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What Is the Sabbath - Part 3 - A Changing Attitude

Main Verses: [Matthew 24](#) [Acts 18](#) [Romans 6](#) [Romans 4](#) [Deuteronomy 5:13](#) [Isaiah 64](#) [Jeremiah 27](#) [Mark 16:9](#) [Malachi 4:2](#)

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So the first week, as you remember, we went over why we keep the Shabbat. We keep the Sabbath as a token as a remembrance, of course, as a sign of the covenant, but it's more than that. I mean, as if it could be more than that, but it is more than that. We see that Yeshua himself used the Sabbath and paved his entire ministry with the foundation of the Sabbath. Looking forward to the sabbatical jubilee. the restoration of all things and the millennial reign which will be likened unto the Sabbath. And then we went into last week a little bit of a review with the church fathers. We kind of went into a short introduction on patristic writings. So early church father writings if you will. Writings that existed before the New Testament was even written. instructions to early believers. And so we got to talk about the Didache, which was an incredible document. We got to talk about the anonymous epistle, known as the epistle of, the first epistle of Clement. And I believe we also spoke a little bit about Ignatius. And all three of those documents, all three of those authors, I don't believe

one of them really dives into explaining a transition from a Saturday Sabbath into a Sunday. Now there's some translations, it's debatable. There are some translations of the didache and Ignatius that scholars fight about, but with contemporary scholarship, we now realize that some of the words, phrases that are translated into the Lord's day really should be the Lord's life, the Lord's way, reflecting His way of doing things. And then we got, we went over the letters of Barnabas. Again, these are anonymous letters. Remember those letters? They were kind of, what in the world? He seems kind of like a jerk a little bit in the way that he's thinking, and he seems to have some really heretical ideas about the scriptures and the Christian faith. And something that he writes in his letters, and it's attributed to Barnabas, you know, the guy who welcomed Barnabas. Paul into the apostles, if you will, the guy who stood up for him, he did not write this set of letters. This writer of Barnabas, we start seeing this attitude changing from us to them and us, as far as a division beginning to merge between Jews and Gentile Christians, or Jews and Christians all the same. Barnabas actually says, writes in his letters, and we're talking about a second century, around the second century A.D., Barnabas is the one that came out and said that the Jews were never the people of God. They're not the people of God. They're not the people of any covenant. They were never the people of a covenant. The Christians were always the people of God. This is something this man was writing. We know he was trying to reference a lot of Mishnaic thought and a lot of verses from the Tanakh, but he misquoted everything. Took a lot of stuff out of context. We're not sure who wrote this letter, but at least it gives us an idea of when a turning point was happening in the Christian faith. And so... We stopped last week coming upon Justin Martyr. There you go. Now, Justin Martyr was born around 100 AD, and he began writing letters around 135 AD, until I believe he died in 165 AD-ish. It's all circa, if you will. And it's interesting because... Well, we can read this again. This is pretty cool. So John Martyr is a very important writer that we have. We have a lot of documentation from him, and one of his most famous works are his apologies, or he was an apologist, if you will, and he always wrote what seemed to be a peer. He was a Jewish man by the name of Trefo. Trefone, I've heard it pronounced as well, and he They would argue back and forth in these letters. Now some scholars, I'll let you just, if you care, some scholars believe that this Jewish man that he was writing to, Trefo, he was made up. He was an existent fabricated person of Justin Martyr's imagination. We're not sure. All the same, Justin is voicing his opinion on the Christian faith less than a hundred years after Yeshua had died and resurrected. And so he's starting to condemn heresies. And a heresy is something that's interesting because a heresy is something really only Christians can do. See, he didn't call the Jews heretics because they didn't believe in Jesus. He called them unbelievers. A heretic was someone who had biblical knowledge, who claimed to be a Christian, but believed something that was contrary to the Bible blatantly. And something that is very, very, very, very, very funny, I think, it kind of shocked me when I read it, is right here in his dialogue with Trefo chapter 80. So he taught against heresy. Where is it? Where is it? Where is it? For I choose not to follow not men or men's doctrines, but God and the doctrines delivered by him. For if you have fallen in with some of those who are called Christians, but who do not admit this truth and venture to blaspheme the God of Abraham and the God of Isaac and the God of Jacob, who say there is no resurrection of the dead and that their souls when they die are taken to heaven, do not imagine these people are Christians." I'm not here to debate whether he's right or he's wrong. I'm just here to point out this man is an esteemed church father. I found this very interesting. He called this idea of going to heaven when you die, heresy. Because most people who believe, at least at this time, most people who believe that when they die and they go to heaven, don't really acknowledge

a resurrection, which is what the entirety of scripture is all about. I mean, the resurrection was one of the biggest purposes, the functions of what Yeshua did. It's what everybody was banking on, right? If Yeshua came and died and resurrected and there's no resurrection, what's Paul say? Have a good time. You're just going to die anyway. I mean, the resurrection was everything. It is all about the resurrection. I heard one of my mentors say that the resurrection was More important than Yeshua because Yeshua came to fulfill it. If the resurrection is not legitimate, then what does Yeshua matter? And so Justin Martyr is pointing that idea out. He's saying, listen guys, there ain't no point in believing in you. I mean, you're a heretic if you don't believe in the resurrection. You just die and go to heaven. Well, that's great, but that's not in the Bible according to Justin Martyr. It's very interesting. And so To Trifo, Justin explains, "We too would observe your circumcisions of the flesh, your Sabbath days, and in a word, all of your festivals, if we were not aware of the reason why they were imposed upon you, mainly because your sins and your hardness of your heart." We start to see this attitude, and that's what today's, a lot of what today's content is going to be about, is searching throughout history. We know that the first believers were Jewish. And we know that the first set of Gentiles that came into the faith of Yeshua obeyed Torah. They kept the Sabbath. They did these things that were expected of them if they were to claim they were in covenant with God. But around 100 years later, we start to see an attitude change very distinctly, especially within Justin's He states that the Torah and all the things that the Jews do, I mean, we could do them as Christians, but the reason we don't is because the Jews, they sinned and broke God's covenant that the Sabbath and circumcision were signs against them. Remember the Mark of Cain? If you do these things, it's the mark that you're a disobedient servant to God and that this is the sign to identify you for it. Hmm. In other words, Justin's Justin's evidence for showing people that the Sabbath doesn't apply anymore is, look, animals are still running around in the wild and the waterfalls don't stop and everything in nature doesn't stop in the Sabbath, so why should we? I mean, good argument? Like, what do you say to that? And he himself does not stop controlling the movement of the universe on that day, but he continues directing it then as he does all other days. God is still in control and he's still moving everything around on Saturday. So obviously he's working. Interesting. Let's see here. I have to keep my notes here. Oh Lord. Was this where I was at? Yeah. This is his accusation to Jews. Now what we're about to read gives us an insight of what Justin was feeling emotionally. We have to figure out why he would write these things. Why would the writer of Barnabas begin to write about these ideas that are all obviously anti-Semitic? Why was Justin Martyr, a man of the faith, Right? We're talking like the next generation after the disciples. Why was he so intent of separating himself and all believers from the Jews? What would cause this attitude? Matt, there's no excuse for that. I'm not saying there's an excuse for it. Obviously he did it and a lot of people after him did it. But the question is, can we find out in history what would prompt people to sit there and say, you know what? We know we're in covenant with God, but we don't want to be associated with the Jews. So we're going to say everything they do is something that Christians don't have to do so we can separate ourselves. Oh, it's coming. It's coming. You have spared no effort in disseminating in every land dark and unjust accusations against the only guiltless and just light sent to men by God. He's talking about Yeshua. The other nations have not treated Christ and us, his followers, as unjustly So Justin is putting forth an accusation that everyone else are kind of nice to Christians, the believers in Messiah, but the Jews aren't. They're spreading accusations, cursing them. There's an idea, because of this and other writings, there's an idea that, do we have that one? Yeah. There's an idea, and it's a pretty well-based hypothesis because we

have multiple writings that speak about how the Jews would curse the Christians daily. And so a hypothesis arose about the Shemoneh Ezra, the Amidah. Anybody ever heard of the Amidah? I hope so. Please raise your hands. Yes. This is the standing prayer. It's pronounced in Judaism every single day. Many of us in here pray the Amidah every day. What's interesting is these benedictions of the Amidah, they found one in Cairo. Let's see here. The Berkah HaNamin, it's the 12th benediction, I believe. And it's concerning heretics. If you've ever read the Hamidah, you'll see it, you know. The twelfth benediction of the weekday Amidah. The benediction belongs to the latter part of the Amidah, which beseechs redemption for the people of Israel. So what's interesting is if you read this portion of the Amidah today, you won't read anything that has any significance to Christians. Right? Blot out the heretics. No big deal. What's interesting is they found in a Siddur prayer book from Cairo, Ganesa. So this discovery in Egypt, they discovered over 300,000 documents that dated back to the 7th and 8th century. Okay? Most of them Jewish documents. And they discovered a prayer book in there, a Siddur, that had the Amidah and they noticed something. In the early Middle Ages... it wrote this in the Amidah. In the Middle Ages, this was pronounced every day in the Amidah, in Jewish prayers. The hypothesis comes in, we know from the writings of Justin, that on a day-to-day basis, the Jews were cursing Christians. Could it be possible that this translation originated in the first century and was kept until the Middle Ages, until later it was changed? For that, I can't tell you yes or no. We don't know. And anyone who studied this can tell you we don't know. But it's a valid theory that in the first century, we know that Jewish-Christian relations weren't really that great, right? And we'll go over that a little bit later. that the hypothesis goes is that every day when they came together in the synagogues to pray, they would be able to spot out Jewish brothers and sisters if they were converted or not, if they believed in Yeshua, because they would look around when they got to the 12th benediction and see who was not uttering these words. And then they would be able to identify you. We cannot say that for a fact, but this is a very heavily held theory. We know that in the 7th and 8th century, this was the case, because this is where this document comes from. Justin confirms the Jewish cursing. The curse that was daily pronounced by Jews in the synagogue against Christians apparently contributed to heightened tension. Justin protested repeatedly against such practice saying, "To the utmost of your power you dishonor and curse in your synagogues against all who believe in Christ. In your synagogues you curse all those who through them have become Christians and the Gentiles put into effect your curse by killing all those who merely admit that they are Christians." This is a quote from this book. In other words, you do all in your power to force us to deny Christ is something Justin repeats. This resentment against Jews, especially in Rome, this is where it was centered around, especially in Rome would lead to Christians like Justin to lash out and attack one of the greatest symbols of Hebraic living, the Sabbath. and convert it as to what Francis Rigon, he wrote a book, "Dis Dominica," which is the day's Lord, if you will, the Lord's day. He says, "They converted the Sabbath into a mark to single out for punishment they so well deserved in their infidelities." You're a Gentile, and you've just come into the faith of Yeshua. You're new to this. Maybe you weren't even monotheistic before you came into this faith. You proclaim Him, You know the covenants of God and you know, you don't know everything, but you know that through the love of God, he sent his son to die for you and now you're in the covenant. This is awesome. And then you have Jews. who are supposed to be your brothers and sisters, betray you by telling you that you're not in covenant, that you need to do all this other stuff first. You need to convert to Judaism. You can't be in covenant with God unless you're an actual Judean and you go through a formal conversion. You know what? Your Messiah is not our

king. We curse you. Everywhere you go, we curse you. You can't even go to the synagogues anymore. You're forced to keep Shabbat at your house. You're forced to gather at your homes to worship and pray. How would you feel about this? I'm not saying it's right, I'm not saying it's wrong, I'm saying this seems to be what history says happened. And we're going to discuss why. The Gentiles coming into the faith, especially the Romans, specifically Romans, did not have a high appeal for Jews in the first and second and third centuries and fourth, and it got worse. Jews were looked down upon as the scum of the earth. We're going to quote one Roman poet who says that the Jews were actually lepers that were kicked out of Egypt, carrying the filth of all mankind with them. This is how people thought of Judeans in the first, second, and third century. And we love to think that people came into the faith of Messiah and the Jews came and accepted them and people lived and they worshiped in the synagogue side by side, some of them not believing in Yeshua and the others praising Yeshua. That did not happen in At first, it began to happen, but then both sides began to start putting wedges in between them and separating themselves in identity. We are not Jews, we are not Christians. Cursed be the Jews, cursed be the Christians. What's most heartbreaking about this scenario is not necessarily that it happened, but how quickly it happened. Not even a hundred years after Yeshua died and rose from the dead did Christians come into the faith saying, "You know what? We believe in Jesus. But we're not Jewish. We don't want to have anything to do with Jewish stuff, anything that has to do with the Torah, none of that. We don't want to have anything to do that associates our identity with Judaism at all, the Judeans. It's heart-wrenching to think that. This would lead to distinguishing Christians from Jews. Mark a tab up. Sunday indeed is the day in which we all hold our common assembly because it is the first day of the week which God, transforming darkness and prime matter, created the world. And our Savior Jesus Christ arose from the dead on that same day for they crucified him on the day before that of Saturn. And on the day after, which is Sunday, he appeared to his apostles and disciples and taught them the things which we have passed on to you also for consideration. So again, Justin's writing back to this Jewish guy, allegedly, and he's explaining why Christians are beginning to keep Sunday. Notice that when he thinks Jesus died, I said this last week, and guys, we need to understand what patristic writings, what history we have, okay? He's saying that Yeshua died the day before the day of Saturn. You guys know what the day of Saturn is? Saturday, and he rose the next day. Every single church father writes that Yeshua died on a Friday and rose on a Sunday. It doesn't add up, But there are reasons for that, I believe. There's multiple times in the New Testament where it talks about him rising in the third day and on the third day instead of after. And so there is a debate. Would he die on Wednesday night and rise on Sunday morning or late Saturday night, whichever? Or was it Friday to Sunday? Both can be argued. And so when we see stuff like this, we obviously see that in the first and second or the second and third centuries, the debate had been pretty much one that it was Friday to Sunday. It's interesting to note that the primary motivation for the observance of Sunday is not commemorating Yeshua resurrecting, it's commemorating the first day of the week. Notice where he starts at. It's the day that God made light. I mean, it's the day when God transformed everything and began his creation in the world. And Yeshua also rose on this day. I want to talk about Roman history now. Is that okay? So in Acts chapter 18, we see something. very familiar. We've read this story. There he met a Jew named Aquila and native to Pontus, who also recently had come from Italy with his wife Priscilla. Aquila and Priscilla. I don't know. It just sounds cool. Because Claudius, so the emperor Claudius, had ordered all Jews to leave Rome, Paul went to see them. And so what had happened in the first century is

the Judean population in Rome began a lot of different protests. And there's varying opinions on these protests. but the Jews got kicked out of Rome for five years. What's interesting is notice that Christian believers, Aquila and Priscilla, were not distinguished between other Jews that were unbelieving. In other words, no one saw a difference between Christians and Jews at this point in time, according to Acts 18. All Jews get out. Anyone who does this stuff, get out. Not Jews and Christians. Christians were lumped in with Jews at this time in the first century. I'm kind of going back in time from Justin Martyr. He was a generation later. What happened next is very interesting. In 49 AD, Claudius banned Jews from Rome, and they returned five years later. It's about when this happened. This is when this event took place in Acts chapter 18, verse 2. So if you have your Bible open, turn to Acts chapter 18 and put 49 AD right beside it. That's cool. What's interesting is after Claudius, a very famous ruler came about in Rome, and his name was Nero, right? And what was he famous for? The witness of God. Do what? The big fire. Exactly. Playing a fiddle or something, right? Was one of the accusations. Also persecuting Christians. Crucified them, burned them, threw them in the arena, animals tear them apart. This was the guy who started Christian persecution. In 64 AD, a great fire broke out in Rome. It damaged most of the city. Now what's very interesting is for some reason at this point in time, Nero... accuse the Christians and blame the Christians for starting the fire, the ones who follow Christ. And that's when Christian persecution really began in Rome. You see, what's interesting is before this time, Christians and Jews weren't really indistinguishable in the first century because they all went to synagogue at that time, right? They all kept kosher, they all kept Sabbath, as we talked about last week and the week before. And You guys realize that the Jews, by law, had freedom of worship, right? They were freed from imperial cult. We just talked about this in the Paul series a little bit, okay? No one else was really free of that. The Jews were free to do that as long as they go up there and make a couple sacrifices for Augustus in the temple every day. They did it. It was what they did. We don't like to talk about it, but they did it, right? In the name of Caesar, they made two sacrifices a day at the temple. Remember, Caesar was also a deity, so let's just not get into all that. It was not until this time that Rome looked at the Christians and said, hey guys, wait, you're not Jewish? Is identity crisis starting to form? Wait, you're not Jews because the Jews are saying that you're not one of theirs because you worship this Messiah and they don't worship this Messiah. You're not freed from worshiping the imperial cult, basically Augustus. You guys need to worship. Well, of course, strict monotheist, we don't do that. Around this time is when that came to light. What's even more interesting is a man by the name of Seneca in the first century. You guys know Seneca? Not Hunger Games. Okay, wrong guy. It's called Seneca the Younger. He was very close to Nero, and he writes... that it was actually the Jews that started the fire. I'm not pointing blame. I don't know. Lots of different writings that accuse different people, but he writes because the Jewish neighborhood was like the only neighborhood that was not even touched by the fire. Obviously they started it. Now, either they started it or God pulled in Egypt again and just said, we're going to put a little protective hedge around these. I don't know. Nero's wife was heavily sympathetic to the Jews. Heavily. So let's put this together and this is a theory. Jews may or may not have started the fire. Nero's wife, sympathetic to the Jews. Jews are starting to not really like these Christians, especially in Rome, starting not really like these Christians. Could his wife have provoked him to attack the Christians because of the fire? We do not know. We do know a year after the fire he kicked his wife to death. Not sure why. Kicked her to death. Could have had her killed. mad at her so much so kicked her to death. Lots of theories. Of course, the theory goes that he found out that she made him blame the wrong people or whatnot. We don't know. We don't

know. It really doesn't add up. But regardless, Christians and Jews are not getting along. And now Christians are getting persecuted by the Roman Empire. So you think Jews really want to be associated with Christians if they're being targeted? I ain't no Christian. No. Hmm. During the Great Rebellion in 66 to 70 CE, what happened in 70 CE? The temple was destroyed. So, Josephus actually speaks about this. A lot of things contributed to the temple being destroyed and this revolt forming. Essentially, one of the things was, oh, what's his name? Start with an E, I think. One of the priests in the temple, he was a chief priest, and he refused to stop offering sacrifices to the imperial court, Lot of the priests joined in after him there was a lot of other things that were going on I think one of the high priests got killed Either by the Romans or the zealots or something something happened the zealots began Causing a lot of political problems and killing folks killing Romans around this time long story short Romans came in put the smackdown on Jerusalem. It was a horrible thing is a horrible day in history and they destroyed the second temple I went too far After the temple was destroyed, you remember there were only two groups that survived, really. Religious groups. See, the Sadducees were all based around the temple. Without a temple, they could not survive, right? The Essenes, the Qumran community, they were all kind of rooted out by the Romans. The Pharisees were the ones that began doing something strange. They began taking temple worship and purity laws and saying that we should implement these into our everyday life. Essentially, that you are kind of like the temple. You can carry the presence of the temple with you if you obey all the purity laws and rituals that apply to the temple. And so when the temple was destroyed, the Pharisees survived because they were They didn't necessarily need the temple to continue in their doctrinal beliefs, if you will. They had already converted it to a personalized thing. And then you had the believers in Yeshua as well. What's interesting is in Matthew 24, Yeshua's talking about the end times. And if you guys remember, what does he say? He says, when you see the abomination of desolation, the abomination that makes the temple desolate, if you will, spoken about in Daniel, we know it has something to do with the temple. When you see this take place, what do you do? Go in your house. Go in your house, go in your basement, right? Now get your sword ready. Sharpen that sucker up. We're going to take on who, you know, let's do this, right? From the text, from the, remember, Revelation wasn't written yet. We didn't have all these like multi-headed monsters coming out of the ground and scorpion tail junk, right? We didn't have all this. So all we have is the oral tradition of what Yeshua said. When you see the abomination of desolation take place, Inferred in Daniel that specifically had to do with the temple and it goes back to the Maccabees, all that mess. Run for the hills. Where do you think the believers in Yeshua went when this revolt went on? All the Jews were standing firm saying we're not going to leave here and the Romans are slaughtering them and they're destroying the temple. Where are the brothers and sisters in Yeshua? I know what Yeshua said to do. How do you think that made the Jews feel to see their family members run away as cowards when the holy temple is being destroyed? Just leave a good impression. I'm just trying to set up a background. I'm just trying to set up a background. I could be totally off base. We're just looking at history. Was it right for the believers in this year to run? I can't tell you that. We don't, we just know based on history, something caused these attitudes to form historically. What's even more intriguing is, of course, after the temple was destroyed, we have the Pharisees really gaining ground and they're picking up the leftover. They're picking up the Judeans who are fixing to lose their faith because their faith revolved around the physical temple. It's just been destroyed. What are they going to do? And the Pharisees are offering a way out. Listen, guys. God has always allowed us to operate without a temple. We've just never been doing it. And

so until the temple is rebuilt, listen, your kitchen table can be the altar, man. We can salt that bread just like the sacrifices. We can do this. We can operate still with our faith in Hashem without a temple. But you also have the Shuis and believers coming to the Judeans who are losing hope saying, listen guys, we have a greater temple that's still in heaven. We have a mediator a greater high priest who wasn't slaughtered by the Romans who stands and lives forever in heaven Just like Hebrew says guys this was competition This was competition for the Jewish and brothers and sisters who had just had their faith ripped apart from them Between the Pharisees and the Christians in the first century see most of the New Testament the Gospels were written in the latter part of the first century you wonder why the Pharisees are kind of looked at poorly Because it was oral tradition. And these were four different witness accounts of the oral tradition, the story that had been told about our Messiah, going out to all nations, finally written down. I'm not saying that Messiah didn't argue with the Pharisees. Duh, he did. We know that. But we wonder why this idea of the Pharisees being these ultimate bad guys sprung out of the first century. It could have been this. They were the competition for the first century believers. The only two people in play for the souls of the Judeans, if you will. Is it right? Is it wrong? Do you get mad because I say that? It's just history. It is what it is, right? Following this great revolt, things kind of settled down. You guys know 40 years later, there was an emperor that was a little bit more sympathetic toward the Jews. He allowed them to go back and rebuild their temple. We didn't know that. About 40 years after, around 110-ish circa, he wanted them to build it somewhere else. And there was a back and forth, back and forth. And they started construction until 115 Kittos War happened. between two Jewish brothers that took leadership of an insurgency in Lower Judea and they would begin to attack Roman outposts and they caused up another Jewish rebellion. Guess what? The Romans put the smack down again and they slaughtered thousands upon thousands of Jews. The Bar Kokhba Rebellion? Son of the Star, right? Simon? Everybody kind of familiar with that? This guy was slick. He led a rebellion and he was looked at as the Messiah in the early second century. Many great rabbis viewed him as a messianic figure in the second century. Guess what? The Romans fought and they were defeated. We have Cassius Dio, first century author. He writes that 580,000 Jews were killed in this revolt. besides the numberless who died of hunger and disease. All of Judea, the same historian writes, became almost a desert. What is the Judean population becoming known for now over the past hundred years? Rebellion, fighting back, murder of Romans. You're a Gentile coming to a faith that's kind of attached to Judaism. You really want to be associated with Jews right now? Emperor Vespion, First century. He writes, and here's the attitude towards Jews. After the temple was destroyed, both the Sanhedrin and the office of high priest were abolished and worship of the temple site was forbidden. Every Judean authority was abolished. Say you're Jewish? Don't. I'm going to keep my feast day this day. By whose authority? I thought the Sanhedrin was destroyed. Can't even go back into Jerusalem for a while to worship. Hedron. In the early second century, you brought it up, the Jewish fiscal tax, the half shekel. This was in this week's Torah portion. The half shekel, which previously had formed part of the upkeep of the temple of Jerusalem, was now exercised for the temple of Jupiter, even from those, according to that guy, who without publicly acknowledging that faith yet lived as Jews. So if you lived as a Jew, if you lived like someone who was Jewish, if the Romans saw you as Jewish, pay up. You gotta pay this extra tax now. I'm not saying it's right. I'm not saying it's wrong. This is history. This creates kind of a background for why new Gentile converts coming in may have not wanted to associate themselves with Judaism or Jews, Judeans. But I'm not a Jew. I'm a Gentile. I'm grafted in though. I'm grafted into Abraham. I'm become part of Abraham's seed. Judaism,

but I'm not a Judean. You can't have it both sides. You have to choose one. Either you're gonna be part of the stock of Abraham or you're gonna have to somehow clip off the natural branches so that they're not associated with you. Survival of your family depends on this. Survival of your finances depends on this. Your reputation depends on this. Guys, this is what happened not even a hundred years after Yeshua died and rose from the dead. Perseus, first century. Here is the Roman attitude towards Jews around the time of Yeshua. Can we read some stuff about what Romans thought about Jews? These are the people who are going to become Christians one day. The Jewish Sabbath particularly is adduced to his proof that superstition enslaves man. In a fragment attributed to Petronius, the Jew was characterized as worshiping his pig god as a cutting of his foreskin with a knife to avoid expulsion from his own people and to be able to observe this Sabbath. This is what people thought of Judeans, the same people who are going to convert to Christianity in the future. This is the attitude they're going to have when they convert. Tacitus, Jews were descendants of lepers in Egypt. They are perverse and disgusting. Roman author Justin Martyr states, What Justin's about to do to all of the Christian communities that he influences is he's going to say the revolt that's happening or just happened is you were involved in whether you knew it or not and these Jews who were fighting for their independence against Rome wanted to kill you. If they had won, they would have killed you. And during this revolt, they took liberties to slay you. Now I'm not saying this happened, but I am saying that Justin said it happened. You see what I mean? Emotion began to grow as the war concluded and ended. Jews ended up being banned from Jerusalem In the 31st chapter of the first apology, Justin also affirms that Jews are Christians' foes and enemies, killing and punishing Christians whenever they have the power. The reason why I feel like it's important to go over all of this history is so that we don't get blindsided when we tell people we keep the Shabbat, the Sabbath. How many of you guys know that you tell friends and family, yeah, go to church on Saturday, go to fellowship on Saturday, we keep the Shabbat. That was done away with. What do you mean it was done away with? That's a Jewish thing. What are you, Jewish now? Anyone ever heard that? That's the second and third century attitude of Rome. That's a Jewish thing. We know good and well it's not a Jewish thing. It's a God thing. Something that's given to us in the Ten Commandments of anyone who would identify themselves with Israel and worship the God of Israel, but because of the environment that was going on, it became, oh, so you're Jewish now. And it's always with that tone of voice, right? Okay, sure, yeah. We need to look at the history of the Christian faith and see what happened. Whether it was right, whether it was wrong is irrelevant. We need to see what happened. Because if we refuse to, then someone's going to show us specific verses out of all the patristic writings. Most churches today worship on Sunday because of these same writings we're going over, viewed in a different light. I think we owe it to ourselves to discuss these writings as well and see where we stand. Maybe we can learn something. To add to the claims concerning Jews agitating persecution towards Christians, he quickly described the Boko Haram revolt and the defeat of the Jews along with the ban on Jerusalem as a fulfillment of scripture. Citing Isaiah 64 and Jeremiah 27, he insisted it's God's will that Judea should be destroyed and Jews be banned from it. According to Justin, the reason for their expulsion is their alleged slaying of the just one and the persecution of his followers. You killed Jesus and you curse Christians. Therefore, God will punish you by destroying your people and kicking you out of Judea. There was not a second century ministry devoted to bringing the gospel to the Jewish people. Let's just put it that way. So remember, Christianity is bringing in many, many more pagan converts than Jewish. When Yeshua came, his ministry started out, pretty much everyone that was a believer in

Yeshua was Jewish. As they went out to non-Jewish populated areas, they had a great response. Great response from many people. Lots of Gentiles. Lots of pagans. When I say pagan, this is a word that for some reason we love to use. We love to use this word about everything pagan. pagan this, pagan that, you're pagan, you do this, you worship on Sunday, so you're a pagan. We're going to talk about that. Everything's pagan. We have no idea what this word is defined as, okay? The pagans of the first century weren't simply people who didn't believe in God. These are like people who believed in multiple gods. Like we haven't even met this type of person and most of us have never met someone like this. We have someone coming out of the belief of multiple Roman gods and multiple Roman rituals and paganism coming. into a faith where they're saying, yeah, I'm going to do away with all my, I deny all of my, not just one God, all of my gods that I've been serving. And I'm going to worship the one true God in the name of Jesus. I'm going to do that. This is paramount. This is awesome. People being redeemed, right? But with many people coming into this faith, overwhelmingly overwhelming the leadership, they brought with them a lot of baggage. Well, what do we do in this situation? Oh no, we're Do we have anyone who's been a believer longer than five years here, who basically has a Jewish background, someone? No, I guess we should do this based on where I came from. Things begin to change very quickly. So, quick review. We know from the patristic writings that the earliest known Christian church father writings that we know of never mention Sabbath or Sunday being changed, right? Never even hint at it at all. It's not really until early second century that this begins to be a thing. And even with the thing, notice the writers are still having to explain why they're starting to meet on Sundays. Oh, because it's the first day of the week and that's when God started creation. Or this is the day when Yeshua rose from the dead. They're still having to make excuses to prop up why. We know that this was widely accepted due to, you could call it anti-Semitism, a division of the Jews, a hatred of the Jews. Remember all these Romans, these pagans that are coming into this faith into Jesus are are coming in with the attitudes that they were taught, that they are elites and the Jews are beneath them. Now sure, we can say, "Listen, you gotta let go of that, man. That's just not the case. These are our brothers and sisters." But when you don't have that many voices speaking up, this is going to overtake the faith, and it did. Let's talk about something else here. Let's talk about sun worship influence. This is gonna be fun. We know that the first day of the week was venerated in Rome as the day attributed to the sun, in a nutshell. The day held a lot of value with sun worship. minority in the body was dwindling and ex-pagan converts were flooding in. Here's a quote from Samuel Bakayaki. Why did he present the creation of light on the first day as the first reason for the Christian Sunday gatherings? Apparently because the day was venerated by the Romans by associating Christian worship with both a day and the symbolism of the pagan sun just in, as we suggested earlier, aimed at gaining the emperor's From the emperor, a favorable appraisal of Christianity. There's benefits to worshiping on Sunday in Rome. The day is already a venerated day. It's already an honored day, and it's already an honored day in Rome as being the highest day of the week where some of the sun cults are very active. The suggestion here, and this is not the whole reason why Christians began to worship on Sundays, but the suggestion here is, oh, there's another benefit to this. We can worship We can have some benefits. We can earn some esteem from the emperor if he finds out these Christians are worshiping on the venerated day of the week, just like everyone else is. Tertullian, very interesting. Another writer, Christian church father, if you will, He writes something very interesting and he writes it very boldly because he wants to make sure everyone understands, even though Christians are now beginning to meet on the first day of the week and hold

assemblies on the first day of the week and they're starting to push the Saturday Sabbath away with great force, especially with Rome because that's really where it started at. He completely rebuked any charge that Christians were sun worshipers due to their day of worship or their manner of prayer. This is something he spends a lot of time talking about. And I think that we need to pay very close attention to this because even though we know sun worship had some type of indirect support for why early Christians began to worship on Sunday, we have church fathers, Christians saying, well, You morons, we're not worshiping the sun just because we're doing it on the same day. If we have supported documentation of early Christians rebuking the very notion that they give any honor to the sun, shouldn't we take a look at that and try to get a clearer picture of what their intention was by going to holding their ecclesia on Sundays? Sacred cow in Hebrew roots. Everyone who goes on Sunday church, sun worshiping, all of them pagan. Every last one of them. I added this slide in this morning because I just, I didn't, I wanted to read it to you guys. And sorry you can't read it.

Take a picture. Zoom in. Others, again, certainly with more information and greater verisimilitude, believe that the Son is our God. So this is Tertullian talking, right? There's other people that think that the Son is our God. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere on his own disk. The idea, no doubt, has originated from our being known to turn to the east in prayer. But you, many of you, are under pretense sometimes of worshiping the heavenly bodies. Move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing from a far different reason than the sun worship, we have resemblance to those who devote the day of Saturn to ease and luxury." though they too are far away from Jewish ways, of which indeed they are ignorant. These things we have discussed with great abundance, that we may not seem willingly pass by any rumor against us. Unrefuted. Having thoroughly cleared ourselves, we turn now to the exhibition of what our religion really is. Basically based around Christ. So a lot of people were associating early Christians with sun worship because they chose Sunday as the first day of the week. mainly because of the resurrection, mainly because first day of creation, and also because there's a perk in it because we don't look like a bunch of freaks in Rome worshiping on this day that the Romans typically view either. We don't have to be Jewish, and if we make our own day, then we're just going to be another cult. So at least on Sunday, we'll blend in a little bit, but we're not going to be sun worshipers. He makes the case, he says, to say that we're worshiping the sun on this day is to say that you who take a break and honor your day in worship of Saturn, that's like saying you're Jewish. How many of you guys know that there are millions of Christians today that go to church every single Sunday, devoutly? They did not wake up Sunday morning and say, you know what? I can't wait to go worship the sun today. Can you? Oh yeah, we're not even gonna wear sunscreen today. This is gonna be great. No one's going to church to worship the stupid sun. People are going to church because this is what the church fathers in the second, third, and fourth century taught the movement to do. Early Christians prayed towards the east. Many different reasons, debatable reasons why they did this. Sun worshipers did this. Most Jews did this when they faced Jerusalem. when they were accused of worshiping the sun. It's interesting because they'd reflect back and they'd quote Malachi 4, was it 4.2, right? A messianic verse about Messiah and it says the son of righteousness will come with healing in his wings, but it's not son, S-O-N, it's son, S-U-N. The son of righteousness. So we worship the son? Yeah, we worship the son of righteousness, the light of righteousness, Messiah Jesus. They thought it was a joke that they were being accused of son worship. Might as well be the Persians worshiping Sol Invictus. Guys, we have to stop being naive, ignorant, arrogant, and

saying that because a Christian goes to church on Sunday means they're worshipping the sun. We don't meet on Sunday because we understand the premise of the Sabbath and what it means and what it represents and how it's a token of God's redemption and a taste of what the millennial kingdom is going to be like when Messiah returns. Unfortunately, the greater body was taught differently. They were taught to separate these Jewish things from their faith of their Jewish Messiah and And they grabbed hold of Sunday fellowship. And a lot of worship went on on Sunday. And am I saying that sun worship and elements of sun worship did not penetrate through the church later on? No, I'm not. Christian faith has been like a big old ball of duct tape just thrown through history. It picks up a lot of stuff. So is Judaism. Sorry to break it to you. That was my rant. If someone accuses a Christian of... We have to be very careful because... We accuse people of worshipping the sun on Sunday because they go to church on Sunday. And as Tertullian even states, we condemn ourselves with the very same logic of worshipping Saturn because we're meeting here right now. That came a little bit later So what we read later on, and I might actually hit one of the quotes, is what seems to happen as a transitional state, it's a theory that most scholars agree with, is that a lot of Christians were drawn between the churches in the east who were keeping Sabbath and Rome and the churches of the west who were keeping Sunday. And so what they would do is they would meet, either they were still accepted in some synagogues, far east, or they would meet on Shabbat and then they would carry into the night Sabbath. their study and worship, right? Just like we used to do at the fellowships. We would have Havdalah, we'd study, and then we'd worship, and then after dinner, as the night went down on the first day of the week, early in the morning on the first day, we would stay up until 10 o'clock at night, mid-Russian and stuff. The idea is that that was possibly a transitional state at some point, which eventually led to the sunrise service, if you will. We're not really sure. I didn't prepare to address that. We know that the full-blown sunrise service thing with Resurrection Day, if you will, could have also been attributed to, in Mark, where it talks about Yeshua, when Miriam came to, no, Mark chapter 16, I think it's verse nine, where it talks about Yeshua rose early on the first day of the week. That's, We gather together. So there's a lot of, you could definitely pin sun worship on that. That's one part, but there's also some scriptural footholds that early church fathers actually state of why they did that. Of course, we know that the early Christians didn't celebrate Easter, if you will, on Sunday. It was the 14th of Nisan. It was Passover. And that existed through several centuries. A big debate there. Here we go. In Eusebius' commentary in Psalm 91, he writes, Jerome, 4th century. If it's called the day of the sun by the pagans, we most willingly acknowledge it as such, since it is on this day that the light of the world has appeared, and on this day the sun of justice, sun of righteousness, if you will, has risen. See, various sun cults were predominant in Rome by the early 2nd century, and this seems to attract the imagination and interest of converts from paganism itself. Christians began to, through political reasons as we discussed, began to venerate the day of the sun over Saturn's day by further distinguishing themselves from the Jews. This all happened very quickly, and it seems like a mosh-posh series of events that took place. It wasn't a very black and white. It wasn't, oh, all the Christians became sun worshipers overnight. Oh, it was all Constantine. He made a decree, and poof, everyone trained. It wasn't the case. This was something that happened over the course of 100 years. At the end of the first century through the second century, people wanted to distinguish themselves from Jews so much that they would rather be likened unto pagans than, heaven forbid, be recognized or associated with Jews. And the Jews were fond of it. We don't want you to associate with us. Come over and spread your Jesus to all of our brothers and sisters, and then when we need them to fight with us, they run

away? It should be clearly stated, however... that by adopting the day of the sun, Christians did not intend to sanction or to encourage worship of the Sol Invictus, which the main cult was actually began to give rise after Christianity was really formed after the first century. It's very interesting how they came up beside each other. This is an insinuation that Tertullian emphatically repudates. But rather to commemorate the day of such divine acts as the creation of light and the resurrection of the son of righteousness, both events, they noticed, not only occurred on the day of the sun, but could also be effectively proclaimed through the rich symbology of the sun. Both Christians and Jews, a quote from *A Convenient Hatred, A History of Anti-Semitism*, page 31. Both Christians and Jews began to define themselves and their religion by emphasizing the differences between their two groups. One of the first Christian writers to do so was Melito. I'm gonna say it Melito. I'm not really sure how you pronounce that. Melito Melito. So, I want to back up for a second. This writer, the homily is kind of an anachronistically placed term. It was a Haggadah. He did a Passover Haggadah. He reformed the Jewish Haggadah for Passover. And he put in there the accusation of a deicide, if you will, them killing God. So we have Christians, yeah, we're going to have a Passover Haggadah. Let's have Passover, right? By the way, in the middle of the, can you imagine? Can you imagine doing Passover in the middle, and the Jews killed God? I mean, what do you do to that? His goal was not to incite violence against Jews, but to strengthen the Christian identity and his parishioners by turning us against them. At the time, Christians in Sardis and other parts of the Roman Empire were often a persecuted minority with virtually no power, right? Got to remember Christians, this is... Christians were still being persecuted. They were still a minority. Who are you? You're the ones who defy the Roman Empire, won't worship the cult. These guys had no power. What his purpose was, was to further define, give you a sense of pride. Listen, you're not Jewish, you're a Christian, so stand strong. It was only in later centuries when Christians actually gained political power, thanks to Constantine and others. Would Melito's words be used to justify discrimination, persecution, and murder? See, Christians were looking for identity in the second century because they had thrown theirs away. They had thrown themselves away, their identity in Abraham away, their identity with Judah away. and they were looking for a new identity. There's a lot of stuff about pagan feast days like Christmas and Easter and the pagan, pagan, pagan, right? And sometimes we make a lot of stuff up just to fill in the gaps of why Christmas and Easter are so pagan. Guys, the reason I don't do Christmas and Easter is because of why they were really created. They were formed by early Christians to take the place of the feast. It's that simple. Yes, they have a lot of elements that over time got stuck with them. I mean, undeniable elements. But in their origin, the reason why they wanted these days to form was because they no longer really had that. They didn't have Sukkot. They didn't have Shavuot really. Pentecost got changed, the whole dynamics of it, right? Didn't have unleavened bread. Passover was pretty much on its way out. Never really accepted in Rome. Yom Teruah, meh. Yom Kippur, we got Jesus, Jack. I mean, they had no more festivals. Hey, we're vacant now. Christmas and Easter, essentially, in a nutshell. We don't want to do those Jewish holidays anymore. So, was that helpful? Was that even... The accusation of sun worship being involved with why the church began to worship on Sunday is not a black and white issue. It's not, yes, they worship the sun. They benefited and they claimed the benefits of worshiping on the day of the sun. but stood strong in their writing saying, "Listen, we ain't a bunch of sun worshipers. Call us Persians all you want. We know who we are. Morons." We know in Constantine in the fourth century as the leader of Rome, he decreed that Sunday would essentially be the new Sabbath. We're all familiar with this, right? So I have a question.

So all Christians kept Sunday after Constantine's decree, right? No? No? That's what I was taught. I was taught he created it and did it and his decree was solid and then church and... Do you have a little bit more time to go through a few quotes with me? Maybe a few. One... Thank you, Eric. It was a practice generally of the eastern churches and some churches of the west for in the church of Milan, it seems that the Saturday was held in fair esteem. Not that the eastern churches or any of the rich which observed that day were inclined to Judaism, but that they came together on Sabbath day to worship Jesus Christ as the Lord of the Sabbath. That's in East Italy around the time of the fourth century. The ancient Christians were careful in their observance of Saturday or the seventh day. It is plain that all the oriental churches and the greatest part of the world observed the Sabbath as a festival. Likewise, this guy likewise tells us they held religious assemblies on the Sabbath, not because they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath. Epiphany says the same. Remember when these authors are talking about Judaism, they're struggling with what Judaism had become in the first century. Remember, Judaism was an identity marker. It was made, it was basically a religion that was created to identify you would wear Judaism and the things that were within Judaism or the different sects of Judaism to identify yourself as a Judean, which they believed got you in the covenant. It's exactly what Paul is fighting in Romans 4. You saying you're better than Abraham? Because he wasn't even circumcised when he got in the covenant, but you know, that's none of my business. Council of Laodicea of all the documents. Let's go further in history. How about the 5th century in Europe? Here's where we see a bridge between the two days. Sidonius, again in the 5th century, have neglected the celebration of the Sabbath. The portions, the ecclesia that were farther away from Rome still kept these decrees. Sixth century, Scotland. We seem to see here an allusion to the custom observed in the early monastic church of Ireland of keeping the day of rest on Saturday or the Sabbath. History of the Catholic Church in Scotland. Having continued his labors in Scotland 34 years, he clearly openly foretold his death, and on Saturday, the month of June, said to his disciple, This day is called the Sabbath. That is the rest day, and such will truly be to me, for it will put an end to my labors. Butler's Lives of the Saints. 7th century. Should we keep going? Pope Gregory. Right? Pope Gregory. Pope Gregory. declared that when the Antichrist should come, he's going to keep the Saturday as the Sabbath. Oh, I shouldn't have put that in there. I must have misread that. What in the world? He's Antichrist going to keep Saturdays. Why is he saying this? Moreover, this same Pope had issues, had issued an official pronouncement against a section of the city of Rome itself because the Christian believers there rested and worshiped on the Sabbath. People in his own town, resting and worshiping on the Sabbath. You guys know that when the Antichrist comes, he's going to keep that Jewish day. You better stop. Always seems to be a remnant throughout history. Eighth century. Way east, right? Anybody? It's close. And the Orpheans knew the new encyclopedia of religious knowledge. We have, I wanted to throw this in here. I know we're doing a lot of reading. I want you guys to realize if you don't walk away from anything else from this series, at least this week and last week, we have historical documents in Christian history to back up why we do what we do. We are not some cult that has just formed out of the imagination of our own eyes. We are not some product of some movement of awakening that poof, yeah, I'm going to be a rogue and further divide the body and do the Sabbath just because I want to. Guys, we are part of the same remnant that has survived the last 2,000 years that was originally attached from the body of Messiah. There are debates about from Sabbath keepers to those who meet on Sunday, and these scholars use the same documents that we're showing here to state both of their cases. I at least wanted to expose you to that

between last week and this week. So we spoke about Ignatius, right? And there's a document in the late fourth century that was written called Pseudo-Ignatius, so it was an anonymous writer that wrote as if he was this church father, okay? It's not necessarily something that we put a lot of credit into, but I'm reading it to show you what was going on in the late 4th century in the central Roman province. Okay? Okay? Pseudo-Ignatius says, let us therefore no longer keep the Sabbath after the Jewish manner and rejoice in the days of idleness. So whenever you see Jewish manner, it really has to, it hones in on what the Jews were doing, what Judaism was about, and what Yeshua and Paul himself were battling, the manner of Judaism. And rejoice in days of idleness, not doing anything, but let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation of the law. Not in relaxation of the body, admiring the workmanship of God, and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space. You know, you can only walk this far on a Sabbath day, right? Nor finding delight in dancing, which have no sense in them. And after... Yeah, don't dance around. Don't you Jews dancing around? They eat a bunch on Sabbath? So one of the first things the patristic writers... One of the first things... One of the... One of the first things that the church fathers did in the second and third centuries was they told everyone that they need to start fasting on Saturday. Fasting on Saturday. And you'll see that a lot, right? And you'll see, you'll actually see like Seventh-day Adventist quotes on their websites that are, look, they're saying keep the Sabbath because they're fasting. When they initially wanted to fast on the Sabbath, that was something that they wanted to do to separate a Christian observance from a Jewish observance because we know, you don't know fasting on the Sabbath. Right? One day we don't fast on. What are you talking about? This is a day of delight. We're going to dance. We're going to prepare food the night before, but man, we're going to come in. It's going to be great. Right? Nah, don't eat anything. Fast. That was one thing. So if you ever read a document that talks about that, don't automatically assume that they're endorsing Sabbath. That was something done to separate them from Jews, if you will. And so we have this author sitting here. Listen, you're going to keep, you can meditate on the Torah and you got to keep it in a spiritual manner, but don't go dancing around and eating all this food and all this mess. What are you talking about? Finding delight in all these things. Let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and the chief of all other days. Even here, even here in the fourth century, we see a division of what's going on. I figured that we owed ourselves a 21st century quote among all of these quotes. So perhaps 2000 years from now, when somebody looks back When somebody looks back and they've been taught that the Sabbath was done away with 4,000 years ago, at least there will be an official quote made in this fellowship that took hold to what our Messiah stood for. Even today we rest on the Sabbath, Saturday, just for clarification. In reflection and effort to emulate our Master and Lord Yeshua Messiah, we keep this day as a token of our covenant with God Almighty and as an act of remembrance of our redemption through His Son. This is why we do what we do. The Sabbath isn't some day that we choose to come worship. Guys, we could come hang out in here any day of the week. I don't care, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Friday. We come here this day of the week because we get to, as together, come together and wear our jersey for the kingdom. We get to wear the token for the kingdom, the active token for the kingdom. This is not simply a sign of our covenant with God. And that's a huge aspect of it. And I love it. Friday nights, I love seeing the sun go down, right? Going into a sphere of Kedusha. I love it. I can't wait to get into that when we do the temple series. Guys, Just like Deuteronomy 5:13 says, the reason we keep the Sabbath also is to remember that God is the one that redeemed

us. We didn't redeem ourselves. Maybe some of you redeemed yourselves. I didn't redeem myself. And you can talk all you want. I know you didn't redeem yourself. God redeemed us. And he planted this day as a sign of us to not only remember our redemption, but to live in our redemption. Yeshua paved his entire ministry on top of the Sabbath for a reason. Listen, guys, you know that redemption from Egypt where you were slaves? Yeah. Romans 6 talks all about this. Through me, you're going to be freed of spiritual Egypt where you're slaves to sin. And you know what else? The millennial kingdom, when I come back, it's going to be like this, where everything is restored, where everything is perfected on the Sabbath, where the remembrance of redemption will always be remembered because we're going to be living in a thousand-year reign that is reflected of what today is all about. Don't let anybody shame you for keeping the Sabbath. You're keeping the token that God gave you. Welcome to the kingdom. This is what you get to do now, and it's such a blessing. Someone ever tells you, what are you trying to be Jewish? Listen, man, I'm trying to wear the token that God gave me because he loved me so much to send his son to redeem me. Now, if you want to call that Jewish, that's fine. My brothers in Israel do it for the same reason I do, because of redemption. And that's what it's a sign of. We have to be very careful that we do not forget this. And we have to be very careful, guys, that we don't make the same mistakes of our forefathers and When just because it's not popular to do something doesn't mean you need to stop doing it. Just because there might be consequences for doing something doesn't mean you need to stop doing it. I don't care how scared you are. It doesn't matter. You stand bold. Do not make the same mistakes as our church fathers did when they found that their reputation or their fear for their safety or their pocketbooks were more important than than a gift that God gave to them to uphold above all other things. Hey guys, I'm Matthew Vanderels, pastor at Founded in Truth Fellowship, and I really hope you enjoy this message. If you would like to see more messages and teachings like this one, please subscribe to our YouTube channel by clicking here. You can also visit our website to find out more information about our ministry and what we do right here. And if this message has been edifying to you, please consider supporting us and the ministry through our secure online giving portal here. This will ensure this message, along with many others, will continue to reach those who find themselves far from God. If you'd like to write us, you can do so at Founded in Truth, P.O. Box 38042 Rock Hill, South Carolina, zip code 29732. You can also check out our Facebook page at facebook.com slash foundedintruth. I pray that you stay blessed. I pray that you guys stay encouraged. And I pray that you stay fit. Founded in Truth. We'll see you guys next time.

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