WEAVER STUDY GUIDES

Is Saturday The Sabbath?

Study Guide

New Testament Studies

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A lesson-by-lesson companion for reading, discussion, and written responses.

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

Read the corresponding chapter, then work through the themes, arguments, and Scripture references.

Write your responses before discussing the questions with others. Use the application pages to identify a practical next step.

The study material is retained from the existing lecture study guides. Added writing prompts provide space for your own response.

Print at Actual Size / 100% on US Letter paper. Single-sided and double-sided printing are both suitable. Lessons begin on the next available page; no blank pages are inserted.

Reading assignments refer to the October 9, 2026 opening-heading corrected edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

Is Saturday The Sabbath

Part One

October 26, 2025

Read Chapter 1 in the companion book, pages 5-20 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Meaning of Sabbath as Rest

The word 'Sabbath' means rest, and God mandated rest in both Old and New Testaments, with varying lengths (one day, two days, one year, two years, seventy years).

Lecture support: Weaver states: 'The word Sabbath actually means rest. So rest then was mandated not only in the Old Testament, but in the New Testament as well.' He cites Exodus 20, Leviticus 23, Leviticus 25, and 2 Chronicles 36.

Plurality of Sabbaths

The Bible speaks of Sabbaths in the plural, including weekly, new moon, annual feasts, sabbatical year, and Jubilee; consistency demands keeping all if one is kept.

Lecture support: Weaver says: 'If one Sabbath is kept, in order to be consistent, all the other Sabbaths must be kept as well.' He references Exodus 31:13 and Ezekiel 20:12-13 where 'sabbaths' is plural.

Sabbath as a Sign of Submission to God

Keeping the Sabbaths was a sign between God and Israel, indicating submission to His sovereign authority; failure to keep them was rebellion and led to idolatry and judgment.

Lecture support: Weaver explains: 'If you observe the Sabbaths the way God commanded you to in the Old Testament, it meant then that you were in submission to him... If you did not keep the Sabbaths... it means you were in rebellion against him.' He cites Ezekiel 20:12-13.

Fixed Dates, Not Fixed Days

The Hebrew calendar had fixed dates for Sabbaths (e.g., Abib 15), so the day of the week changed annually; Saturday was not a perpetual Sabbath.

Lecture support: Weaver argues: 'If the date is set, the day changes... So whatever day Abib 15 was on, it had to be a Sabbath. And that meant then every day of the week... had to be a Sabbath at one time or the other.'

Sabbath Teaches Rest, Redemption, and Freedom in God

The Sabbaths pointed to rest, redemption, and freedom found in God, and also freedom from the tyranny of man's usurped authority.

Lecture support: Weaver states: 'The Sabbaths in the Old Testament and even in the New Testament actually taught rest, redemption, and freedom under God... they also taught at the same time rest and redemption and freedom from the tyranny of man and man's usurped authority.'

Inconsistency of Modern Sabbath-Keeping

Those who claim Saturday is the Sabbath are inconsistent because they do not keep all the other Sabbaths or observe the strict rest requirements (e.g., no kindling fire).

Lecture support: Weaver says: 'Anyone who makes Saturday a perpetual Sabbath is being inconsistent with the Word of God because Saturday was not a Sabbath... you can't kindle the fire. You can't do anything except just simply rest.'

Key Arguments

The Bible mentions multiple Sabbaths, not just a weekly one.

Weaver argues that the Old Testament refers to Sabbaths in the plural, including new moons, feasts, sabbatical years, and Jubilee, so focusing only on a weekly Sabbath is selective.

Lecture support: He cites Exodus 31:13 ('Verily my sabbaths you shall keep') and Ezekiel 20:12-13, and lists the various types of Sabbaths.

The weekly Sabbath was not fixed to Saturday because the Hebrew calendar was based on fixed dates.

Weaver demonstrates that Abib 15 was always a Sabbath, and since the date was fixed, the day of the week rotated annually, meaning every day became a Sabbath over time.

Lecture support: He explains: 'Abib 15 had to be a Sabbath every year. So that meant Abib 1, Abib 8, and Abib 15 were always Sabbath days.' He uses the birthday analogy to illustrate the shifting day.

The Passover (Abib 14) was a work day, not a Sabbath, proving that not all holy days were rest days.

Weaver points out that the Passover required work (slaughtering, cooking, packing), so it could not be a Sabbath, which required absolute rest.

Lecture support: He says: 'Abib 14 was not a Passover - I mean, but it was not a Sabbath. It was the Passover but not the Sabbath. Why? Because you had to do work on the Passover.'

The Sabbath was primarily a day of rest, not worship, in the Old Testament.

Weaver argues that worship was family-centered and daily; the central demand of the Sabbath was cessation from work, with weekly worship emerging later.

Lecture support: He states: 'In the Old Testament, the Sabbath was not primarily a day of worship. It was primarily a day of rest.'

The word 'Saturday' did not exist in biblical times; days were numbered, not named after planets.

Weaver notes that the Roman calendar introduced planetary day names later, so equating the seventh day with Saturday is anachronistic.

Lecture support: He says: 'The word Saturday was not even in existence when the Sabbaths began... we get our weekdays and even months basically from the Roman calendar.'

The Canaan Sabbath in Hebrews 4 points to a rest beyond Joshua, fulfilled in Christ.

Weaver interprets Hebrews 4:8 to mean that Joshua did not give the ultimate rest, implying a future Christian Sabbath.

Lecture support: He reads: 'For if Joshua had given them rest, then would he not afterwards have spoken of another day?' and notes the name Jesus/Joshua means 'Jehovah is salvation.'

Scripture References

Deuteronomy 16:1-9

Read at the opening to establish the command to observe the month Abib and the Passover, setting the stage for the discussion on fixed dates and Sabbaths.

Exodus 20:8-11

Cited as the Creation Sabbath command, emphasizing rest on the seventh day because God rested after creation.

Exodus 31:12-17

Used to show the Hebrew Sabbath as a sign between God and Israel, with the death penalty for working on the Sabbath.

Ezekiel 20:10-16

Cited to demonstrate that God gave Israel His Sabbaths (plural) as a sign, and they polluted them, leading to judgment.

Exodus 35:2-3

Reinforces the prohibition of work on the Sabbath, including kindling a fire.

Numbers 15:32-36

The account of a man stoned for gathering sticks on the Sabbath, illustrating the strictness of the rest command.

Numbers 28:11

Introduced to show the new moon offerings, indicating monthly Sabbaths.

1 Chronicles 23:31

Mentions offerings on Sabbaths, new moons, and set feasts, confirming the plurality of Sabbaths.

Amos 8:5

Quoted to show Israel's contempt for the new moon and Sabbath, as they wanted to resume commerce and defraud.

Hebrews 4:4-8

Discusses the Canaan rest, noting that Joshua did not give the ultimate rest, pointing to another day.

Leviticus 26:34-35

Warns that the land will enjoy its Sabbaths while Israel is in captivity because they did not observe the sabbatical years.

2 Chronicles 36:20-21

Explains the 70-year captivity as fulfilling the land's missed Sabbaths.

Exodus 12:1-2

Establishes the month of Abib as the first month of the Hebrew year.

Exodus 13:4

Identifies the month of the Exodus as Abib.

Exodus 23:15

Commands the Feast of Unleavened Bread in the month Abib.

Exodus 34:18

Repeats the command for Unleavened Bread in Abib.

Leviticus 23:5-8

Specifies the Passover on Abib 14 and the Feast of Unleavened Bread starting on Abib 15, a Sabbath.

Numbers 9:3

Commands keeping the Passover on the 14th day at even.

Numbers 28:16-17

Confirms the Passover on the 14th and the feast on the 15th.

Leviticus 23:9-16

Details the wave sheaf offering and the counting of seven Sabbaths to Pentecost, all based on the Sabbath after Abib 15.

Study notes

Discussion Questions

1. How does understanding the plurality of Sabbaths (weekly, monthly, annual, sabbatical year, Jubilee) change your view of Old Testament Sabbath-keeping?

Consider: Weaver emphasizes that the Bible speaks of 'Sabbaths' in the plural and that consistency would require keeping all of them.

2. Why is it significant that the Passover (Abib 14) was a work day and not a Sabbath, even though it was a holy convocation?

Consider: Weaver argues that the Passover required work, so it could not be a Sabbath, showing that not all holy days were rest days.

3. What are the implications of the Hebrew calendar having fixed dates for Sabbaths (like Abib 15) rather than fixed days of the week?

Consider: Weaver explains that the date was set, so the day changed annually, meaning every day of the week became a Sabbath over time.

4. How does the concept of Sabbath as primarily a day of rest, not worship, affect our understanding of the fourth commandment?

Consider: Weaver states that worship was family-centered and daily in the Old Testament, with the Sabbath focused on cessation from work.

5. In what ways did the Pharisees later pervert the Sabbath principle, and how does that relate to modern Sabbath-keeping debates?

Consider: Weaver previews that the Pharisees made the Sabbath a burden and slavery instead of a blessing and freedom, to be discussed in the next message.

6. What does it mean that the Sabbaths were a 'sign' between God and Israel, and how does that sign function in the New Covenant?

Consider: Weaver highlights that the Sabbaths signified submission to God's authority and that violation led to idolatry and judgment.

Applications

Consistency in Biblical Obedience

If one claims to keep the Sabbath, they must keep all biblical Sabbaths and their strict requirements, not selectively choose a weekly day.

Lecture support: Weaver states: 'If one Sabbath is kept, in order to be consistent, all the other Sabbaths must be kept as well.'

Submission to God's Authority

Observing God's commands regarding rest demonstrates submission to His sovereign authority; rebellion against them leads to idolatry and judgment.

Lecture support: Weaver says: 'If you observe the Sabbaths the way God commanded you to... it meant then that you were in submission to him... If you did not keep the Sabbaths... it means you were in rebellion against him.'

Rest as a Theological Principle

The Sabbath principle teaches believers to find their ultimate rest, redemption, and freedom in God, not in human efforts or authorities.

Lecture support: Weaver explains: 'The Sabbaths in the Old Testament and even in the New Testament actually taught rest, redemption, and freedom under God.'

Avoiding Anachronistic Interpretations

Recognize that modern day names and calendars were not used in biblical times, so equating 'Saturday' with the Sabbath is historically inaccurate.

Lecture support: Weaver notes: 'The word Saturday was not even in existence when the Sabbaths began.'

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 2

Is Saturday the Sabbath

Part Two

November 02, 2025

Read Chapter 2 in the companion book, pages 21-39 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Sabbath was made for man's benefit

The Sabbath was instituted for human rest and worship, not as a burdensome set of rules. It should be interpreted in a way that promotes human welfare.

Lecture support: Jesus said, 'The Sabbath was made for man, and not man for the Sabbath' (Mark 2:27). Albert Barnes is quoted: 'The Sabbath was made for man, for his rest from toil...'

Jesus is Lord of the Sabbath

As Lord, Jesus has absolute authority over the Sabbath, including the right to change or abolish it. This lordship undergirds His actions and teachings on the Sabbath.

Lecture support: Mark 2:28: 'Therefore the Son of Man is Lord also of the Sabbath.' Weaver explains the Greek word Kyrios means boss, owner, sovereign, master.

Works of necessity, emergency, and mercy are lawful on the Sabbath

Jesus demonstrated that acts necessary to preserve life, relieve suffering, or do good are permitted on the Sabbath. This includes eating, healing, and rescuing animals.

Lecture support: Matthew 12:1-8 (disciples plucking grain), Matthew 12:9-14 (healing the withered hand), Luke 13:15 (loosing an ox for watering).

Pharisaic legalism versus God's law

The Pharisees added human traditions and misinterpreted the Sabbath, condemning the innocent. Jesus exposed their hypocrisy and prioritized mercy over sacrifice.

Lecture support: John 7:49, Matthew 12:7 ('I will have mercy, and not sacrifice'), and the Pharisees' reaction to healings.

The symbolic nature of Old Testament Sabbaths

The Hebrew and Canaan Sabbaths commemorated historical events that modern believers did not experience, pointing to a symbolic or spiritual application.

Lecture support: Deuteronomy 5:15 (Hebrew Sabbath) and the question, 'Did you participate in the conquest of Canaan?'

The unreasonableness of Pharisees

Pharisees are characterized as unwilling to listen to truth, placing their traditions above people. This attitude persists in some modern religious leaders.

Lecture support: John 9: the healed blind man's exchange with the Pharisees; they cast him out and refused to be taught.

Key Arguments

Jesus did not violate the Sabbath; He violated Pharisaic interpretations

The Pharisees accused Jesus of breaking the Sabbath, but He only broke their man-made rules. His actions were consistent with the true intent of the law.

Lecture support: Weaver states: 'Our Lord did not violate the Sabbath day. He violated their interpretations of the Sabbath and their misapplications of the Sabbath.'

The Sabbath law must be interpreted in light of mercy and human need

Jesus taught that mercy takes precedence over ritual observance. The Sabbath was intended to bless, not burden, so acts of compassion are always lawful.

Lecture support: Matthew 12:7: 'But if you had known what this meaneth, I will have mercy, and not sacrifice, you would not have condemned the guiltless.'

Jesus' lordship over the Sabbath gives Him authority to change it

Because Jesus is Lord of the Sabbath, He has the right to alter or abolish it. This is foundational for the transition to the Lord's Day.

Lecture support: Quotes from A.B. Simpson and John Gill: 'Jesus had a right to interpret it and to apply it - and to substitute the Lord's Day for it.'

Works of necessity are not confined to cooking and eating

The principle of preserving life extends to various activities on the Sabbath, including rescuing animals and performing religious duties.

Lecture support: Matthew 12:5 (priests in the temple), John 7:22-23 (circumcision on the Sabbath), and the example of pulling an ox from a pit.

The Pharisees' rules were hypocritical and burdensome

The Pharisees created elaborate loopholes for themselves while imposing strict rules on others. This legalism is contrary to the spirit of the Sabbath.

Lecture support: The example of muktzah and the rule about not eating an egg laid on the Sabbath, yet allowing others to turn on lights.

The Sabbath is a pattern pointing to spiritual rest

The various Old Testament Sabbaths symbolize greater spiritual realities. The creation Sabbath is the pattern, and all Sabbaths point to rest in Christ.

Lecture support: Weaver says: 'We are commanded by God to remember the creation Sabbath, for it is the pattern of all the other Sabbaths.'

Scripture References

Luke 13:10-17

Jesus heals a woman bent over for 18 years on the Sabbath, and the ruler of the synagogue objects. Jesus calls him a hypocrite and defends healing on the Sabbath.

Deuteronomy 5:15

The Hebrew Sabbath was a commemoration of Israel's deliverance from Egypt.

Exodus 34:24

God promised to protect the land while Israelite men went up to appear before the Lord three times a year.

Deuteronomy 16:16-17

All males were to appear before the Lord three times a year at the feasts and not appear empty-handed.

Exodus 20:8-11

General prohibition of work on the Sabbath, part of the Ten Commandments.

John 7:49

The Pharisees said, 'This people who knoweth not the law are cursed,' revealing their arrogant attitude.

Mark 2:27-28

Jesus declares the Sabbath was made for man and that the Son of Man is Lord of the Sabbath.

Matthew 12:1-8

Jesus' disciples pluck grain on the Sabbath; Jesus defends them by citing David and the priests, and declares Himself Lord of the Sabbath.

Deuteronomy 23:25

The law allowed plucking grain by hand from a neighbor's field, which explains why the disciples were not accused of theft.

Proverbs 27:7

The full soul loathes a honeycomb, but to the hungry soul every bitter thing is sweet, illustrating the disciples' hunger.

Matthew 12:5-7

Jesus argues that priests profane the Sabbath and are blameless, and that God desires mercy, not sacrifice.

John 7:22-24

Jesus points out that circumcision is performed on the Sabbath, so healing a whole man should not cause anger.

Matthew 12:9-14

Jesus heals a man with a withered hand on the Sabbath, teaching that it is lawful to do well on the Sabbath.

Luke 14:1-6

Jesus heals a man with dropsy on the Sabbath and silences the Pharisees by asking if they would not pull an ox from a pit.

John 5:8-16

Jesus heals the man at Bethesda on the Sabbath, and the Jews persecute Him and seek to kill Him.

John 9:1-38

Jesus heals a man born blind on the Sabbath; the Pharisees interrogate him and cast him out, but he believes in Jesus.

Discussion Questions

1. How does understanding that 'the Sabbath was made for man, not man for the Sabbath' change the way we view a day of rest?

Consider: Based on Mark 2:27 and the sermon's emphasis on the Sabbath's purpose for human benefit.

2. What does it mean for Jesus to be 'Lord of the Sabbath,' and how does that affect our understanding of the Sabbath command?

Consider: From Mark 2:28 and the discussion of Jesus' authority to change or abolish the Sabbath.

3. How do we distinguish between works of necessity, emergency, and mercy on our day of rest, and what principles guide us?

Consider: From the examples of the disciples plucking grain, healing on the Sabbath, and rescuing animals.

4. In what ways might modern Christians act like Pharisees by elevating man-made rules over compassion and mercy?

Consider: From the sermon's critique of Pharisaic legalism and the application to today.

5. Why were the Pharisees so resistant to Jesus' Sabbath healings, and what does that reveal about the danger of religious tradition?

Consider: From the accounts in John 5 and John 9, and the Pharisees' desire to kill Jesus.

6. How should the principle 'I will have mercy, and not sacrifice' shape our priorities on the Lord's Day?

Consider: From Matthew 12:7 and the call to prioritize compassion over ritual.

7. What are some practical ways we can perform works of mercy on our day of rest, as suggested by the sermon?

Consider: From the concluding application about helping the needy, visiting the sick, and being a Good Samaritan.

Applications

Prioritize mercy over rigid rule-keeping

Believers should be willing to set aside personal rest to help others in need, reflecting God's heart of compassion.

Lecture support: Weaver asks: 'Would you be willing to give up your rest to help and to rescue someone...?'

Avoid Pharisaic legalism

Christians must not impose man-made rules or traditions as if they were God's law, especially when they burden others.

Lecture support: The sermon warns against those who 'set themselves up... as the standard for belief and the standard for understanding.'

Recognize Jesus' authority over the Sabbath

Since Jesus is Lord of the Sabbath, believers should submit to His interpretation and His right to establish the Lord's Day.

Lecture support: The emphasis on Mark 2:28 and the quotes from Simpson and Gill.

Perform works of necessity and mercy on the Lord's Day

Acts of necessity (like eating), emergency (like rescuing), and mercy (like healing) are lawful and good on the day of rest.

Lecture support: Jesus' examples of healing, allowing disciples to eat, and the principle 'it is lawful to do well on the Sabbath days.'

Examine personal traditions in light of Scripture

Believers should test their customs and practices by God's Word, not by human tradition, to avoid the error of the Pharisees.

Lecture support: The contrast between what the Pharisees said and what Jesus taught in Matthew 5.

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

LESSON 3

Is Saturday The Sabbath?

Part Three

November 09, 2025

Read Chapter 3 in the companion book, pages 41-60 (October 9, 2026 opening-heading corrected edition).

Major Themes

Christ as the Fulfillment of Old Testament Shadows

All Old Testament Sabbaths, holy days, and ceremonial laws were shadows pointing to Christ, who is the reality.

Lecture support: Colossians 2:16-17: '...which are a shadow of things to come, but the body is of Christ.'

The New Testament Shift to the First Day of the Week

The New Testament church met on the first day of the week, called the Christian Sabbath, celebrating Christ's resurrection.

Lecture support: Acts 20:7: 'And upon the first day of the week... the disciples came together to break bread...'

Rest as the Essence of the Sabbath

The Old Testament Sabbath emphasized physical rest; in Christ, believers find spiritual rest from works-righteousness.

Lecture support: Hebrews 4:9-10: 'There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works...'

Christ's Authority Over the Sabbath

Jesus is Lord of the Sabbath and has authority to change or fulfill it.

Lecture support: Mark 2:28: 'For the Son of Man is Lord of the Sabbath as well.'

Freedom from Legalistic Judgment

Believers are not to be judged by others regarding Sabbath observance because Christ has freed them from the ceremonial law.

Lecture support: Colossians 2:16: 'Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days.'

Key Arguments

The Fourth Commandment is not repeated in the New Testament

All other commandments are repeated, but the Sabbath command is absent, indicating a change in the day of worship.

Lecture support: Weaver states: 'The fourth commandment... is the only commandment that is not repeated in the New Testament.'

The Greek word 'Sabbaton' is used for the first day of the week

In resurrection accounts, the first day of the week is literally called 'the first Sabbath,' indicating Sunday as the new Sabbath.

Lecture support: Matthew 28:1: '...as it began to dawn toward the first day of the week...' where 'week' is Sabbaton.

Hebrews 4:9 uses 'sabbatismos' for the believer's rest

The unique word 'sabbatismos' indicates a Sabbath rest that remains for God's people, distinct from Old Testament rests.

Lecture support: Hebrews 4:9: 'There remaineth therefore a rest (sabbatismos) to the people of God.'

Old Testament Sabbaths were shadows fulfilled in Christ

Colossians 2:16-17 explicitly calls Sabbaths a shadow, with Christ as the substance.

Lecture support: Colossians 2:16-17: '...which are a shadow of things to come, but the body is of Christ.'

Believers cease from their own works as God did from His

Just as God rested after creation, believers rest from works-righteousness, trusting Christ's finished work.

Lecture support: Hebrews 4:10: 'For he that is entered into his rest, he also hath ceased from his own works, as God did from his.'

Scripture References

Hebrews 4:1-11

The primary passage for the sermon, discussing the rest that remains for God's people.

Mark 2:27-28

Jesus declares the Sabbath made for man and Himself Lord of the Sabbath.

Colossians 2:16-17

Paul says not to let anyone judge regarding Sabbaths, which are a shadow of Christ.

Hebrews 8:5

The earthly tabernacle served as a shadow of heavenly things.

Hebrews 10:1

The law had a shadow of good things to come, not the very image.

Revelation 21:22

No temple in the New Jerusalem, for God and the Lamb are the temple.

1 Corinthians 5:7

Christ our Passover is sacrificed for us.

Hebrews 13:10

We have an altar from which those who serve the tabernacle have no right to eat.

Hebrews 4:14

Jesus is the great high priest who has passed into the heavens.

Matthew 28:1

The first day of the week (Sabbaton) dawns after the Sabbath.

Mark 16:1-2,9

The first day of the week is called the first Sabbath.

Luke 24:1

On the first Sabbath, very early in the morning, they came to the tomb.

John 20:1,19

The first day of the week (first Sabbath) and Jesus appearing to disciples.

Acts 20:7

Disciples gathered on the first day of the week to break bread.

1 Corinthians 16:1-2

Collection for the saints on the first day of the week.

John 19:30

Jesus cried 'It is finished' and the temple veil was torn.

Matthew 11:28-30

Jesus invites the weary to come to Him for rest.

2 Corinthians 5:17

If anyone is in Christ, he is a new creation.

2 Corinthians 2:14

God always leads us in triumph in Christ.

Study notes

Discussion Questions

1. Why does the New Testament not repeat the fourth commandment, and what does this imply for Christian worship?

Consider: Weaver notes that all other commandments are repeated, but the Sabbath command is absent.

2. How does understanding the Greek word 'Sabbaton' in the resurrection accounts change our view of Sunday?

Consider: The first day of the week is literally called 'the first Sabbath' in the Greek.

3. In what ways were the Old Testament Sabbaths a shadow of Christ, and how does He fulfill them?

Consider: Colossians 2:16-17 and Hebrews 4 explain the shadow/reality relationship.

4. What does it mean to 'cease from your own works' as God did from His, and how does this apply to salvation and daily life?

Consider: Hebrews 4:10 describes the believer's rest from works-righteousness.

5. How should the reality that Christ is our Sabbath rest affect the way we handle conflicts and trials?

Consider: Weaver applies resting in Christ to interpersonal conflicts and providence.

Applications

Rest in Christ's Finished Work for Salvation

Believers are to cease from trying to earn salvation and trust solely in Christ's perfect obedience and sacrifice.

Lecture support: Hebrews 4:10: 'For he that is entered into his rest, he also hath ceased from his own works...'

Worship on the First Day of the Week as Celebration of Resurrection

Every Sunday is a commemoration of Christ's resurrection, not just Easter, and believers should gather for worship on that day.

Lecture support: Acts 20:7 and the pattern of the early church meeting on the first day.

Freedom from Legalistic Judgment

Do not allow others to impose Sabbath-keeping as a requirement, because Christ has fulfilled the shadows.

Lecture support: Colossians 2:16: 'Let no man therefore judge you...'

Rest in God's Providence in All of Life

After fulfilling responsibilities, believers should trust God to work out difficult situations and rest in His sovereignty.

Lecture support: Weaver's illustration of conflict resolution and resting in the Lord.

Study notes

Personal Application and Notes

Which application will you work on, and what specific step will you take?

What Scripture or teaching will you return to as you put this into practice?

Additional notes or questions to discuss

Online Lecture Resources

Scan a code or select the lecture link in the PDF. The original lecture identifiers and destinations are preserved.

Lesson 1: Is Saturday The Sabbath - Part One

Lecture JW00026

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00026&transcript=ai&pc_view=formatted

Lesson 2: Is Saturday the Sabbath - Part Two

Lecture JW00025

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00025&transcript=ai&pc_view=formatted

Lesson 3: Is Saturday The Sabbath? - Part Three

Lecture JW00024

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00024&transcript=ai&pc_view=formatted

Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.