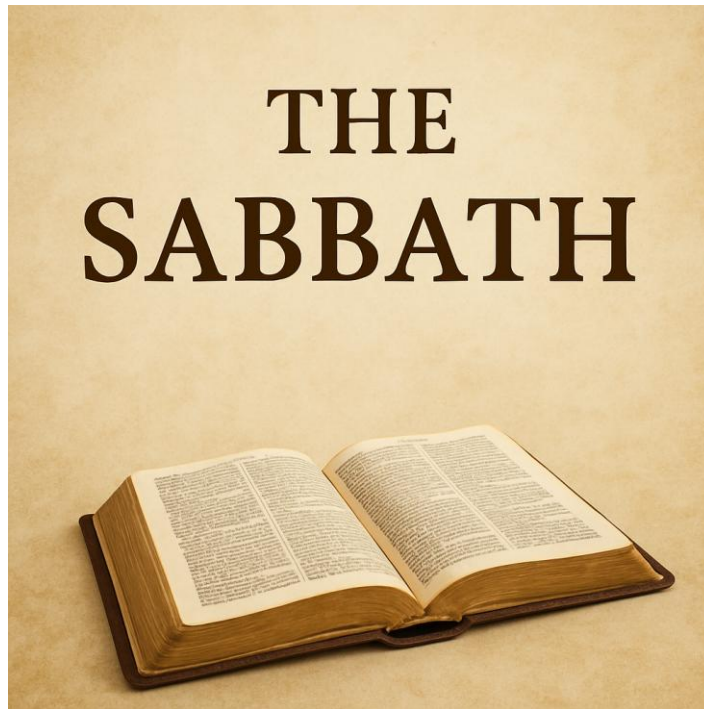


A Study on the Sabbath



Not Just a Rest Day

Written by Rex

For the Awakening Remnant

Walking the Ancient Path of Obedience
Calling out Deception – Calling out Truth

If you turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and call the Sabbath a delight, the set-apart of YHWH, honorable... then you shall delight yourself in YHWH... (Isaiah 58:13–14)

As Blood is to the Body – So Torah is to the Soul

A Study on the Sabbath

Not Just a Day of Rest

Introduction

The Sabbath is not merely a day on the calendar; it is the heartbeat of creation itself. From the very beginning, when YHWH completed His work and sanctified the seventh day, a rhythm was established that no power of man or empire has ever erased. The Sabbath is a Covenant sign, a pause woven into time where heaven and earth meet, and man is invited to rest in the delight of his Maker.

It is more than just rest from labor—it is a Testimony that YHWH alone is Creator, Redeemer, and King. To keep the Sabbath is to step out of the noise of the world and into the sanctuary of His presence. It is to declare with our lives that we are not slaves to time, to commerce, or to self, but servants of the Most High who has set us free.

The Sabbath stands as both command and gift: a command to remember, and a gift to restore. It is the seal upon creation and the sign of Covenant faithfulness, calling us back each week to the *Way of Life* He has ordained.

The Sabbath is a fascinating and deeply significant topic in the TaNaKh (Hebrew Bible). Let's dive into its origins, observances, and importance.

What Exactly is Shabbat (the Sabbath)?

Shabbat, or the Sabbath, is a day of rest and spiritual enrichment observed from Friday evening to Saturday evening. According to the Hebrew Scriptures, it is a day set apart by God for rest and holiness. Here are the key aspects of Shabbat as described in the Hebrew Scriptures:

Creation and Sanctification

The concept of the Sabbath originates in the creation narrative in Genesis. After creating the world in six days, God rested on the seventh day, sanctifying it as a day of rest. God rested on the seventh day after creating the world. It was not a rest as though He were tired, but a cessation from all His Work that He had done:

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. (Gen. 2:2-3)

Commandment to Observe Shabbat

The observance of Shabbat is one of the Ten Commandments, emphasizing its importance as a day of rest and holiness:

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy. (Ex. 20:8-11)

Sign of the Covenant

Shabbat is a sign of the covenant between God and the Israelites, symbolizing their special relationship and God's sanctification of His people:

The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he rested and was refreshed. (Ex. 31:16-17)

Rest and Renewal

Shabbat is a time for rest, reflection, and renewal. It is a day to cease from work and focus on spiritual matters, family, and community:

Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your ox, your donkey or any of your animals, nor any foreigner residing in your towns, so that your male and female servants may rest, as you do. Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore, the Lord your God has commanded you to observe the Sabbath day. (Deut. 5:12-15)

Eternal Observance

The Hebrew Scriptures emphasize that Shabbat is to be observed perpetually, as an eternal covenant between God and His people:

This bread is to be set out before the Lord regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant.

(Lev. 24:8)

From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me, says the Lord.

(Is. 66:23)

Shabbat is a profound expression of faith, rest, and connection to God, serving as a weekly reminder of His creation, provision, and sanctification. It is a cornerstone of Jewish religious life, fostering a sense of community, spiritual renewal, and reverence for God's commandments.

Observance of the Sabbath

The Sabbath is observed from Friday evening to Saturday evening, marking a day of rest and spiritual enrichment. It is a time for family, prayer, and abstaining from work. The commandment to observe the Sabbath is one of the Ten Commandments:

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy. (Ex. 20:8-11)

This commandment emphasizes several points:

- **Remembrance:** The Sabbath is to be remembered and kept holy. It is a day set apart from the regular routine.
- **Rest for All:** The commandment extends to everyone in the household, including servants and animals, highlighting the universal need for rest.
- **Creation Reminder:** The Sabbath serves as a reminder of God's creation, linking the day of rest to the creation narrative.

The observance of the Sabbath is a profound expression of faith and obedience, reflecting the rhythm of work and rest established by God. It is a time for spiritual renewal, family bonding, and a reminder of God's provision and sanctification.

Required Sabbaths and Celebrations

In addition to the weekly Sabbath, the Torah commands other Sabbaths and rest days that hold significant spiritual and social importance.

Sabbath Year (Shmita)

Every seventh year, the land is to lie fallow, and debts are to be forgiven. This practice is known as the Shmita year, and it serves several purposes:

- **Rest for the Land:** Allowing the land to rest helps maintain its fertility and productivity.
- **Social Justice:** Forgiving debts ensures that economic disparities do not become entrenched, providing a fresh start for those in debt.
- **Trust in God:** Observing Shmita requires faith in God's provision, as people rely on the produce of the previous years and God's blessings.

But in the seventh year the land is to have a year of sabbath rest, a sabbath to the Lord. Do not sow your fields or prune your vineyards. (Lev. 25:4)

Jubilee Year (Yovel)

Every fiftieth year, liberty is proclaimed throughout the land, and property is returned to its original owners. The Jubilee year, or Yovel, is a time of restoration and freedom:

- **Restoration of Property:** Land that has been sold is returned to its original family owners, ensuring that ancestral inheritances are preserved.
- **Freedom for Slaves:** Hebrew slaves are freed, symbolizing liberation and a new beginning.
- **Economic Reset:** The Jubilee year prevents the accumulation of wealth and power in the hands of a few, promoting social equality.

Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan.

(Lev. 25:10)

These additional Sabbaths emphasize the principles of rest, renewal, and social justice. They remind the Israelites of their dependence on God and their responsibility to care for the land and each other. The observance of these Sabbaths fosters a sense of community, equality, and faith, reinforcing the covenant relationship between God and His people.

Celebrations in the TaNaKh

Several key figures in the TaNaKh observed the Sabbath:

Moses: Reinforced the importance of the Sabbath to the Israelites.

The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he rested and was refreshed. (Ex. 31:16-17)

Nehemiah: Re-established Sabbath observance after the Babylonian exile.

When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day. (Neh. 13:19)

Importance to YHWH

The Sabbath is a sign of the covenant between God and His people, symbolizing rest, sanctification, and a reminder of God's creation and deliverance:

Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy. (Ex. 31:13)

Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore, the Lord your God has commanded you to observe the Sabbath day. (Deut. 5:15)

The Sabbath is a profound expression of faith, rest, and connection to God, serving as a weekly reminder of His creation, provision, and sanctification.

The Sabbath is Forever

The concept of the Sabbath being an eternal covenant is mentioned in several places in the TaNaKh. Here are a few key references:

The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he rested and was refreshed. (Ex. 31:16-17)

This bread is to be set out before the Lord regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant.
(Lev. 24:8)

From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me, says the Lord.
(Is. 66:23)

These passages emphasize the perpetual nature of the Sabbath as a sign of the covenant between God and the Israelites, intended to be observed throughout all generations.

"Shabbat" is the Hebrew term for the Sabbath, which is the day of rest observed from Friday evening to Saturday evening. The term "Sabbath" is derived from the Hebrew word "Shabbat" and is used in English and other languages to describe this day of rest and spiritual enrichment.

In the Hebrew Scriptures, Shabbat is a day set apart by God for rest and holiness, as described in the creation narrative and the Ten Commandments. It is a time for ceasing work, reflecting on spiritual matters, and spending time with family and community. The observance of Shabbat is a central aspect of Jewish religious life and is considered a sign of the covenant between God and the Israelites.

In Gen. 2:2-3, we see that God completed all His work on the seventh day. The Scriptures mention the first day, the second day, the third day, and so forth. The seventh day is the only day that God specifically named, calling it Shabbat or Sabbath, which means the same thing.

The Scriptures tell us that God created all His work in the first six days of creation, while on the seventh day (Shabbat) He rested. What do these terms mean? A word in Hebrew, just like in English, can have different meanings. This applies to the term "work" as well.

Work (מְלָאכָה) (mela'keto) – deputyship, ministry, workmanship, craftsmanship. What it seems to be saying is that YHWH completed His deputyship/ministry/workmanship and His craftsmanship. Therefore, in other words, YHWH, in all His Creation in the six days of creation, completed His assigning duties to the stars and planets through His craftsmanship of Creation. What He did was deputize the planets and all creation and set in motion everything in His Creation to do the work He designed them to do. This means that He gave the DNA and the RNA in every living creature to do His will. God gives life to every creature He creates, makes, and sets everything in motion to live according to His will.

Rested (וַיִּשְׁבֹּת) (vayishbbot) (shabat) – to repose, to desist from exertion, to cease from your normal duties.

Essentially, God ceased His creative activities on the seventh day, marking the completion of His work. When the Scriptures state that He "rested," it does not imply physical fatigue, as humans experience. Instead, it signifies a cessation from His usual activities. This rest involves no exertion, refraining from work, and setting aside the tools of one's trade.

The interpretation of what constitutes work can be subjective, and individuals are encouraged to follow their conscience in determining what pleases God. For those without specific religious guidance, it is important to act in good faith and with the intention of honoring God.

Personally, I observe the Sabbath out of respect for God and His commandments. He instructs us to honor the Sabbath, and I strive to do what I believe is pleasing to Him. This means refraining from work, avoiding shopping, and not participating in activities like yard sales or carrying heavy burdens on the Sabbath. These practices are rooted in the Scriptures. Let's also consider the teachings of the Prophet Jeremiah on this subject for further insight.

Thus said YHWH to me: "Go, and you shall stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem. And you shall say to them, 'Hear the word of YHWH, kings of Judah, and all Judah, and all dwellers of Jerusalem who are entering in by these gates. Thus says YHWH: Guard yourselves with your souls, and you shall not lift up burden on the day of the Sabbath, and you shall not bring it in by the gates of Jerusalem."

And you shall not bring out burden from your houses on the day of the Sabbath, and any work you shall not do. But you shall hallow the day of the Sabbath, just as I commanded your fathers. But they did not listen, and they did not incline their ear. And they stiffened their neck, to not hear and to not take instruction. And it will be, if you indeed listen to Me — declares YHWH — to not bring in burden through the gates of this city on the day of the Sabbath, and to hallow the day of the Sabbath, to not do in it any work, then shall enter by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses, they and their princes, men of Judah and dwellers of Jerusalem. And this city shall be inhabited forever. And they shall come from cities of Judah, and from the surroundings of Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill country, and from the Negev — bringing burnt-offering and sacrifice, and grain-offering and incense, and bringing thanksgiving to the house of YHWH. But if you do not listen to Me, to hallow the day of the Sabbath, and to not lift up burden and come in by the gates of Jerusalem on the day of the Sabbath, then I will kindle fire in her gates, and it will consume the citadels of Jerusalem, and it will not be quenched.” (Jer. 17:19-27, KJV)

YHWH places great importance on our observance of the Sabbath, as it is one of the Ten Commandments. The significance of the Sabbath is emphasized repeatedly throughout the Hebrew Scriptures, where it is mentioned 77 times.

One notable instance illustrating the seriousness of Sabbath observance occurred during the Israelites' time in the desert. A man went out to gather sticks on the Sabbath, presumably to make a fire, which is forbidden on this holy day. As a result, he was stoned to death. This incident underscores the gravity with which the Sabbath is regarded and the strict adherence required by God's commandments.

The Changing of the Sabbath by the Catholic Church

The Catholic Church changed resting from Saturday to Sunday. Christians everywhere gather on Sunday to worship God in church instead of Saturday. What do you think that God thinks when He ordained a certain day to rest and cease work on and Christians follow the Catholic edict to worship on Sunday? They go off to work on Saturday, and buy and sell, and so forth then on Sunday they claim to rest and worship on Sunday? Does that not seem to disrespect the Words of the Most-High? Does it not seem that they are doing their own thing? Is that really serving God when at the same time when one is disrespecting what He commands and sets forth as righteousness? Ignoring the Sabbath day, but worshipping on a Catholic day is that not what is called rebellion?

In 1934, an individual wrote a letter to the Catholic Pope. The response he received may surprise many. It is important to note that the Roman Catholic Church altered what God had originally ordained and set aside for worship and rest.

Asking the Pope about the Change of the Sabbath

Thomaston, Georgia May 22, 1934

Pope Pius XI Rome, Italy

Dear Sir:

Is the accusation true, that Protestant's accuse you of? They say you changed the seventh' day Sabbath to the, so called, Christian Sunday; identical with the first day of the week. If so, when did you make the change and by what authority?

Yours truly,

(Signed) J. L. Day

(Reply) – THE CATHOLIC EXTENSION MAGAZINE

(The largest Catholic Magazine published in USA)

180 Wabash Avenue, Chicago, Illinois

(Under the blessing of Pope Pius XI)

Dear Sir:

Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

(1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

(2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say this Church, instituted by Christ, to teach and guide men through life, has the right to change the Ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to the Sunday. We frankly say, "Yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday Abstinence, the unmarried priesthood, the laws concerning mixed

marriages, the regulation of Catholic marriages, and a thousand other laws."

(3) We also say that of all Protestants, the Seventh-day Adventist are the only group that reason correctly and are consistent with their teachings. It is always somewhat laughable to see the Protestant Churches, in pulpit and legislature, demand the observance of Sunday, of which there is nothing in the Bible.

With best wishes,

(Signed) Peter R. Tramer, Editor¹

This letter makes plain what history already testifies: the change from Sabbath to Sunday was not commanded by YHWH, nor written in His Word, but claimed by the authority of men. Yet YHWH Himself had spoken long before, and His words remain unchanged. If we wish to know the truth of the matter, we must not look to councils, popes, or churches—but to the Torah of YHWH. There, in the Book of Leviticus, He declares what days are His, set apart as holy convocations.

In the Book of Leviticus we read: **Feasts of YHWH**

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. (Lev. 23:1-2, KJV)

For a better translation:

And YHWH spoke to Mosheh to say, "Speak unto the sons of Yisra'el and say to them, 'These are the Feasts of YHWH which you shall proclaim to them, a set-apart assembly, they are My Appointed Times. (Lev. 23:1-2, my translation)

¹ Mr. James L. Day first heard the teachings of the Seventh-day Adventist Church at an evangelistic meeting in Thomaston, Georgia in 1934. Upon hearing the sermon on the change of the Sabbath he was greatly perplexed and thought the way to find out for himself the truth of the matter was to write to the Pope.

This letter was written by Mr. Day personally, upon his own initiative, to Pope Pius XI, who was then the ruling Pope of the Catholic Church. He said he waited thirty days for a reply and then received this letter from the editor of THE CATHOLIC EXTENSION, which is printed under Mr. Day's letter. The Pope had sent Mr. Day's letter to Mr. Tramer, who was editor of the Question Box of this magazine, for reply. The answer was sent under the blessing of the pope.

<https://bible-sabbath.com/Sabbath-Sunday/Asking%20the%20Pope.pdf>

The Sabbath

Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. (Lev. 23:3, KJV)

The Scriptures indicate that these are Feasts to YHWH, to be proclaimed as Holy Convocations, with the Sabbath listed among them. What are these Feasts? What is a Holy Convocation? Is a "Feast" merely an occasion where people gather to eat? According to the Hebrew mindset, it is something much more profound.

Feasts (מוֹעֲדִים) (Mo'edim):

The translation of "feast" may not fully capture the original Hebrew meaning. In Hebrew, "Mo'ed" (plural: "Mo'edim") signifies an appointment, appointed time, appointed place, or a fixed time or season. The Sabbath is an example of this—a fixed, divinely appointed time for humans and God to meet. The Sabbath is observed from Friday sundown to Saturday sundown, a time when God, as it were, sets aside His activities to give us His undivided attention.

Holy Convocation (מִקְרָא קֹדֶשׁ) (Miqrā Qodesh)

This term refers to something called out, such as a public meeting, rehearsal, assembly, or gathering. A holy convocation is a special, set-apart meeting or assembly.

There are many people worldwide who are exploring Torah observance, signifying a return to the fold of Israel. As the Great and Mighty Shepherd, God is gathering His people from across the globe. If you feel this calling, know that you are not alone; many others around the world share this experience.

Consider what God might feel when we are supposed to meet with Him at an appointed time and place, but we choose not to attend. It likely grieves Him when His creation rebels or decides to follow its own path, as Israel did throughout history. Similarly, when Christians, taught that Sunday is sacred, meet on Sunday instead of the Sabbath, it could be seen as a deviation from the intended observance. It appears that Christianity often prefers to do things its own way.

In this chapter, I have provided much for one to ponder. Reflect on what the Sabbath is and what it can mean to you. It can be a day of rest, a time to commune with God, or a day to celebrate with like-minded individuals worldwide, working together to make the world a better place. The Sabbath is given to us to love God and to respect His commandments.

Importance of Shabbat

- **Biblical Foundation:** Shabbat is rooted in the creation narrative. God created the world in six days and rested on the seventh, sanctifying it as a day of rest (Gen. 2:2-3). This establishes Shabbat as a divine institution.
- **Commandment:** Shabbat is one of the Ten Commandments, emphasizing its importance in Jewish life. It is a day to remember and keep holy (Ex. 20:8-11).
- **Spiritual Renewal:** Shabbat provides a weekly opportunity for spiritual renewal and reflection. It is a time to disconnect from the mundane and reconnect with the divine.
- **Community and Family:** Shabbat fosters community and family bonds. Traditional observances include communal prayers, festive meals, and spending quality time with loved ones.
- **Rest and Rejuvenation:** Shabbat is a day of rest, offering a break from the demands of daily life. It allows individuals to recharge physically, mentally, and spiritually.

Historical Changes by Constantine and the Catholic Church

Constantine's Influence: In 321 CE, Roman Emperor Constantine I issued a decree that established Sunday as a day of rest throughout the Roman Empire aligning it with the day of the Sun, which was a significant day in Roman paganism. This decree, known as the **Constantine Sunday Law**, mandated that all citizens, including Christians, observe Sunday as a day of rest. This decree marked the beginning of the shift from Saturday (Shabbat) to Sunday as the primary day of worship for Christians. The decree stated that all judges, city people, and craftsmen should rest on the venerable day of the sun, while those in the countryside were allowed to continue agricultural work.

While Constantine's decree made Sunday a civil day of rest, it did not explicitly mandate Sunday as a day of worship for Christians, nor did it replace the Sabbath with Sunday as a religious observance. However, over time, Sunday became widely accepted as the primary day of worship for Christians, partly due to Constantine's influence and the gradual shift in Christian practices.

There is no historical evidence to suggest that Constantine's decree included a requirement for worship on Sunday or that those who did not comply were put to death. The enforcement of Sunday as a day of rest was more about unifying the empire under a common day of rest rather than imposing a new religious mandate.

Emperor Constantine's relationship with sun worship and Christianity is a complex and debated topic. Before his conversion to Christianity, Constantine was indeed associated with the worship

of Sol Invictus, the Roman sun god. Sol Invictus, meaning "Unconquered Sun," was a prominent deity in the Roman Empire, and Constantine's coins and monuments often featured this sun god.

Constantine's conversion to Christianity is traditionally dated to around 312 CE, following his victory at the Battle of the Milvian Bridge, where he claimed to have seen a vision of the Christian cross. After his conversion, Constantine issued the Edict of Milan in 313 CE, granting religious tolerance to Christians and restoring their properties.

In 321 CE, Constantine decreed that Sunday, the day of the sun, would be a day of rest throughout the Roman Empire. This decree aligned with the existing pagan practice of venerating the sun on Sunday and helped unify the empire under a common day of rest. While this decree did not explicitly mandate Sunday as a day of Christian worship, it contributed to the gradual shift of Christian observance from the Sabbath (Saturday) to Sunday.

It's important to note that Constantine's motivations for this change are subject to interpretation. Some scholars argue that his decision was influenced by his previous sun worship, while others believe it was a pragmatic move to unify his empire and support the growing Christian community.

Council of Nicaea: The Council of Nicaea in 325 AD further solidified Sunday as the day of Christian worship. This council played a crucial role in formalizing many aspects of Christian practice. The Council of Nicaea, convened in 325 CE by Emperor Constantine, was a pivotal event in the history of Christianity. One of its significant outcomes was the further solidification of Sunday as the primary day of Christian worship.

Background and Purpose

The Council of Nicaea was the first ecumenical council of the Christian Church, aiming to address various theological disputes and unify Christian doctrine. One of the key issues discussed was the Arian controversy, which questioned the divinity of Jesus Christ. The council ultimately condemned Arianism and affirmed the doctrine of the Trinity, establishing the Nicene Creed as a statement of faith.

Sunday Observance

While the primary focus of the council was theological, it also addressed practical aspects of Christian worship. The observance of Sunday as a day of worship was already a practice among many Christians, commemorating the resurrection of Jesus Christ, which is believed to have occurred on a Sunday. The council's decisions helped to formalize this practice, further distinguishing Christian worship from Jewish Sabbath observance, which takes place on Saturday.

Impact and Enforcement

The council's endorsement of Sunday worship was part of a broader effort to standardize Christian practices across the Roman Empire. This move was also influenced by Constantine's earlier decree in 321 CE, which declared Sunday a day of rest. While the council did not explicitly mandate Sunday worship under penalty of death, the alignment of civil and religious practices helped to reinforce Sunday as the primary day of Christian worship.

Legacy

The decisions made at the Council of Nicaea had a lasting impact on Christian worship and doctrine. The formalization of Sunday observance contributed to the distinct identity of Christianity and its separation from Jewish traditions. Over time, Sunday became widely accepted as the day of worship and rest for Christians, a practice that continues to this day.

Theological Justifications

The shift to Sunday was justified theologically by associating it with the resurrection of Jesus, which is believed to have occurred on a Sunday. This new day of worship symbolized the new covenant and the new creation brought about by Jesus' resurrection.

Gradual Adoption

Over time, Sunday worship became more widespread, and the observance of Shabbat on Saturday diminished among Christians. This shift was influenced by both theological reasoning and practical considerations, such as distinguishing Christian practices from Jewish traditions.

Seriousness of Ignoring Shabbat

Biblical Consequences: The Torah outlines serious consequences for those who profane Shabbat. In Ex. 31:14-15, it states that anyone who desecrates Shabbat shall be put to death and cut off from their people. This underscores the gravity of Shabbat observance in biblical times.

Spiritual Implications: Ignoring Shabbat can lead to spiritual disconnection and a loss of the weekly opportunity for renewal and reflection. It can also weaken the sense of community and family bonds that Shabbat fosters. Ignoring the Sabbath and celebrating another day other than the mandated day suggests disrespect and dishonor to the Most-High. Disregarding the Sabbath and choosing to celebrate on a different day than the one ordained can be seen as a sign of disrespect and dishonor to the Most-High. The Sabbath is a divinely appointed time, set aside for rest and worship, and observing it as commanded is a way to honor and show reverence to God.

Modern Observance: While the severe biblical penalties are not enforced in modern times, the importance of Shabbat remains. Observing Shabbat is seen as a way to honor God, maintain Jewish identity, and uphold a tradition that has been central to Jewish life for millennia.

Ethical and Moral Lessons: Shabbat teaches the value of rest, reflection, and prioritizing spiritual and communal well-being over material pursuits. Ignoring Shabbat can lead to burnout and a diminished quality of life.

Conclusion

Shabbat is a cornerstone of Jewish life, offering profound spiritual, communal, and personal benefits. Its observance has evolved over time, influenced by historical events and theological developments. Understanding the importance of Shabbat, the historical changes brought about by Constantine and the Catholic Church can help someone to know the consequences how God sees it. Knowing the seriousness of ignoring it can provide a very sobering reflection of not celebrating a mandated Day of Rest while celebrating it on yet another day that was changed by the Catholic Church.

Disregarding the Sabbath and choosing to celebrate on a different day than the one ordained can be seen as a sign of disrespect and dishonor to the Most-High. The Sabbath is a divinely appointed time, set aside for rest and worship, and observing it as commanded is a way to honor and show reverence to God.

As Blood is to the Body – So Torah is to the Soul