

Remembering The Sabbath

Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Exo 20:8 Remember the sabbath day, to keep it holy.

The Sabbath's Origin

Gen 2:1 Thus the heavens and the earth were finished, and all the host of them. **2** And on the seventh day God ended His work which He had made; and He **rested on the seventh day** from all His work which He had made. **3** And God blessed the seventh day, and sanctified (*Heb.6942- to be [causatively make, pronounce or observe as] clean [ceremonially or morally]*) it: because that in it He had rested (*Heb.7673- to repose, that is, desist from exertion*) from all His work which God created and made.

Exo 31:12 And the LORD spake unto Moses, saying, **13** Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep: for it *is* a **sign between Me and you throughout your generations; that ye may know** that I *am* the LORD that doth sanctify (*Heb.6942*) you. **14** Ye shall keep the sabbath therefore; for it *is* holy (*Heb.6944- a sacred place or thing: -dedicated, hallowed*) **unto you: every one that defileth it shall surely be put to death:** for whosoever doeth *any* work therein, that soul shall be cut off from among his people. **15** Six days may work be done; but in the seventh *is* the sabbath (*Heb.7676- intermission*) of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. **16** Wherefore the **children of Israel shall keep the sabbath**, to observe the sabbath throughout their generations, *for* a perpetual (*Heb.5769- always, eternal, everlasting*) covenant (*made in eternity before the world was created*). **17** It is a **sign between Me and the children of Israel** forever (*Heb.5769- always, eternal, everlasting*): for *in* six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed (*Heb.5314- to breathe*).

- Notice to whom God gave this law and the punishment of execution for violating it. The nations around Israel were not given this precept since they were not in a covenant relationship with God. And who among those who believe we are to keep the sabbath day (*Saturday*) will execute the punishment prescribed by God to Old Covenant Israel?

Neh 13:15 In those days saw I in Judah *some* treading wine presses **on the sabbath**, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem **on the sabbath day**: and I testified *against them* in the day wherein they sold victuals. **16** There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold **on the sabbath** unto the children of Judah, and in Jerusalem. **17** Then I contended with the nobles of Judah, and said unto them, What **evil thing is this that ye do**, and **profane the sabbath day**? **18** Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by **profaning the sabbath**. **19** And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should **not be opened till after the sabbath**: and *some* of my servants set I at the gates, *that* there should no burden be brought in **on the sabbath day**.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth **came they no more on the sabbath.** 22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to **sanctify the sabbath day.** Remember me, O my God, *concerning* this also, and spare me according to the greatness of Thy mercy.

Jesus and the Sabbath

Mar 2:23 And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful? 25 And He said unto them, **Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?** 26 **How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? (1 Sam 21:1-6)** 27 And He said unto them, **The sabbath was made for man, and not man for the sabbath (Ex 31:14):** 28 **Therefore the Son of man is Lord also of the sabbath.**

- God set up the sabbath day as an intermission from work and since Jesus is God He has the authority over its precepts. Jesus was also reminding the Pharisees of their hypocrisy concerning their admiration of David and of the fact that they didn't think twice about David going into the tabernacle to retrieve the holy bread that was to be consumed by only the priests and only on the sabbath.

Luk 13:10 And He was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. 12 And when Jesus saw her, He called *her to Him*, and said unto her, **Woman, thou art loosed from thine infirmity.** 13 And He laid *His* hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

- Have you ever known someone who just had nothing positive to say about anything? The ruler of the synagogue here was so focused on finding fault with Jesus that he missed the fact that He had performed a miracle. One would think that the miracle would have been enough to convince him of Jesus' divinity.

Luk 13:15 The Lord then answered Him, and said, **Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?** 16 **And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?** 17 And when He had said these things, all **His adversaries were ashamed:** and all the people rejoiced for all the glorious things that were done by Him.

- Jesus' point was that a human life was more important than that of an animal's and that a holy day was not to be held above doing good and God accounted for that.

Luk 14:1 And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched Him. 2 And, behold, there was a certain man

before Him which had the dropsy (*Edema- an abnormal accumulation of fluid in the body tissues or cavities*). 3 And Jesus answering spake unto the lawyers and Pharisees, saying, **Is it lawful to heal on the sabbath day?** 4 And they held their peace. And He took *him*, and healed him, and let him go; 5 And answered them, saying, **Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?** 6 And they could not answer Him again (*Gk.470- to contradict or dispute*) to these things.

Joh 7:19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill Me? 20 The people answered and said, Thou hast a devil: who goeth about to kill Thee? 21 Jesus answered and said unto them, **I have done one work, and ye all marvel.** 22 **Moses therefore gave unto you circumcision; (not because it is of Moses, but **of the fathers** [*it didn't originate with the law of Moses*];) and ye on the sabbath day circumcise a man.** 23 **If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at Me, because I have made a man every whit whole on the sabbath day?**

- **Circumcision was another covenant that was to be kept between God and **only** the Israelites. The only circumcision necessary today is the one made without hands.**

Col 2:11 In Whom (*Christ*) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with Him in baptism, wherein also ye are risen with *Him* through the faith of the operation of God, Who hath raised Him from the dead.

Is there a Christian sabbath?

Act 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first (*day*) of the week, when the disciples came together to break bread, (*YLT- "the disciples **having been gathered together to break bread**"*) Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

- **first (day) of the week- The Jews did not call the days of the week by the names they are given today since the earliest Greco-Roman names "associated with heavenly luminaries are from Vettius Valens, an astrologer writing CA 170 AD"***. The seventh day was known as the sabbath and the day before the sabbath was known as the day of preparation (*Mk 15:42*) and the day after the sabbath (*Sunday*) would be the first day of the week, a.k.a. the Lord's day (*Rev 1:10*). * Wikipedia

"Luke's seemingly casual comment that Paul and his company stayed seven days in Troas actually serves to enlighten us as to the custom of worship in New Testament times. They came together on the first day of the week to break bread. They were there on every other day of the week, yet they partook on the Lord's day. Though an inspired apostle spoke on that occasion, mention of that fact takes a back seat to remembering the Lord's death. The first day was also the day Jesus was raised and the day His church was established. Now, when God said, "Remember the Sabbath day, to keep it holy" (Ex 20:8), the Jews understood that He meant every Sabbath."

Gary Hampton

1Co 16:2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

Young's Literal Translation:

1Co 16:2 on **every** (*Gk.2596- κατα- every*) **first** (*μικρον*) (*day) **of the week** (*σαββατων*), let each one of you lay by him, treasuring up whatever he may have prospered, that when I may come then collections may not be made; (*George Ricker Berry's Interlinear includes the Greek word "kata" meaning "every" as does Thayer. "κατα μιαν σαββατων"- * "day" is not in the original manuscripts*)

- Just as the worship in the **Old Covenant** tabernacle included the high priest along with the **Levites** eating the unleavened loaves on every sabbath, so it is with the **New Covenant** tabernacle, the church, and communion is also to be done on a weekly basis and shared between our **High Priest** (*Christ*) and us. The difference being, that the one was physical and the other is spiritual and on different days of the week.

Heb 7:12 For the priesthood being changed, **there is made of necessity a change also of the law.**

Gal 4:3 Even so we (*Jews*), when we were children, were in bondage under the elements of the world (*old Mosaic law*): 4 But when the fulness of the time was come, God sent forth His Son, made of a woman*, made under the law (*fashioned in human form during the time of the Mosaic law*), 5 To redeem them that were under the law (*Jews*), that we might receive the **adoption of sons** (*Gk.5206- [figuratively Christian sonship in respect to God]*).

Heb 10:5 Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but **a body hast Thou prepared Me:*

Col 2:14 **Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

- Along with the rest of the **Mosaic law**, the sabbath day of rest to the **Jews** was made null and void by the cross of **Christ**. Remember, it was only for the **Jews** in the first place.

Col 2:16 Let no man therefore judge you (*Jewish convert*) in meat, or in drink, or in respect of an holyday (*Gk.1859- festival*), or of the new moon (*Gk.3561- the festival of new moon [from Heb.2320- the new moon; by implication a month: -month {-ly}]*), or of the **sabbath days**: 17 Which are a shadow (*Gk.4639- Webster: outline, foreshadowing*) of things to come (*Gk.3195-[through the idea of expectation]; to intend, that is, be about to be*); but the body *is* of Christ.

- **Jewish Christians** were permitted to continue respecting their **Jewish** customs but the church was not to carry the **Old Covenant** precepts that were specific toward the *physical* **Israelite** nation into the worship of the *spiritual Jew's* assemblies*. **Sunday** is not to be considered a "New Testament Sabbath" because there exists no command for such (*see Heb 4:9 which is coming up*). No matter what the Seventh Day Adventists claim whose worship is on Saturday which they consider the sabbath. It can still be a work day for the saint but he still needs to commune with the **Lord** and his fellow **Christians**.

**Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

What sabbath is the Hebrew writer speaking of then?

Heb 3:15 While it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation (*wilderness wanderings*). 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was He grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom swore He that they should not enter into His rest (*Canaan*), but to them that believed not? 19 So we see that they could not enter in because of unbelief.

Heb 4:1 Let us (*Christians*) therefore fear, lest, a promise being left *us* of entering into His rest (*spiritual Canaan: Heaven*), any of you should seem to come short of it. 2 For unto us was the gospel (*Gk.2097- to announce good news*) preached, as well as unto them (*concerning the promised land. To them Canaan, to us Heaven*): but the word preached did not profit them, not being mixed with faith in them that heard *it* (*they murmured against God doubting He would take care of them*). 3 For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world (*When God rested He had already prepared Heaven to be inhabited by the faithful*). 4 For He spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from **all** His works (*including making Heaven inhabitable by humans, of which Jesus was the first according to Jn 14:2*). 5 And in this *place* again, If they shall enter into My rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, He limits a certain day, saying in David, To day, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts. 8 For if Jesus (*Gk.2424- Jehoshua [Joshua]*) had given them rest, then would He not afterward have spoken of another day. 9 There remaineth therefore a rest (*Gk.4520- a "sabbatism", that is, [figuratively] the repose of Christianity [as a type of heaven]: -rest.*) to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, **as** God *did* from His. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (*like the disbelieving Israelites of the Exodus were not promised the land of inheritance just because they were Jews, we are not promised eternal security without our continued faithful obedience.*).

- The only sabbath (*seventh day*) alluded to in this passage is the one of God's rest (*v.4*) and the context concerns His having finished creating the heavens and the earth, not concerning the covenant God made with the Israelites. Verse 9 speaks of the Christian's rest, which correlates with Rom 6:7, and refers to a future paradise in answer to Col 2:17 (*speaking of the shadow of that future rest for the faithful saint*).

Rom 6:7 For he that is dead is freed from sin.

Mat 11:28 Come unto Me, all *ye* that labour and are heavy laden, and I will give you rest (*Gk.373- to repose*). 29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest (*Gk.372- intermission*) unto your souls. 30 For My yoke is easy, and My burden is light.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished *my* course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Rev 14:13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die **in the Lord** from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

- Our works follow us to the judgment and will continue on through others after we are gone. And there is a rest for God's people. But to receive that rest we need to be **in the Lord**, in a sanctified relationship with Christ.

Gal 3:27 For as many of you as have been baptized **into** Christ have put on Christ.

As Ananias said to Paul...

Acts 22:16 "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the **Lord**."

If you are not in the Lord having had your sins washed away in baptism, won't you come?

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