitation:

[S]abbath observance was no longer a real issue for Luke and his readers, who may already quite possibly have kept Sunday as the day of worship (cf. Acts 20.7)

—Yong-Eui Yang, *Jesus and the Sabbath in Matthew’s Gospel*, JSNTSup 139 (Sheffield: Sheffield Academic Press, 1997), 260

However, this verse is very weak support for the idea that Sunday worship had replaced the Sabbath among first-century believers.

First, the notion that Acts 20:7 reflects a weekly practice goes beyond the evidence. While it is *possible* that Luke is referring to a regular weekly meeting, it is equally possible that he is describing just a one-time occasion. The text simply states that Paul was “[intending to depart on the next day](#),” which suggests that these believers may have gathered specifically to learn from him before he left. As Graham Twelftree writes:

It cannot be concluded that the meeting (probably of believers, cf. Acts 20:2) said to take place on ‘the first day of the week’ is, for Luke, a distinctive Sunday worship event, for this is the only time Luke mentions this phrase and it seems to have no particular significance.

— Graham H. Twelftree, *People of the Spirit: Exploring Luke’s View of the Church* (Grand Rapids, MI: Baker Academic, 2009), 137

Some might argue that the mention of breaking bread is a reference to the Lord’s Supper, implying that this was a regular worship service. Even if we assume that this is a reference to the Lord’s Supper, again, this is pretty weak support for this being a distinct weekly meeting since Luke elsewhere states that the early believers “broke bread” every day (Acts 2:46).

Second, even if we grant that Acts 20:7 points to a pattern of weekly Sunday gatherings, this still does not suggest that the earliest believers in Yeshua had ceased observing the Sabbath on the seventh day. As we noted earlier, Luke consistently portrays the earliest Christians continuing to keep the Sabbath. At most, then, Acts 20:7 may suggest that some first-century believers regularly observed both days. Evidence from the fourth and fifth centuries AD shows that Christians widely worshiped on both the Sabbath *and* Sunday (See, e.g., Socrates Scholasticus, *Ecclesiastical History* 5.22; Sozomen, *Ecclesiastical History* 7.19), so it is possible that such dual-observance may have been present among first-century believers as well.

In any case, Acts 20:7 does not support the conclusion that the early believers replaced Sabbath observance with Sunday gatherings. Frostad puts it well:

If Luke had intended to communicate to his readers either that the Sabbath had been abolished or that it had changed from Saturday to Sunday, one would expect that theme to be more developed in his narrative rather than confined to one obscure event. The emphasis on Sabbath observance elsewhere in Luke-Acts suggests the opposite.

Benjamin Frostad, “He Made No Distinction: Gentiles and the Role of Torah in Acts 15” (MA Thesis, Briercreech Seminary, 2021), 70

Conclusion

In this teaching, we have shown that Luke consistently portrays Sabbath observance as important to the lives of Yeshua, his Jewish followers, and even Gentile believers. Contrary to the idea that the earliest Christians abandoned the Sabbath, Luke’s Gospel and Acts affirm that Sabbath observance remained standard practice within the early Christian movement.

Now, critics might still object and argue that references to Yeshua and the earliest Christians keeping the

Sabbath don't necessarily prove that Christians today should continue this practice. It is true that these references are descriptive rather than prescriptive—that is, they *describe* what Yeshua, the apostles, and the earliest Christians *did*, but they don't explicitly *prescribe* Sabbath observance for Christians today. However, keep in mind that the Law of Moses *does* already prescribe Sabbath observance, and the key question is whether that requirement changed with the coming of Christ. As we've seen, Luke's account is entirely inconsistent with the idea that anything changed regarding the Sabbath. Yeshua and the earliest Christians acted as though the command to keep the Sabbath still applied, which provides compelling evidence that it does.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

EMAIL: Info@119ministries.com

FACEBOOK: www.facebook.com/119Ministries

WEBSITE: www.TestEverything.net & www.ExaminaloTodo.net

TWITTER: [www.twitter.com/119Ministries#](https://twitter.com/119Ministries#)