

FROM CREATION TO THE KINGDOM

THE
SABBATH
SHALL HAVE
No End

A BIBLICAL DEFENSE OF GOD'S ETERNAL SABBATH

HISTORY • SCRIPTURE • OBEDIENCE • RELEVANCE • THE KINGDOM

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THE SABBATH SHALL HAVE NO END

*From Creation to the Kingdom:
Why God's Seventh-Day Sabbath Still Remains*

Apostle Dr. Curtis T. Crosland Jr., PhD, DD

IN LOVING MEMORY OF MY MOTHER

Elect Lady Harriet Verneda Crosland

Assistant Pastor of Praise and Worship



My mother was my greatest supporter. Her love strengthened me, her prayers covered me, and her teachings instructed me.

Because of her love, faith, holiness, and example, I am who I am today. The things she taught me live in my ministry, my convictions, and in the pages of this book.

Mother, I wish I could place this finished book into your hands. This book carries a part of your legacy.

Forever your son — Apostle Dr. Curtis T. Crosland Jr.

**WITH HONOR TO MY PASTOR &
GENERAL SUPERINTENDENT**
Apostle Isham Stephen Cordery



With love, honor, and respect, I dedicate this work to my Pastor and General Superintendent, Apostle Isham Stephen Cordery.

Thank you for your spiritual leadership, your service to the body of Christ, and your commitment to the work of God.

It is an honor to serve within the Greatest Fellowship of Churches Inc. as Assistant General Superintendent.

May this work strengthen the body of Christ and encourage God's people to continue steadfastly in the apostles' doctrine.

AUTHOR'S NOTE

I write this book as an Apostolic Christian. I believe Jesus Christ is God Almighty manifested in flesh. I believe in His death, burial, and resurrection. I believe in repentance, baptism in the name of Jesus Christ, receiving the Holy Ghost, holiness, obedience, and continuing steadfastly in the apostles' doctrine.

I believe God's seventh-day Sabbath remains holy. This book is not an attempt to condemn Christians who understand Sabbath differently. It is an invitation to examine Scripture.

Throughout these pages, I distinguish between what Scripture explicitly states and the theological or chronological conclusions I draw from those Scriptures. That distinction matters. Truth does not need exaggeration.

Do not believe something merely because I wrote it. Search the Scriptures. If Scripture corrects me, I must bow. If Scripture corrects you, you must decide whether you will bow. Our traditions must never become greater than God's Word.

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INTRODUCTION

I DID NOT CHOOSE THE SABBATH BECAUSE IT WAS CONVENIENT

I did not embrace the Sabbath because it was the easiest way to live. I embraced it because I became convinced that it belonged to God. Once that conviction settled in my spirit, the question was no longer, "Is keeping the Sabbath convenient for me?" The question became, "What has God said?"

That question has followed me through ministry, family, teaching, leadership, and education. There have been assignments to complete, responsibilities to carry, people to serve, and goals I wanted to reach quickly. Yet conviction has taught me that obedience must enter my calendar. Sacred time cannot remain merely a doctrine on paper.

I am a Christian. I am Apostolic. I believe Jesus Christ is God Almighty manifested in flesh. I believe in His death, burial, and resurrection; repentance; baptism in the name of Jesus Christ; receiving the Holy Ghost; holiness; obedience; and continuing steadfastly in the apostles' doctrine.

I do not keep the Sabbath to earn salvation. Jesus saves. His blood redeems. His grace is necessary. I keep Sabbath because I love the One who saved me and because I am persuaded that the seventh day God sanctified at Creation remains worthy of honor.

Jesus said, "The sabbath was made for man" (Mark 2:27) and declared Himself "Lord also of the sabbath" (Mark 2:28). Isaiah looked toward the new heavens and new earth and wrote that from one Sabbath to another all flesh would come to worship before the LORD.

This book examines the Sabbath before Sinai, the Fourth Commandment, the stranger and Gentile, Jesus and His Sabbath teaching, the apostles after the resurrection, Romans 14, Colossians 2, Hebrews 4, the first-day passages, Sunday history, the Passion chronology, practical Sabbath living, and the prophetic vision of the new heavens and new earth.

I will also tell part of my own story. I know what it means for Sabbath observance to affect education, ministry, work, and everyday responsibilities. Through those experiences I have learned that conviction becomes visible when obedience costs you something.

I am not writing to condemn Christians who worship on Sunday. I am writing to ask all of us to allow Scripture - not tradition, convenience, culture, or assumption - to answer the question. Open your Bible. Examine every passage. Test every claim.

Creation. Commandment. Christ. Apostolic witness. Kingdom. The Sabbath stands as a thread running through the biblical story. The Sabbath shall have no end.

CHAPTER ONE

BEFORE THERE WAS A JEW, THERE WAS THE SABBATH

If we are going to understand the Sabbath correctly, we must begin where the Bible begins. Not at Mount Sinai. Not with Moses. Not with the nation of Israel. Not even with Abraham. We must go all the way back to Creation.

Genesis 2:2-3 says God rested on the seventh day, blessed the seventh day, and sanctified it. These actions occurred before Abraham, Israel, Moses, Sinai, the Levitical priesthood, and the temple.

Adam was not Jewish. Eve was not Jewish. Yet the seventh day was already sanctified. The argument that Sabbath is merely Jewish therefore does not account for the biblical timeline.

God did not rest because He was exhausted. Isaiah says the everlasting God does not faint or grow weary. He ceased from the creative work He had performed. The Creator established a pattern: six days, then the seventh.

Genesis identifies a particular day. God blessed the seventh day. Worshipping God every day is good, but worshipping every day does not erase the fact that Scripture says God sanctified the seventh day.

To sanctify means to set apart for a holy purpose. Human beings did not vote on it. A council did not establish it. A denomination did not invent it. God sanctified it.

Jesus later said, "The sabbath was made for man, and not man for the sabbath." He did not say it was made only for Jews. His

words fit Genesis: mankind was present when the day was sanctified; Israel was not yet a nation.

Sabbath is God's gift of sacred time. God knew mankind would need rest, worship, reflection, fellowship, and time to remember the Creator.

Every Sabbath also teaches me that I am not the Creator. There is always another assignment, project, phone call, ministry responsibility, or household task. Sabbath says stop.

I have pursued education aggressively, but Sabbath conviction requires a boundary. From Friday evening until Saturday evening, ordinary schoolwork stops. Sometimes that means harder preparation beforehand. But there is spiritual power in closing the work and saying, "This can wait. God comes first."

The Fourth Commandment later reaches backward to Creation: "For in six days the LORD made heaven and earth." Before there was a Jew, there was the Sabbath.

CHAPTER TWO

REMEMBER THE SABBATH: BEFORE SINAI'S STONE TABLETS

Exodus 16 describes Sabbath before the public proclamation of the Ten Commandments in Exodus 20. Israel was hungry in the wilderness, and God gave manna.

For six days the people gathered it. On the sixth day they gathered twice as much. Moses said, "To morrow is the rest of the holy sabbath unto the LORD" (Exodus 16:23).

Preparation came before rest. They were instructed to bake and prepare beforehand. That principle shapes our home today. Food is prepared as much as reasonably possible. Shopping is finished. Routine cleaning is handled. Schoolwork and ordinary business are brought to a stopping place.

You prepare for what you value. Preparation says, "Lord, Your Sabbath matters enough for me to make room for it."

God did not command Israel to stop and then abandon them. He provided a double portion. The God who commanded rest also provided for rest. Sabbath teaches trust.

Some still went out on the seventh day to gather. God asked, "How long refuse ye to keep my commandments and my laws?" This is Exodus 16, before Exodus 20.

Then God said, "The LORD hath given you the sabbath." The Sabbath is given. It is a gift.

Modern society sees only restriction: no shopping, no ordinary work, no routine cooking or cleaning, no secular entertainment.

But Sabbath also frees us from the demand to be constantly occupied.

When Sabbath arrives, the computer can close. The store can wait. The television can wait. The world can wait. It is Sabbath.

This is not a day of misery. We worship, praise, sing, pray, read Scripture, fellowship, gather with the saints, hear the Word, and rest.

Before Exodus 20 said "Remember," Exodus 16 was already teaching God's people how to remember: prepare, trust, obey, rest, worship.

CHAPTER THREE

WRITTEN BY THE FINGER OF GOD

At Sinai the Sabbath stands inside the Ten Commandments: "Remember the sabbath day, to keep it holy." Exodus 31:18 describes the tablets as written with the finger of God.

The command identifies the day: "The seventh day is the sabbath of the LORD thy God." Six days are given for ordinary labor; the seventh is different.

Work is not evil. There is a time for studying, building, cleaning, business, and ordinary responsibility. But God placed a boundary around human activity.

God Himself explains the seventh day by pointing back to Creation. The commandment is rooted in what God did when He made heaven and earth.

The stranger within the gates is included. Sabbath rest therefore contains mercy and dignity. The powerful were not permitted to rest while forcing everyone beneath them to continue working.

Christian theology often speaks of moral, ceremonial, and civil aspects of Torah. Those categories can help, but Scripture must remain the authority. The New Testament clearly changes how sacrifices, priesthood, circumcision, and covenant administration are understood in Christ.

That is why we must examine each issue carefully. Was the weekly Sabbath merely a shadow pointing forward, or was it also a Creation memorial pointing backward? Exodus 20 explicitly points backward.

I do not keep Sabbath to save myself. Jesus Christ saves me. But because I belong to Him, I want my life to honor Him.

When I prepare, stop ordinary work, refrain from ordinary commerce, gather, worship, and show mercy, obedience becomes an expression of love. I remember because I love the God who said, "Remember."

CHAPTER FOUR

NOT FOR THE JEWS ONLY

The claim that Sabbath is only for Jews must be tested against the whole Bible. Exodus 20 includes "the stranger that is within thy gates."

Isaiah 56 goes further. The prophet speaks of the sons of the stranger who join themselves to the LORD, serve Him, love His name, and keep the Sabbath from polluting it. God promises to bring them to His holy mountain and says His house shall be called a house of prayer for all people.

The foreigner who joined himself to God was not told, "Sabbath is not for you because you are not Jewish." Sabbath keeping appears directly in the description of the stranger who joins himself to the LORD.

Jesus said, "The sabbath was made for man." Adam was not Jewish. Eve was not Jewish. The Sabbath was sanctified before Israel existed.

Acts records Gentiles hearing the Word in Sabbath settings. Acts 13 says Gentiles asked that the Word be preached to them the next Sabbath, and almost the whole city gathered. Acts 18 says Paul reasoned every Sabbath and persuaded Jews and Greeks.

These texts must be handled carefully. Paul used synagogues as missionary settings. They do not by themselves settle every question of Christian Sabbath obligation. But they show that Gentile gospel mission and Sabbath settings were not mutually exclusive.

Isaiah 66 then looks toward the new heavens and new earth and says all flesh will come to worship from Sabbath to Sabbath.

The biblical movement is striking: mankind at Creation, the stranger within the gates, foreigners joining themselves to God, Jesus saying Sabbath was made for man, Gentiles hearing the Word, and all flesh worshipping in the world to come.

I do not keep Sabbath because I am trying to become Jewish. I keep it because I believe the Creator sanctified the seventh day and because the biblical story is bigger than one ethnicity.

CHAPTER FIVE

JESUS, LORD OF THE SABBATH

If anyone can tell us what the Sabbath means, it is Jesus Christ. John says all things were made by Him. When Jesus speaks concerning Sabbath, we are listening to the One through whom Creation came into being.

Luke 4:16 says, "As his custom was, he went into the synagogue on the sabbath day." Sabbath assembly was part of the rhythm of His earthly life.

When His disciples plucked grain because they were hungry, Jesus said, "The sabbath was made for man, and not man for the sabbath." Then He declared, "The Son of man is Lord also of the sabbath."

Jesus did not surrender the Sabbath to the Pharisees. He claimed authority over it. He confronted interpretations that lost sight of mercy, necessity, and human good.

Matthew records Him saying, "It is lawful to do well on the sabbath days." Luke tells of a woman bound eighteen years whom Jesus healed on Sabbath. She came suffering and left glorifying God.

Sabbath and restoration belong together. What better day to encourage the weary, pray for the sick, feed the hungry, help someone in need, and remind people that God still cares?

Yes, I believe in preparation. Routine shopping, cleaning, cooking, schoolwork, and secular entertainment are set aside in our practice. But if somebody needs mercy, show mercy. If somebody is sick, care for them. If there is an emergency, respond.

I never want Sabbath observance to become cold religion. Holiness without love becomes harsh. Love without obedience becomes empty sentiment. Jesus demonstrated holiness and mercy together.

Some people tell Sabbath keepers, "You need Jesus, not a day." I reject the idea that I must choose between Jesus and the Sabbath. My Sabbath is centered upon Jesus. I worship Jesus. I preach Jesus. I believe His blood saves me.

Jesus Christ is God Almighty manifested in flesh. The Creator and the Lord of the Sabbath are not competing authorities. When I worship on Sabbath, I worship Jesus Christ.

The Sabbath is not greater than Jesus. Jesus is Lord. The Sabbath cannot save. Jesus saves. But because my hope is in Christ, I listen carefully when Christ says He is Lord also of the Sabbath.

CHAPTER SIX

IF YE LOVE ME, KEEP MY COMMANDMENTS

There is a word frequently used when Christians discuss obedience: legalism. Sometimes the word is appropriate. Human beings can turn religion into an attempt to earn God's acceptance through works.

But sometimes legalism is used whenever someone simply says, "I want to obey God." Those are not the same thing.

Jesus said, "If ye love me, keep my commandments." First John says, "This is the love of God, that we keep his commandments: and his commandments are not grievous."

I cannot save myself. I cannot save myself by resting, refusing to shop, preparing food before sundown, turning off television, or attending Sabbath worship. I need Jesus. I need His blood, grace, mercy, sacrifice, and resurrection.

But after Christ saves me, should my response be, "Now I no longer care what God commands"? God forbid. Grace makes me want to love the One who showed me grace.

Love has an action. Love does not constantly ask, "How little can I do?" Love asks, "What pleases the one I love?"

That is how I want to approach God. My question is, "Lord, what pleases You?"

When God calls the Sabbath "my holy day" in Isaiah 58, that matters to me. If God calls something holy, I want to treat it as holy.

This is why I prepare. Ordinary work is handled beforehand. Shopping is completed. The home is prepared. Meals are prepared. Educational responsibilities are completed or put aside.

When the sun goes down, I can stop. Another assignment may be waiting, but God must remain greater than my ambition.

When I refrain from ordinary shopping, I am saying life is greater than consumption. When I put routine cleaning aside, I am saying every task does not have to be completed immediately. When I prepare food beforehand, I am making room for sacred time.

For our household, Sabbath also means putting aside secular television and ordinary entertainment. The Bible does not contain the word television. I do not pretend it does. I apply the principle of Isaiah 58: turning away from ordinary pursuits on God's holy day.

But Sabbath is not merely what we stop doing. We stop ordinary things so we can turn toward extraordinary things: worship, praise, prayer, Scripture, fellowship, family, rest, mercy, and holy convocation.

Obedience is not the price of salvation. It is fruit produced in a life that loves God. Every Sabbath becomes a love letter written with my life.

CHAPTER SEVEN

WAS THE SABBATH NAILED TO THE CROSS?

Colossians 2 is one of the passages almost always raised when Sabbath observance is discussed. Paul speaks of the handwriting of ordinances that was against us being taken out of the way and nailed to the cross.

Then he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days," which he calls a shadow of things to come.

Christians interpret this passage differently. Some understand the weekly seventh-day Sabbath to be included and conclude that Christians are no longer obligated to observe it. Others understand Paul to be addressing ceremonial or festival Sabbaths, sacrificial observances, or a larger system of regulations fulfilled in Christ.

The disagreement is real and should be acknowledged. But the cross is not the enemy of this book. The cross is our hope. Jesus accomplished what we could never accomplish for ourselves.

The Sabbath did not die for me. Jesus did. The Sabbath did not shed blood for me. Jesus did. Salvation belongs to Christ.

Yet the weekly Sabbath has an explicit Creation foundation. Paul describes shadows of things to come, while Exodus 20 explains the weekly Sabbath by pointing backward to Creation: "For in six days the LORD made heaven and earth."

That creates an important question. Should something established as a memorial of Creation automatically be identified with every ceremonial shadow pointing forward to Christ?

The Bible also uses Sabbath/rest language for annual holy days. Context therefore matters. Seeing the word Sabbath in a passage does not automatically settle which institution is being discussed.

Christ fulfilled the purposes of Scripture. Animal sacrifices find their fulfillment in His sacrifice. I do not need another lamb; Jesus is the Lamb. I do not need animal blood for atonement; Jesus shed His blood.

But when I ask what the weekly Sabbath points to, Exodus says Creation. Has Christ's death made God no longer our Creator? No. Has grace changed which day Genesis says God sanctified? No.

I stand at the cross and keep the Sabbath. I trust Christ, not my works, for salvation. From that place of grace I still look back to Genesis and see God sanctifying the seventh day.

Calvary does not make me ask, "How many of God's commands can I escape?" It makes me ask, "How can I live for the One who died for me?"

CHAPTER EIGHT

ONE MAN ESTEEMETH ONE DAY ABOVE ANOTHER

Romans 14 is another passage frequently raised in Sabbath discussions. Paul says, "One man esteemeth one day above another: another esteemeth every day alike."

Before reaching a conclusion, read the context. Romans 14 discusses eating, not eating, conscience, regarding days, and believers judging one another.

Paul does not explicitly use the word Sabbath in Romans 14:5. Some respected interpreters believe the weekly Sabbath is included. Others understand the days as fasting days, festival observances, or other disputed devotional practices.

I will not put words into Paul's mouth. Romans 14:5 does not say, "God has unsanctified the seventh day." It does not say, "Sunday replaced Sabbath." It does not say, "Every day is now the Sabbath."

Sometimes people tell me, "I worship God every day, so every day is my Sabbath." I appreciate worshipping God every day. We should pray, praise, read Scripture, love God, and live holy every day. But Exodus distinguishes six days of ordinary labor from the seventh day.

Romans 14 also speaks directly to Sabbath keepers. Paul warns believers not to despise or judge one another. It is possible to become convinced of Sabbath and then become proud.

I can hold conviction without hatred. I can teach what I believe Scripture says without treating another person as though I am their final judge. God is Judge.

Paul says, "Let every man be fully persuaded in his own mind." I am persuaded. But conviction and humility can live together.

My conviction has to live outside the pulpit. When an assignment is waiting and Sabbath begins, conviction speaks. When something could be purchased but can wait, conviction speaks. When ordinary work or entertainment wants my attention, conviction speaks.

Romans 14:6 says the one who regards a day regards it unto the Lord. That describes my Sabbath: unto the Lord.

I will not use Sabbath to exalt myself over another believer. Neither will I surrender my conviction merely because Christians disagree. I will continue studying, praying, loving, and honoring the seventh day unto the Lord.

CHAPTER NINE

THERE REMAINETH A REST

There is a statement I have heard many times: "I don't have to keep the Sabbath because Jesus is my Sabbath." Hebrews 4 is often behind that statement.

I agree that our ultimate spiritual rest, salvation, peace, and hope are found in Jesus Christ. But does resting spiritually in Jesus mean God removed the seventh day He sanctified at Creation?

Hebrews 4 itself reaches back to Creation: "And God did rest the seventh day from all his works" (Hebrews 4:4). The writer develops a larger argument about entering God's rest by faith.

Israel could physically cease working on the seventh day while still possessing unbelieving hearts. Merely observing twenty-four hours could never be the total meaning of God's rest. A person can stop working and still not trust God.

I need more than a day. I need Jesus. Jesus Christ is my rest. I rest in His finished work for salvation, His blood, grace, mercy, and promises.

But I do not believe spiritual rest in Christ automatically cancels the literal seventh-day Sabbath. Why must one eliminate the other?

Hebrews 4:9 says, "There remaineth therefore a rest to the people of God." The Greek noun is *sabbatismos*, a Sabbath-related term. Christians and scholars debate precisely how it should be applied. Some emphasize present spiritual rest, some future eternal rest, and some continuing Sabbath implications.

I do not pretend the debate does not exist. But I also do not ignore the Sabbath-related language or the fact that the writer says something remains for God's people.

I can rest in Jesus every day and honor His Sabbath on the seventh day. These truths do not have to compete.

My Apostolic faith is important here. I believe Jesus Christ is God Almighty manifested in flesh. When I worship Jesus on Sabbath, I am not worshipping someone disconnected from the Creator. The Lord of Creation is Lord of the Sabbath.

Sabbath teaches me to cease. I am driven. I believe in work, education, ministry, and accomplishing what God places in my hands. But Sabbath reminds me: Curtis, stop.

The computer closes. The assignment waits. My identity is greater than what I accomplish. I belong to Jesus Christ.

The weekly Sabbath also points my heart toward something greater. One day sin, suffering, death, and corruption will give way to the Kingdom of God. Every Sabbath says: something better is coming.

CHAPTER TEN

THEY CONTINUED STEADFASTLY IN THE APOSTLES' DOCTRINE

I am an Apostolic Christian. Acts 2:42 says the early believers "continued stedfastly in the apostles' doctrine." That is the kind of faith I desire.

What happened to Sabbath after the resurrection? Did it immediately disappear? Did the apostles announce that the seventh day was no longer sacred? Let us open Acts.

Acts 13 says Paul and his company entered the synagogue on the Sabbath. Paul preached Jesus. Afterward the Gentiles asked that these words be preached to them the next Sabbath, and almost the whole city came together.

Some Sabbath keepers ask: if Sunday had already replaced Sabbath, why not tell the Gentiles to return the next day? That is a fair question, but we must also acknowledge the missionary-strategy argument. Paul went to synagogues because Jews and God-fearing Gentiles were already gathered there.

Acts 16 records Paul going to a place of prayer by a river on Sabbath. Acts 17 says, "Paul, as his manner was," reasoned from the Scriptures for three Sabbaths. Acts 18:4 says he reasoned in the synagogue every Sabbath and persuaded Jews and Greeks.

Again, these passages do not automatically prove every part of later Sabbath practice. But they do show that Sabbath did not disappear from the Apostolic narrative.

Acts 15 must also be handled honestly. Gentiles were coming to Christ, and certain teachers demanded circumcision and law-

keeping as a condition of salvation. The apostles and elders rejected that requirement.

Sabbath is not explicitly listed among the council's immediate instructions. Some Christians argue that if Sabbath were required, Acts 15 would have said so. That argument deserves consideration.

But the letter also does not list every Christian moral obligation. Its short list cannot automatically be treated as a complete inventory of everything a Christian will ever learn.

James then says Moses is read in the synagogues every Sabbath. Christians interpret the significance differently, but the Sabbath reference remains present even in the Jerusalem Council narrative.

Being Apostolic is not merely quoting Acts 2:38. I believe in repentance, baptism in Jesus' name, the Holy Ghost, holiness, obedience, and the whole Apostolic witness.

I do not keep Sabbath instead of following Apostolic faith. I keep Sabbath because I believe my commitment to Scripture and the Apostolic witness leads me there.

CHAPTER ELEVEN

DID SUNDAY REPLACE THE SABBATH?

There is a question that must be asked plainly: where does the Bible say Sunday replaced the seventh-day Sabbath?

I am not asking whether Christians may worship Jesus on Sunday. Of course we may. Jesus Christ is worthy every day. The question is whether God transferred Sabbath holiness from the seventh day to the first.

Genesis says God blessed and sanctified the seventh day. Exodus says, "The seventh day is the sabbath of the LORD thy God." Those are direct statements. If God later transferred that sanctification, I would expect clear biblical authority.

The resurrection accounts tell us that when the women came to the tomb in the first-day period, Jesus was already risen. They did not witness Him coming out of the grave. They discovered an accomplished event.

Jesus also gave the sign of Jonah: "three days and three nights" (Matthew 12:40). My understanding gives particular weight to that wording.

I understand the Passion chronology as a midweek crucifixion associated with the fourteenth of Abib. The Synoptic Gospels place Jesus' death around the ninth hour, approximately 3 p.m. John says the approaching Sabbath was a high day. I distinguish that festival high Sabbath from the weekly Sabbath.

Under the chronology I hold, the count proceeds: Wednesday evening into Thursday, night one; Thursday daylight, day one; Thursday evening into Friday, night two; Friday daylight, day

two; Friday evening into Sabbath, night three; Sabbath daylight, day three.

That count reaches toward the end of the weekly Sabbath. I therefore understand Jesus Christ to have risen toward the end of the Sabbath, before sundown. Late Sabbath is still Sabbath.

I recognize that many fellow Christians reconstruct the chronology differently and understand biblical time expressions inclusively. I present the late-Sabbath resurrection as my scriptural conclusion, not as though a Gospel verse literally says, "Jesus rose Saturday afternoon."

Even if a reader rejects my chronology and believes Jesus rose on the first day, another question remains: where does Scripture say His resurrection transferred Sabbath holiness to Sunday?

John 20 records disciples gathered behind shut doors for fear. Acts 20:7 records a first-day gathering and breaking of bread. First Corinthians 16:2 speaks of setting aside a collection on the first day. Revelation 1:10 says John was in the Spirit on "the Lord's day."

Christians interpret these passages differently. But none explicitly says, "The first day is now the Sabbath." A Christian gathering on a day and God's sanctification of a day are not identical claims.

I celebrate the resurrection with all my heart. Jesus Christ is risen. Jesus Christ is alive. Jesus Christ is God Almighty. But I do not find a command that says, "Remember the first day of the week, to keep it holy."

The command Scripture actually gives says, "Remember the sabbath day, to keep it holy."

CHAPTER TWELVE

WHEN DID SUNDAY BECOME DOMINANT?

History is valuable, but history is not Scripture. Church councils can tell us what leaders decided. Ancient Christian writers can tell us what Christians in their time practiced. Government laws can tell us what rulers required. None of those sources can replace the Word of God.

We should begin by correcting an argument sometimes made by Sabbath keepers: Constantine did not invent Sunday worship. Christians were gathering on Sunday before Constantine was born.

Around the middle of the second century, Justin Martyr described Christians gathering on the day called Sunday to read the writings of the apostles and prophets, receive instruction, pray, and share bread and wine.

That evidence should not be hidden. Truth does not need inaccurate history to defend it.

But Justin Martyr was not Peter, Paul, or John. He did not write Scripture. His testimony shows that Sunday gatherings existed in the second century. It cannot create a commandment that does not appear in Scripture.

By the second century, surviving Christian writings show that at least some Christian communities attached special importance to the first day. That is a historical fact. But "Christians were gathering on Sunday" and "God transferred Sabbath holiness to Sunday" are two different claims.

Then came Constantine. In A.D. 321 he issued legislation concerning the day called the venerable Day of the Sun, directing

judges, city populations, and workshops to rest or close, while agricultural labor could continue when necessary.

Sunday was receiving civil recognition as a day of rest. Government recognition changed the social environment. But a government can close a workshop; a government cannot sanctify a day.

Constantine could make a law, but he could not rewrite Genesis. Genesis says God blessed and sanctified the seventh day.

My Sabbath faith does not stand or fall with Constantine. Even if Constantine had never existed, I would still have to ask which day God sanctified. Even if no early Christian writer had mentioned Sunday, I would still have to ask what Jesus said about Sabbath.

History helps explain how Christian practice developed. Scripture determines what God originally sanctified.

I respect early Christian history, but I am Apostolic. Acts says the church continued steadfastly in the apostles' doctrine. Post-Apostolic practice is evidence of history; it is not automatically Apostolic doctrine.

An old tradition is still a tradition. Everything - including my own tradition - must face Scripture. If Sabbath-keeping tradition contradicts Scripture, correct it. If Sunday tradition contradicts Scripture, correct it. The Word must have final authority.

CHAPTER THIRTEEN

MY HOLY DAY

Doctrine must eventually become practice. It is one thing to say, "I believe the seventh day is the Sabbath." It is another thing to arrange your life as though you truly believe it.

Isaiah 58:13 calls the Sabbath "my holy day" and tells God's people to call it a delight. The Sabbath is not holy because I decided to make it holy. I recognize what God has called holy.

We understand the biblical day as moving from evening to evening. Sabbath is not merely a Saturday morning service. From the closing of the sixth day until the closing of the seventh, we recognize sacred time.

Preparation is important. Exodus 16 teaches the principle. Food is prepared beforehand as much as reasonably possible. Shopping is completed. Routine cleaning is handled. Schoolwork and ordinary business are brought to a stopping place.

In our practice, we do not make Sabbath an ordinary cooking day. We do not make it routine cleaning day. We do not make it shopping day.

Nehemiah confronted Sabbath commerce and ordered the gates shut as darkness approached. The marketplace can wait. The grocery store can wait. The online purchase can wait.

For our household, Sabbath also means putting aside secular television and ordinary entertainment. The Bible does not contain the word television or streaming service. I will never pretend it does. This is our application of the biblical principle of turning away from ordinary affairs and giving sacred attention to God.

What do we do instead? Worship. Praise. Pray. Read Scripture. Study the Word. Spend time with family. Fellowship. Encourage someone. Rest. Gather with the saints.

Leviticus 23:3 calls the seventh day "an holy convocation." Sabbath is not merely staying home and sleeping. We assemble.

I come to worship Jesus Christ. I am not worshipping Moses, a calendar, or Saturday. I worship Jesus Christ, God Almighty manifested in flesh.

Sabbath should be joyful. We sing, praise, pray, preach, teach, testify, fellowship, and thank Jesus for His blood, mercy, Holy Ghost, and another week.

Our children should see joy. If all they ever hear is "No," they may imagine Sabbath is simply the day God takes everything enjoyable away. Let them also see family, good food prepared beforehand, praise, Scripture, fellowship, rest, laughter, worship, and love.

Mercy does not break Sabbath. If someone is hungry, feed them. If someone is sick, care for them. If there is an emergency, respond. Jesus said it is lawful to do well on the Sabbath.

There is a difference between routine and necessity. Routine grocery shopping can wait; an emergency may require action. Routine cleaning can wait; a dangerous spill should be cleaned.

My schoolwork stops. I know what it means to move quickly through educational goals, but Sabbath has taught me that education cannot become my god. When Sabbath comes, the computer closes.

Even ministry can become work without worship. Sabbath reminds me that before I am a preacher, teacher, leader, or administrator, I am a worshipper.

Our generation carries the world in its hands through phones, messages, news, social media, emails, and entertainment. Sometimes holiness looks like putting the phone down and opening the Bible.

The world can wait. The store can wait. The email can wait. The assignment can wait. The laundry can wait. These sacred hours will not return.

Every Sabbath my life makes a declaration: Jesus Christ is more important than my work, shopping, entertainment, and accomplishments. Jesus Christ is worthy of my time.

CHAPTER FOURTEEN

WHY DOES THE SABBATH STILL MATTER TODAY?

Grace, Law, Sin, Obedience, and an Ancient Commandment in a Modern World

AN ANCIENT COMMANDMENT IN A MODERN WORLD

We live in a world that never seems to stop. Stores stay open. Phones stay on. Emails keep arriving. Social media never sleeps. Entertainment is available twenty-four hours a day. People work from home, attend school online, shop online, and carry their jobs in their pockets. So someone may reasonably ask: "What does an ancient Sabbath have to do with life today?" My answer is: perhaps mankind has never needed to understand Sabbath more than we do right now.

THE CREATOR HAS NOT CHANGED

Technology has changed. Transportation has changed. Education has changed. Entertainment has changed. But none of those developments alter Genesis 2:3: God blessed the seventh day and sanctified it. If God made something holy, modern technology cannot make it common. Jesus did not say the Sabbath was made only for ancient people. He said, "The sabbath was made for man" (Mark 2:27). Human beings still work, become tired, need worship, need family, need fellowship, and most importantly still need God.

SABBATH CONFRONTS NONSTOP PRODUCTIVITY

Our world often measures people by what they produce. Sabbath says your worth is greater than your productivity. For six days I may teach, preach, study, lead, write, answer messages, and

pursue goals. Then Sabbath comes and reminds me: Curtis, you are more than what you accomplish. The world can continue while you stop and worship your Creator.

SABBATH CONFRONTS CONSUMERISM AND DISTRACTION

Modern culture constantly says: buy something, order something, upgrade something, watch something, scroll something. Sabbath teaches that we do not have to consume constantly in order to live. The store can wait. The advertisement can wait. The phone can wait. Sacred time gives us space to put ordinary entertainment down, talk to our families, open Scripture, pray, worship, rest, and fellowship.

IF THE LAW IS GONE, WHAT IS SIN?

If God's law has been completely abolished in the sense that it has no continuing relevance whatsoever, then what standard identifies sin? We are saved by grace, but grace saves us from sin. Then we must ask: what is sin? Paul says, "For by the law is the knowledge of sin" (Romans 3:20). In Romans 7:7 he says, "I had not known sin, but by the law," and gives the example, "Thou shalt not covet." The law exposes wrongdoing and reveals our need for a Savior.

SIN AND LAW IN THE APOSTOLIC WRITINGS

First John 3:4 in the KJV says, "Sin is the transgression of the law." Peter preached, "Repent" (Acts 2:38). Repentance means turning from sin. If there were no meaningful divine standard distinguishing righteousness from sin, repentance itself would become difficult to define. Grace does not make sin holy; grace transforms sinners.

THE LAW IS HOLY, JUST, GOOD, AND SPIRITUAL

Paul says, "The law is holy, and the commandment holy, and just, and good" (Romans 7:12). He also says, "The law is spiritual"

(Romans 7:14). The problem is not that God's law is sinful; Paul says the human condition is carnal. The law is like a mirror: a mirror can show dirt on my face, but it cannot wash my face. The law reveals sin; Jesus cleanses me. The law exposes guilt; Jesus provides forgiveness. Law is not Savior. Jesus is Savior.

THE LAW IS FOR THE LAWLESS

Paul tells Timothy, "We know that the law is good, if a man use it lawfully" and says it is for the lawless and disobedient (1 Timothy 1:8-9). This is New Testament, Apostolic language after Calvary and the resurrection. Grace cannot mean that God no longer has a standard.

FAITH DOES NOT MAKE VOID THE LAW

Paul asks, "Do we then make void the law through faith?" His answer is, "God forbid: yea, we establish the law" (Romans 3:31). The law cannot justify the sinner; Christ justifies. But the inability of law to save does not make God's definition of righteousness and sin meaningless.

NOW BRING THE SABBATH INTO THE QUESTION

Christians commonly affirm commandments against idolatry, blasphemy, dishonoring parents, murder, adultery, stealing, false witness, and coveting. Then we arrive at, "Remember the sabbath day, to keep it holy" (Exodus 20:8), and some suddenly say that commandment is irrelevant. My question is: where did Scripture make that distinction? I want that demonstrated from the Bible, not merely from tradition or convenience.

HOW DO WE KNOW THAT WE KNOW HIM?

First John 2:3 says, "Hereby we do know that we know him, if we keep his commandments." Verse 4 warns against claiming to know Him while refusing His commandments, and verse 6 says the person who says he abides in Christ ought "so to walk, even as he walked." This is Apostolic teaching. Knowing Christ is not presented as an excuse for disobedience.

REVELATION 22 AND THE CITY

In the KJV, Revelation 22:14 says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There is an important manuscript difference: many modern translations read "wash their robes." I do not hide that difference. My argument does not stand on this verse alone; John 14:15, 1 John 2:3-6, 1 John 5:3, Romans 3:31, Romans 7, and 1 Timothy 1 already establish the larger New Testament connection between grace, holiness, and obedience.

FROM CREATION TO THE CITY

At Creation God sanctified the seventh day. At Sinai He said remember. Jesus said Sabbath was made for man. Jesus said, "If ye love me, keep my commandments." John connects knowing Christ with keeping His commandments. Revelation brings us to the tree of life and the beautiful city. Technology may become smarter and society busier, but mankind has not outgrown the Creator. The Sabbath was relevant at Creation, in the ministry of Jesus, in the Apostolic age, and it remains relevant today.

THE WORD MUST ANSWER

The question should not be, "Is Sabbath too old for modern people?" The question should be, "Has God ever told modern people that what He sanctified is no longer holy?" Technology cannot answer that. Culture cannot answer that. Convenience cannot answer that. Tradition cannot answer that. The Word must answer it. Until God's Word tells me that the seventh day He blessed, sanctified, commanded His people to remember, and that Jesus called Himself Lord of has become irrelevant, I will continue to honor it.

CHAPTER FOURTEEN

FROM ONE SABBATH TO ANOTHER

We began this journey in Genesis. Now we look toward the Kingdom.

Isaiah says, "For as the new heavens and the new earth, which I will make, shall remain before me" (Isaiah 66:22). Then the next verse says, "From one sabbath to another, shall all flesh come to worship before me."

Do not rush past those words. New heavens. New earth. Sabbath to Sabbath. All flesh. Worship.

This brings us back to Jesus' statement that Sabbath was made for man. At Creation Sabbath appears in the story of mankind. In Isaiah's prophetic vision all flesh comes to worship.

The biblical journey is remarkable. Genesis: God sanctifies the seventh day. Exodus: God says remember. Isaiah 56: the stranger is described as keeping Sabbath. The Gospels: Jesus says Sabbath was made for man and calls Himself Lord of it. Acts: Sabbath remains in the Apostolic narrative. Hebrews: Sabbath-related rest language remains. Isaiah 66: all flesh worships from Sabbath to Sabbath.

Revelation 21 says, "I saw a new heaven and a new earth." John describes New Jerusalem and God dwelling with His people. Death, sorrow, crying, and pain pass away.

This is what Sabbath points my heart toward: God with His people.

Every Sabbath is a foretaste. Ordinary work stops. The marketplace loses importance. Distractions become quieter. The

saints gather. Praise rises. The Word goes forth. Jesus Christ is magnified.

My education will end. One day there will be no degree left to earn, no assignment to submit, no academic deadline to meet. My accomplishments are not eternal. Jesus Christ is.

My titles will end. Pastor, teacher, dean, doctor, leader, apostle - titles describe responsibilities, but before I am anything people call me, I belong to Jesus Christ.

I am a Christian. I am Apostolic. I believe Jesus Christ is God Almighty manifested in flesh. Sabbath is not my Savior. Jesus saves me. I keep Sabbath because I love the One who saved me.

Then Hebrews 12 gives us another beautiful picture: Mount Sion, the city of the living God, the heavenly Jerusalem, an innumerable company of angels, "the general assembly and church of the firstborn."

Every Sabbath we gather in holy convocation now. But a greater assembly is coming.

There is a beautiful city. Revelation says the holy city, New Jerusalem, comes down from God out of heaven. The tabernacle of God is with men, and He will dwell with them.

No more death. No more sorrow. No more crying. No more pain.

Every little Sabbath convocation points toward that great holy convocation. We gather in local sanctuaries now. One day the general assembly. We gather with a few saints now. One day the church of the firstborn.

Jesus Christ will be the center. Not any preacher, denomination, or earthly organization. Jesus Christ is God Almighty, Savior, King, Lord, and Redeemer.

Can you see the city? The holy city. The heavenly Jerusalem.
The redeemed gathered. The church of the firstborn. The
presence of God. All flesh worshipping from Sabbath to Sabbath.

From Creation through Christ into the Kingdom, the Sabbath
shall have no end.

CHAPTER FIFTEEN

REMEMBER: AN APOSTOLIC APPEAL

We have reached the end of this book, but I pray this is not the end of your search.

Perhaps you began convinced that Sabbath was only for Jews. Perhaps you were taught Jesus abolished it. Perhaps you believed that because Christ is our spiritual rest there was no reason to observe the seventh day. Perhaps you believed Sunday replaced Sabbath. Perhaps you never thought deeply about the question.

Whatever brought you here, I ask one thing: open your Bible.

Not my tradition. Not your tradition. Not merely what a denomination says. Not merely what church history says. The Bible.

Go back to Genesis. Before Moses, Sinai, Israel, and the Jew, Scripture says God blessed and sanctified the seventh day.

Then listen at Sinai: "Remember the sabbath day, to keep it holy."

Then listen to Jesus: "The sabbath was made for man." "The Son of man is Lord also of the sabbath."

I believe Jesus Christ is God Almighty manifested in flesh. My Sabbath faith does not take me away from Jesus. It brings me to Jesus.

I am an Apostolic Christian. I believe in repentance, baptism in the name of Jesus Christ, receiving the Holy Ghost, holiness, obedience, and continuing steadfastly in the apostles' doctrine.

Salvation is in Jesus. Sabbath keeping cannot save me. I cannot rest my way into salvation, avoid shopping my way into salvation, or prepare food my way into eternal life. We need the blood of Jesus Christ.

But once Jesus saves me, I want to live for Him. Love produces obedience.

Eventually the book becomes personal. What will you do with the Scriptures you have read? I cannot answer that question for you. You must search, pray, and stand before God.

Do not be afraid to question tradition. Some traditions preserve truth; others require correction. If I teach something, examine it. If your pastor teaches something, examine it. If a famous theologian teaches something, examine it. Search the Scriptures.

Read the difficult passages too. Read Romans 14. Read Colossians 2. Read Hebrews 4. Read Acts 15. Read the first-day passages. Then return to Genesis, Exodus, Isaiah, Jesus, Acts, and the prophets.

If you become convicted concerning Sabbath, prepare. Handle ordinary shopping beforehand. Prepare your meals. Put the home in order. Finish routine cleaning. Bring work to a stopping place. Prepare your heart.

Then when Sabbath arrives, stop. The world will still be there tomorrow. The shopping can wait. The television can wait. The laundry can wait. The assignment can wait. Give God sacred time.

Then come to worship. Gather. Praise. Pray. Sing. Hear the Word. Study. Fellowship. Rest. Encourage someone. Show mercy. Call Sabbath a delight.

Teach your children joy. Let them see family, peace, singing, Scripture, fellowship, worship, and love.

Every Sabbath points forward. Hebrews speaks of the city of the living God, the heavenly Jerusalem, the general assembly, and the church of the firstborn. Revelation speaks of New Jerusalem and God dwelling with His people.

Isaiah says that in the new heavens and new earth, from one Sabbath to another, all flesh will come to worship.

As for me, I have made my choice. I will worship Jesus Christ. I will continue steadfastly in the apostles' doctrine. I will honor His Word. I will prepare for His Sabbath. I will gather with the saints. I will praise Him. I will show mercy. I will teach my family. I will look toward that beautiful city.

Until New Jerusalem comes, I will remember. Until the general assembly gathers, I will remember. Until the church of the firstborn stands together, I will remember.

The King is coming. The holy city is coming. The church of the firstborn shall assemble. The redeemed shall worship. Tears shall be wiped away. Death shall be defeated.

Jesus Christ is God Almighty. Jesus Christ is Savior. Jesus Christ is King. Jesus Christ is Lord also of the Sabbath.

Remember the Sabbath day, to keep it holy.

The Sabbath shall have no end.

SCRIPTURE TRAIL

Creation - Genesis 1:1-2:3

Manna and Sabbath - Exodus 16

Fourth Commandment - Exodus 20:8-11

Sabbath Covenant - Exodus 31:12-18

Holy Convocation - Leviticus 23:1-3

Passover and Unleavened Bread - Leviticus 23:4-8

Sabbath Commerce - Nehemiah 13:15-22

The Stranger and Sabbath - Isaiah 56:1-8

Call the Sabbath a Delight - Isaiah 58:13-14

New Heavens, New Earth, and Sabbath - Isaiah 66:22-23

The Sign of Jonah - Matthew 12:38-40

Lord of the Sabbath - Matthew 12:1-13; Mark 2:23-28

Jesus' Sabbath Custom - Luke 4:16

The High Day - John 19:31

Apostolic Sabbath Settings - Acts 13; 16; 17; 18

Jerusalem Council - Acts 15

Days and Conscience - Romans 14

Holy Days, New Moons, and Sabbaths - Colossians 2:14-17

Sabbath Rest - Hebrews 4

Heavenly Jerusalem - Hebrews 12:22-23

The Holy City - Revelation 21-22

ABOUT THE AUTHOR

Apostle Dr. Curtis T. Crosland Jr., PhD, DD is a Christian minister, educator, teacher, author, and Apostolic leader committed to preaching Jesus Christ and teaching the Word of God.

His Apostolic faith centers upon Jesus Christ as God Almighty manifested in flesh, salvation through Jesus Christ, repentance, baptism in the name of Jesus Christ, receiving the Holy Ghost, holiness, obedience, and continuing steadfastly in the apostles' doctrine.

His commitment to the seventh-day Sabbath is not merely theological. It shapes his personal life, ministry, educational pursuits, family practices, and weekly schedule. He believes biblical conviction should be lived, not merely preached.

Through The Sabbath Shall Have No End, Apostle Crosland invites readers to journey from Creation through the commandments, the prophets, Jesus Christ, the apostles, and finally the prophetic vision of the new heavens and new earth.

His central appeal is simple: Open the Bible. Search the Scriptures. Follow Jesus Christ. And remember what God told His people to remember.

THE KING IS COMING.

THE HOLY CITY IS COMING.

THE CHURCH OF THE FIRSTBORN SHALL ASSEMBLE.

THE SABBATH SHALL HAVE NO END.

A PERSONAL NOTE FROM
Apostle Dr. Curtis T. Crosland Jr.

This book was written out of love for God's Word, a burden for truth, and a desire to see God's people return to the holiness, worship, and rest that our Creator established. The Sabbath is not a Jewish relic, a denominational tradition, or an outdated commandment. I believe it is a gift from God, a sign of His power, and a blessing for mankind.

My prayer is that this book will strengthen your faith, answer your questions, and encourage you to search the Scriptures for yourself. I am an Apostolic Christian. I believe Jesus Christ is God Almighty manifested in flesh, and I desire to walk in obedience to His Word.

From my heart to yours, Apostle Dr.
Curtis T. Crosland Jr., PhD, DD



**THE SABBATH
SHALL HAVE NO END**