

Re: Updated YouTube comment for "How to Keep the Sabbath & Sabbath Keeping in Alaska is a Big Problem"

From: letusreason (administrator@letusreason.org)

To: lawessels@sbcglobal.net

Date: Saturday, October 19, 2019, 3:06 PM CDT

hmm this all sounds familiar, from me.

the Sabbath requires 6 days to work not 5, which means very few keep it as it is written

the fact that the Sabbath is a different day in the middle east (Israel) than anywhere else, (east coast is 12 hrs difference?) especially halfway around the world, the fact that 3 feasts days are treated as Sabbaths and requirement for males to be present in Jerusalem does put the chaibosh on this whole matter.

mike

On 10/18/2019 10:09 AM, Larry Wessels wrote:

HOW TO KEEP THE SABBATH - What Is required in keeping the Sabbath according to Mosaic Law: -1. No work done at all (Ex. 20: 10; Lev. 23: 3; Jer. [17:21-22](#)). No watering the lawn, no working in the yard, no hobbies, no surfing, no fixing flat tires, etc. By law if a person did not stop all types of activity in honor of the Sabbath, he was breaking the law. In Numbers [15:32-36](#) a man was caught collecting sticks on the Sabbath, and he received a rock concert from the people he knew. 2 No kindling of a fire (Ex. 35:3). No fellowship cookouts or barbecues. You can't go into a restaurant and get a hamburger that's been flame broiled, you can't cook eggs, or pancakes in the morning because you'd be kindling a fire for cooking. To drive a car would be to "kindle a fire" In the combustion chamber of your engine.

3. No traveling (Ex. [16:29](#)). Later the Jews added to this law, allowing only a half mile of travel on the Sabbath which we see observed in the NT. But the pure law says "stay at home." Actually, If you kept this part of the law, you could not travel to your church gathering unless it was less than one-quarter mile away from home. If you had an emergency you could not drive to the hospital.

4. No trading (Amos 8:5). If you happened to need gas to get to church service, you could not "trade" money for gasoline. You would not be allowed to buy a cassette tape of that morning's message or a book at the store. There is to be No exchanging of money for goods. If you worked with stocks and you needed to sell you couldn't.

5. No marketing (Neh. [10:31](#); [13:15](#), 19). Make sure you do no shopping whatsoever. You can't buy any ice cream for dessert after dinner or anything else. If you run out of food or drink at home you can't go out to purchase any, you can't even buy a stick of gum.

6."... a holy assembly with double the daily offering along with the other offerings. In other words, you are to give twice as much on the Sabbath (Num. 28:9). Do we practiced this today In compliance with Old Testament law. Do Sabbatarian's really practice the law? I

have yet to see people go to Shabbat and give twice as much each week.

7. New showbread In the holy place (Lev. 24:8). Of course this cannot be done today since there is no temple, so this part of the Sabbath cannot be followed by the church. The fact is the Sabbath was not made for the gentiles, but for the Jews and their generations (Ex. [31:12-17](#)). It's a law given between God and the Jews.

8. The last part of the requirements for keeping the Sabbath day law is the penalty for breaking it. DEATH! (Numbers [15:32-36](#))

Seventh-day Adventists do not keep the Sabbath the way the Old Testament says to keep the Sabbath thus they are wasting their time & are nothing more than deluded hypocrites. Titus [1:15](#)-16, "15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

Keeping the Sabbath if You Live in Alaska is a Big Problem -This shows that the Sabbath was a regional, temporary command for Israel and not for the world. Interesting problem in Alaska. According to the officious SDA sunset calculator, on Friday eve, May 30th, in Prudhoe Bay, Alaska, the sun set below the horizon, bringing with it the Jewish Shabbat, at 11:38 PM, almost midnight. Note: AK is so far west, it is on Hawaiian time. Here is the quote:

Calculations for:

Longitude: -148.34000

Latitude: 70.27000 Prudhoe Bay, Alaska

Time Zone: Hawaiian Standard Time, HST

Date: 5/30/03 Friday

Sunrise: 0:07am HST (sunrise Friday morning)

Sunset: 11:38pm HST (sunset, Friday night, becoming sabbath)

Next, we find sunrise on Sabbath, May 31st, actually starts before midnight Friday night and *el sol invictus* stays up all day Sabbath, and into Sabbath night, and into Sunday morning, and into Sunday night, for the next two months!

Date: 5/31/03

Sunrise: Sun above horizon HST

Sunset: Sun above horizon HST (meaning the sun never sets). Meaning: if you live and work in Prudhoe Bay, Alaska, extracting dino remains buried and liquified by Noah's flood less than 4500 years ago, you have a problem! (no!! dummy! not the recent age of the earth!)... you have to quit working!

Because on Friday night, May 30th, when the sun went down at 11:38, bringing in the holy Lord's day, you had to stop working, thou, and thy manservant, and thy maidservant, and all the strangers within thy igloo. But the sun came up again on Sabbath just a few minutes later, but never went down after that!!!

As I scribble this nonsense it is still Sabbath in Prudhoe Bay...cause the sun never went down....no Saturday sunset. So if you believe literally that you must keep sabbath from sunset on Friday night to Sabbath sunset.....the next day, Sabbath, did NOT have a

sunset this summer! Won't be a sunset for another two months! So you are faced with keeping Sabbath for two months straight, and giving up your job with Exxon! Unless of course, you are the camp padre, trying to spread the word that black gold comes from dead dinos who missed the ark, or in the medical profession raking in piles of dough and salving your conscience by paying plenty of tithe to keep the hired-archy gainfully employed.... —sent by reader; see http://www.truthorfables.com/Sabbath_Not_A_Law.htm.

For more see our video called

"Is Sabbath Keeping Essential to Be a Real Christian? Former SDA Pastor Answers This Question" at
https://www.youtube.com/watch?v=w0L3rSSL_H8&list=PL5316CC6F66F24283&index=5&t=4069s

Matthew 7:15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."



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YouTube Comment for "Jesus broke the Sabbath, Revelation 1:10 Lord's Day, The Law: Blessing & Curse"

From: Larry Wessels (lawessels@sbcglobal.net)

To: lawessels@sbcglobal.net

Date: Saturday, February 7, 2015, 1:04 PM CST

Jesus broke the Sabbath & was accused of this by the Jews (see our video "Is Sabbath Keeping Essential to Be a Real Christian? Former SDA Pastor Answers This Question" at https://www.youtube.com/watch?v=w0L3rSSL_H8&index=2&list=PL5316CC6F66F24283). The expression "the Lord's day" is found only once in the Bible. In Revelation 1:10 John relates the beginning of his visionary experience to being in the Spirit "on the Lord's Day." The phrase seems to have become more common in the second century a.d., where it is found in such early Christian writings as Ignatius's Epistle to the Magnesians 9:1 (c. a.d. 108), the Didache 14:1 (c. a.d. 100-125), and the Gospel of Peter 9:35; 12:50 (c. a.d. 125-50). The presence of the adjective *kuriakos* [[kuriakov](#)] makes the expression grammatically different from the common biblical phrase "the Day of the Lord, " which uses the genitive form of the noun *kurios* [[kuvrio](#)]. The adjective is found only one other time in the New Testament, in 1 Corinthians 11:20, where Paul speaks of "the Lord's Supper." Non-Christian parallels suggest that the adjective was used with reference to that which belonged to the Roman emperor; early Christians seem to have used it, perhaps in conscious protest, to refer to that which belonged to Jesus. The particular "day" that belonged to Jesus seems to have been Sunday, or, by Jewish reckoning, Saturday sundown until Sunday sundown. According to the Gospels, Jesus was raised from the dead on "the first day of the week" ([Matt](#)

[28:1](#) ; [Mark 16:2](#) ; [Luke 24:1](#) ; [John 20:1](#)), that is, Sunday.

New Testament evidence suggests that by the 50s, if not earlier, Christians were attaching special significance to Sunday. In 1 Corinthians 16:1-3 Paul exhorts the church at Corinth to set aside a sum of money "on the first day of every week" for the church at Jerusalem, as the Galatian churches were already doing. Similarly, Luke notes that when Paul arrived at Troas near the end of his third missionary journey, the church gathered together to break bread "on the first day of the week" ([Acts 20:6-7](#)). Although the identification is not made explicit, there is therefore good reason to believe that John has Sunday in mind when he mentions "the Lord's Day" in Revelation 1:10. Certainly the second-century Gospel of Peter, which twice speaks of the day of Jesus' resurrection as "the Lord's Day" (9:35; 12:50), makes the connection. Similarly, the Epistle of Barnabas (c. a.d. 130) notes that Christians celebrate Jesus' resurrection of "the eighth day" (15:9; cf. [John 20:26](#)), or Sunday, which is the day after the seventh day that is, the Jewish Sabbath (Saturday). Justin Martyr affirms that Jesus was raised on "the day of the Sun" (Apology 67).

How quickly the Lord's Day emerged as a specific day of worship for the early church is not clear. Luke observes that in the period immediately following the outpouring of the Holy Spirit at Pentecost the earliest Christians met "every day" in the temple courts. Whether their breaking of bread in their homes was a daily or weekly occurrence he does not specify, but the former seems more likely ([Acts 2:46](#)). Alternately, Paul's comments to the Corinthians concerning the laying aside of money on the first day of the week do not indicate whether this action was connected with a formal gathering of the church ([1 Cor 16:13](#)). Luke's description of the meeting

A clear picture of how the early Christians celebrated the Lord's Day emerges only gradually. Luke records that the Christians at Troas came together to break bread, which may well denote a meal that included the Lord's Supper (cf. [Acts 2:42](#) ; [1 Cor 11:20-22](#)). That Paul spoke (at great length!) to the assembled believers ([Acts 20:7-11](#)) implies nothing about their typical practice, since Paul was a special guest and intended to leave the next day. The Didache makes explicit the connection between the breaking of bread and the Lord's Supper on the Lord's Day but says little else concerning the meeting, apart from mentioning the practice of confession of sin (14:1). Pliny mentions two meetings on the "appointed day": the Christians first meet before dawn to sing a hymn to Christ "as to a god" and to affirm certain ethical commitments; then they depart and reassemble for a meal. Not being a Christian himself, Pliny would not have understood the significance of the meal as a setting for the Lord's Supper; for him it was enough that the meal consisted

"of ordinary, innocent food" (Epistle 10:96).

The most extensive account of an early Christian Sunday worship service is provided by Justin Martyr (Apology 67, cf. 65). According to Justin, the gathering begins with readings from "the memoirs of the apostles" the Gospels or the writings of the prophets for "as long as time permits." The "president" then delivers a sermon consisting of instruction and exhortation. Next, the congregation rises for prayer, following which the bread and wine are brought in for the Lord's Supper. After prayers and thanksgivings by the president and a congregational "Amen, " the deacons distribute the bread and wine to those who are present (and then carry some to those who are absent). There follows a collection of "what each thinks fit" for the needy, and, apparently, the end of the service.

Noteworthy in these early texts is the lack of identification of Sunday with the Jewish Sabbath. Luke has little to say about early Christian observance of the Sabbath, apart from recording Paul's preaching on the Sabbath in Jewish synagogues ([Acts 13:14](#) [Acts 13:42](#) [Acts 13:44](#) ; [17:2](#) ; [18:4](#) ; [16:13](#)), which perhaps says less about Paul's commitment to Sabbath observance than about his missionary strategy. Indeed, Paul has little interest in observing special days as sacred ([Rom 14:5-6](#) ; [Gal 4:9-11](#) ; [Col 2:16](#)). Ignatius contrasts observance of the Sabbath with living for the Lord's Day (Magnesians 9:1). The Epistle of Barnabas views the significance of the biblical Sabbath as being a symbol of the future rest established at the return of Jesus (15:1-8; cf. [Heb 4:3-11](#)). Justin Martyr speaks of the Sabbath in terms of a perpetual turning from sin (Dialogue with Trypho 12). In 321 Constantine proclaimed Sunday to be official day of rest in the Roman Empire (Codex Justinianus 3.12.3), but this does

not seem to have been related to any concern with the Jewish Sabbath. By the end of the fourth century, church leaders such as Ambrose and John Chrysostom were making such a connection, defending relaxation from work on Sunday on the basis of the Fourth Commandment and paving the way for later Catholic and Protestant elaboration on Sunday as the Sabbath.

In the early church, then, the Christians began to give a special place to Sunday as the day on which Jesus was raised from the dead. It soon became a fixed day for worship, a celebration of the resurrection centered around the Lord's Supper. As Christianity distanced itself from Judaism, it is not surprising that eventually the church would see its special day in terms of the special day of the Jews, the Sabbath, and would transfer the provisions of the Fourth Commandment to Sunday.

Does the Bible allow Christians to worship on Sunday?

In the Old Testament, God stated, "Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter your male or your female servant or your cattle or your sojourner who stays with you," (Exodus 20:8-10, NASB). It was the custom of the Jews to come together on

The OT system of Law required keeping the Sabbath as part of the overall moral, legal, and sacrificial system by which the Jewish people satisfied God's requirements for behavior, government, and forgiveness of sins. The Sabbath was part of the Law in that sense. In order to "remain" in favor with God, you had to also keep the Sabbath. If it was not kept, then the person was in sin and would often be punished (Ezek. 18:4; Rom. 6:23; Deut. 13:1-9; Num. 35:31; Lev. 20:2,

etc.).

But with Jesus' atonement, we no longer are required to keep the Law as a means for our justification. The requirements of the Law were fulfilled in Christ. We now have rest from the Law. We now have "Sabbath", continually.

Are we free to worship on Sunday?

Within the New Testament is ample evidence that the seventh day Sabbath is no longer a requirement.

"One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind. 6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God," (Rom. 14:5-6).

The entire section of Rom. 14:1-12 is worth careful study. The instructions here are that individuals must be convinced in their own minds about which day they observe for the Lord. If the seventh day Sabbath were a requirement, then the choice would not be mans', but God's. To me, this verse is sufficient to answer the question beyond doubt. Furthermore,

"Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— ¹⁷things which are a mere shadow of what is to come; but the

substance belongs to Christ." (Col. 2:16-17).

Notice the time sequence mentioned in Col. 2:16-17 above. A festival is yearly. A new moon is monthly. A Sabbath is weekly. No one is to judge in regard to this. The Sabbath is defined as a shadow, the reality is Jesus. Jesus is our Sabbath. So, if someone is judging you because you worship on the Sabbath, they are wrong. Likewise, if you regard Sunday above Saturday (Rom. 14:5-6), all you need to do is be convinced in your own mind that that is alright.

Is there any evidence in the NT that Christians met on Sunday?

"And on the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight," (Acts 20:7).

The first day of the week is Sunday and this is the day the people gathered. This passage can easily be seen as the church meeting on Sunday, though it does not necessitate it. It has two important church functions within it: breaking bread (communion) and a message (preaching/teaching). Additionally, Luke included the Roman system as well as the Jewish system of counting days. The Jewish system was sundown to sundown. But Luke also used the Roman system: midnight to midnight (Luke 11:5; Acts 16:25; 20:7; 27:27). This is a subtle point that shows the Jewish Sabbath system was not exclusively used by Luke.

If the Sabbath was mandatory, why the use of the non-Jewish system?

"Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also.
²On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come," (1 Cor. 16:1-2).

Notice here that Paul is directing the churches to meet on the first day of each week and put money aside. It would seem that this is tithing. So, the instructed time for the church to meet is Sunday, the first day of the week and it is that day the Galatians were to set money aside collections. Is this an official worship day set up by the church? You decide. Does this verse apply to Christians today? It most certainly does.

"I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, ¹¹saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea," (Revelation 1:10-11).

The New Bible Dictionary says regarding the term, 'The Lord's Day' in Rev. 1:10: "This is the first extant occurrence in Christian literature of "te kuriake hemera." The adjectival construction suggests that it was a formal designation of the church's worship day. As such it certainly appears early in

the 2nd century" (Ignatius, Epistle to the Magnesians, 1. 67). In many churches today, the term "The Lord's Day" is used to designate Sunday, the same as it was in the second century.

I hope this is evidence enough to show you that the Bible does not require that we worship on Saturday. If anything, we have the freedom (Rom. 14:1-12) to worship on the day that we believe we should. And, no one should judge us in regard to the day we keep. We are free in Christ and not under law, (Rom. 6:14).

Conclusion

The Seventh Day Adventists have every right to worship on the Sabbath and they should if they are convinced that is the right thing to do. However, if any sect or group such as the SDA were to require a person to worship on the Sabbath as a sign of "true" Christianity or "true" redemption then that organization would be promoting a false gospel of salvation & would be cursed by God for it (Galatians 1:6-10). This then means the Seventh-day Adventists are dead wrong when they accuse true Christians of having the "mark of the beast" for worshipping on Sunday & thus they have brought themselves under the divine curse "if anyone preaches any other gospel to you than what you have received, let him be accursed" by adding Sabbath keeping as a condition of obtaining eternal salvation. According to Rom. 14:1-12, true Christians are free in this matter & thus are not under bondage to Old Testament Sabbath keeping.

Additionally, Sunday is the day that the Lord Jesus rose from the dead. The Jewish people who had rejected Jesus continued to worship on Saturday, the Sabbath. But it was

the Christians who celebrated Jesus' resurrection and this was most probably the driving force to gather on the first day of the week.

The Law of God promises blessings & curses (read Leviticus 26:3-13 for blessings & read Leviticus 26:14-39 for cursing). During these New Testament times the Paul said the Ten Commandments, etc. were a ministry of death & condemnation (2 Corinthians 3:3,7-9). Why? The Law of God shows sinners that they are not able to keep the whole law of God & are therefore condemned to eternal doom. In fact just committing one sin against God means the sentence of eternal perdition (James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."). Thus the Law of God is a curse to the sinner but a blessing to the sinner who puts his trust & faith in Jesus Christ who kept the Law of God perfectly for those who believe on His name (John 3:18). The Law of God reflects the holiness & righteousness of God & therefore is a tremendous blessing to repentant sinners who strive to please God not to get saved by good works but because they have already been saved by the sovereign grace & love of God (Ephesians 2:8-10, 3:16-21; John 3:3-8, Romans 8:1-17, Titus 3:5, 1 Corinthians 2:10-16, 3:16; Romans 5:4-5, Galatians 2:16, 4:6; see our video "KEEPING THE OLD TESTAMENT LAWS & COMMANDMENTS CANNOT EARN HEAVEN OR SALVATION WITH GOD!" at <https://www.youtube.com/watch?v=alh3T31ujuU&index=14&list=PL5316CC6F66F24283>). Thus the Man of God reflects on the Law of God all the days of his life (Psalm 1, Psalm 119).

What is legalism?

In Christianity, legalism is the excessive and improper use of the law (10 commandments, holiness laws, etc.). This legalism can take different forms. The first is where a person attempts to keep the Law in order to attain salvation. The second is where a person keeps the law in order to maintain his salvation. The third is when a Christian judges other Christians for not keeping certain codes of conduct that he thinks need to be observed. Let's examine each one more closely.

The first kind of legalism is where the law of God is kept in order to attain salvation. This is a heresy, a completely false doctrine. We are not able to attain salvation by our keeping the law. Rom. 3:28, "For we maintain that a man is justified by faith apart from works of the Law. Rom. 4:5, "But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness." Gal. 2:21, "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly." It is simply not possible to keep the Law enough to be saved.

Therefore, to try and gain salvation through one's efforts is a false teaching. It is so bad that those who hold to it cannot be Christians since it would deny salvation by grace through faith.

The second kind of legalism is where a person tries to keep or maintain his salvation by keeping the law. This is also a false doctrine. We receive our salvation by faith (Eph. 2:8-9), not by our ability to be good because no one does good (Rom. 3:10-12). As Rom. 3:28, 4:5, and Gal. 2:21 clearly show, we are justified by faith, not by faith and works.

Furthermore, there are strict warnings about attempting to keep the law in order to maintain salvation: Gal. 3:10, "For as many as are of the works of the Law are under a curse; for it is written, "Cursed is everyone who does not abide by all things written in the book of the law, to perform them." And James 2:10, "For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all." So, if a person is seeking to be either saved by his works (Law) or maintain his salvation by his works (Law), then he is under obligation to keep all of it, and if he does not then he is guilty before God. Furthermore, consider Jesus' words in Matt. 7:22-23, "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'" Jesus condemns them because they were appealing to their salvation based on their faith and doing good. So it should be obvious that we do not keep our salvation by our efforts.

The last kind of legalism, where a Christian keeps certain laws and regards other Christians who do not keep his level of holiness with contempt, is a frequent problem in the church. Now, we want to make it clear that all Christians are to abstain from fornication, adultery, pornography, lying, stealing, etc. Christians do have a right to judge the spirituality of other Christians in these areas where the Bible clearly speaks. But, in the debatable areas we need to be more careful, and this is where legalism is more difficult to define. Rom. 14:1-12 says that we are not to judge our brothers on debatable issues. One person may eat certain kinds of foods where another would not. One person might worship on a particular day where another might not. We are

told to let each person be convinced in his own mind (Rom. 14:5). As long as our freedom does not violate the Scriptures, then everything should be acceptable in the sight of the Lord. 2 Timothy 2:15

YouTube comment for "Early Christian church did not keep the Sabbath on Saturday but changed to Sunday, the Lord's Day"

From: Larry Wessels (lawessels@sbcglobal.net)

To: lawessels@sbcglobal.net

Date: Wednesday, November 4, 2015, 4:32 AM CST

A1. Christians met together on Sunday

1 Corinthians 16:2 – collection on the first day; Acts 20:7 - met to break bread and hear Paul's preaching

partial (Lord's day) Revelation 1:10. Christians needed no other explanation to know which day that was.

There has been a false claim by Seventh Day Adventists that Christians did not worship on Sunday until a decree of Constantine. This false claim was in the pamphlet *Authorized Questions on the Sabbath and Sunday* and the radio program *Voice of Prophets*.

Letter of Ignatius to the Magnesians ch.9 p.62 (106-117 A.D.) "no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death" (Ignatius was a disciple of John the Apostle)

Letter of Ignatius to the Ephesians ch.5 p.51 (-107/116 A.D.) "He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself."

Didache (=Teaching of the Twelve Apostles) (c.125 A.D.) vol.7 ch.14 p.381 (implied) "But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure."

Letter of Barnabas ch.10 p.143 (100-150 A.D.) (implied)

says that Christians keep the "eighth day" [i.e. Sunday] because that is the day Jesus rose from the dead. He later ascended into the heavens.

Letter to Diognetus ch.4 p.26 (130-150 A.D.) (partial) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

Justin Martyr (c.150 A.D.) "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you [Emperor Adrian] also for your consideration." *First Apology of Justin Martyr* ch.67 p.186

Dionysius of Corinth (170 A.D.) (partial) "We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition, even as from the reading of the former one you sent us written through Clement." fragment 2 vol.8 p.765

Irenaeus (180-188 A.D.) (second-hand) is mentioned in the eponymous work *Questions and Responses to Orthodoxy* "This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of

Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it." (The footnote says that Sunday here probably refers to Easter Sunday.) *ANF vol.1 Fragments of Irenaeus* fragment 7 p.569-570.

Clement of Alexandria (193-202 A.D.) (partial, the Lord's Day is the eighth day) "And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days.'" *Stromata* book 5 ch.14 p.466

Tertullian (198-220/240 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

Tertullian (198-220/240 A.D.) "We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope. We meet together as an assembly and congregation, that, offering up prayer to God as with united force, we may wrestle with Him in our supplications." *Apology* ch.39 p.46

Origen (225-254 A.D.) "But if it be clear from the Holy Scriptures that God rained manna from heaven on the Lord's Day, and rained none on the Sabbath Day, let the Jews understand that from that time our Lord's Day was set above the true Sabbath." *Homilies on Exodus* (translated by Rufinus, who translated very freely) homily 7 ch.5 p.308

Cyprian of Carthage (c.253-258 A.D.) (partial) "For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given

beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us." *Epistles of Cyprian* Letter 58 ch.4 p.354

Archelaus (262-278 A.D.) (partial) discusses how Christ superseded the Sabbath as Lord of the Sabbath. *Disputation with Manes* ch.42 p.216

Anatolius of Laodicea (270-280 A.D.) (partial) "the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it on the same principle; yet this should be done so as that the beginning of Easter..." *Paschal Canon* ch.16 vol.6 p.151

Victorinus of Petau (martyred 304 A.D.) "On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that "His soul hateth; " which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel." *On the Creation of the World* p.341-342

Council of Elvira (306-307 A.D.) (21 undisputed canons)

"If anyone who lives in the city does not attend church services for three Sundays, let that person be expelled for a brief time in order to make the reproach public." Canon 21.

Peter of Alexandria (306,285-311 A.D.) discusses the fourth day and that Jesus suffered on the sixth day [Friday] for us. Then he says, "But the Lord's day we celebrate as a day of joy, because on it He rose again, on which day we have received it for a custom not even to bow the knee. *The Canonical Epistle* Canon 15 p.278. This is also in *Nicene and Post Nicene Fathers* vol. 14 p.601.

Methodius (c.260-312 A.D.) (partial mentions the eight day) "His own Son to reveal to the prophets His own future appearance in the world by the flesh, in which the joy and knowledge of the spiritual eighth day shall be proclaimed, ... before the Church was espoused to the Word, received the divine seed, and foretold the circumcision of the spiritual eight day."

Among heretics and spurious sources

(Alleged but untrue) **Theophilus of Antioch (168-181/188 A.D.)** "Both custom and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead." (We have no evidence of Theophilus ever saying this. This was claimed to be by Theophilus in the writings by Justin Edwards' *Sabbath Manual* p.114.)

(Alleged but untrue) An SDA source says: "First-day writers assert that Irenaeus says that the Lord's day was the Christian Sabbath. They profess to quote from him these words: 'On the Lord's day every one of us Christians keeps

the Sabbath, meditating on the law and rejoicing in the works of God.' While I do not know who claimed Irenaeus said this, the SDA source is correct in asserting that we have no quote of Irenaeus ever saying this.

(Alleged but untrue) *Dake's Study Bible* claims Irenaeus said: "The Mystery of the Lord's Resurrection may not be celebrated on any other day than the Lord's Day, and on this alone should we observe the breaking off of the Paschal Feast." (We have no evidence of Irenaeus ever saying this.)

Bardaisan/Bardesan (154-224/232 A.D.) says that we [Christians] meet on the first day of the week. *The Book of the Laws of Diverse Countries* p.733

A20. No need to celebrate the Sabbath (except can fast)

Hosea 2:11

Letter of Ignatius to the Magnesians ch.9 p.62 (106-117 A.D.) "no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung up again by Him and by His death" (Ignatius was a disciple of John the Apostle)

Letter to Diognetus ch.4 p.26 (130-150 A.D.) mentions how we are not to follow Jewish meats, the Sabbaths, circumcision, new moons, etc.

Justin Martyr (c.138-165 A.D.) "Is there any other matter my [Jewish] friends, in which we Christians are blamed,

Justin Martyr (c.138-165 A.D.) "Therefore to you alone this circumcision was necessary, in order that the people may be no people, and the nation no nation; as also Hosea, one of the twelve prophets, declares. Moreover, all those righteous men already mentioned, though they kept no Sabbaths, were pleasing to God;" *Dialogue with Trypho*, a Jew ch.19 p.&&&

Justin Martyr (c.138-165 A.D.) "There was no need of circumcision before Abraham. Nor was there need of the observance of Sabbaths, or of feasts and sacrifices, before Moses. Accordingly, there is no more need of them now." *Dialogue with Trypho, a Jew* ch. 33 p.206

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circumcision, discharged the office of God's legate to the angels although he was a man, and was translated, and is preserved until now as a witness of the just judgment of God, because the angels when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for salvation. Moreover, all the rest of the multitude of those righteous men who lived before Abraham, and of those patriarchs who preceded Moses, were justified independently of the things above mentioned, and without the law of Moses. As also Moses himself says to the people in Deuteronomy: "The Lord thy God formed a covenant in Horeb. The Lord formed not this covenant with your fathers, but for you." *Irenaeus Against Heresies* book 4 ch.16.2 p.481

Tertullian (198-220 A.D.) "It is this circumcision, therefore, and this renewal, which the apostle insisted on, when he forbade those ancient ceremonies concerning which their very founder announced that they were one day to cease; thus by Hosea: "I will also cause all her mirth to cease, her feast-days, her new moons, and her Sabbaths, and all her solemn feasts." (Hosea 2:11) *Five Books Against Marcion* book 1 ch.20 p.286

Tertullian (198-220/240 A.D.) says that while Jewish feasts were the Sabbath and purification, Christians made Sunday their day of rest/festivity. *Ad Nationes* book 2 ch.13 p.123

&&&Origen (225-254 A.D.) ???

Cyprian of Carthage (c.253-258 A.D.) "For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day,

that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us." *Epistles of Cyprian* Letter 58 ch.4 p.354

Victorinus of Petau (martyred 304 A.D.) "On this day also, on account of the passion of the Lord Jesus Christ, we make either a station to God, or a fast. On the seventh day He rested from all His works, and blessed it, and sanctified it. On the former day we are accustomed to fast rigorously, that on the Lord's day we may go forth to our bread with giving of thanks. And let the *parasceve* become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that "His soul hateth; " which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel." *On the Creation of the World* p.341-342

Methodius (c.260-312 A.D.) (partial, not counted because in this allegory does not say if we still follow the Sabbath or not) "For I also, taking my journey, and going forth from the Egypt of this life, came first to the resurrection, which is the true Feast of the Tabernacles, and there having set up my tabernacle, adorned with the fruits of virtue, on the first day of the resurrection, which is the day of judgment, celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath. Then again from thence I, a follower of Jesus, 'who hath entered into the

heavens,' as they also, after the rest of the Feast of Tabernacles, came into the land of promise, come into the heavens, not continuing to remain in tabernacles-that is, my body not remaining as it was before, but, after the space of a thousand years, changed from a human and corruptible form into angelic size and beauty, where at last we virgins, when the festival of the resurrection is consummated, shall pass froth the wonderful place of the tabernacle to greater and better things, ascending into the very house of God above the heavens, as, says the Psalmist, 'in the voice of praise and thanksgiving, among such as keep holy day.'" *Banquet of the Ten Virgins* discourse 9 ch.5 p.347

A11. Mention of Easter/Pascha[I]

From Wikipedia: The word for Easter in almost all languages comes from the Greek word *Pascha*, which comes from the Hebrew *Pesach*, meaning Passover. The main exceptions are the Slavic languages and English. Slavic languages call this festival the "Great Night" or "Great Day". The English word Easter came from the month of the German calendar called Eostre-monath. The name for the month came from the Anglo-Saxon goddess Eostre, similar to how the names January, March, and June came from Roman deities.

Theophilus of Caesarea (180 A.D.) "We would have you know, too, that in Alexandria also they observe *the festival* on the same day as ourselves. For the *Paschal* letters are sent from us to them, and from

them to us: so that we observe the holy day in unison and together." *From His Epistle on the Question of the Passover, Written in the Name of the Synod of Caesarea. Ante-Nicene Fathers* vol.8 p.774

Melito/Meleto of Sardis (died c.190 A.D.) was a Quartodecimian who wrote an entire work on Easter called *On Pascha*.

Irenaeus (182-188 A.D.) wrote a treatise on Easter. "This [custom] of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from apostolic times, as the blessed Irenaeus, the martyr and bishop of Lyons, declares in his treatise *On Easter*, in which he makes mention of Pentecost also; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's day, for the reason already alleged concerning it. fragment 7 *Questions and Responses of Orthodoxy*.

Polycrates of Ephesus (130-196 A.D.) (implied) was a was temporarily excommunicated by the bishop of Rome for being a quartodecimian.

Clement of Alexandria (193-202 A.D.) (partial) mentions the paschal feast, but it is in the context of the Old Testament Passover and ambiguous whether or not it also refers to Easter. *Stromata* book 2 ch.11 p.&&&

Tertullian (198-220 A.D.) "We rejoice in the same privilege also from Easter to Whitsunday." *The Chaplet* (= *de Corona*) ch.3 p.94

Hippolytus bishop of Portus (222-235/6 A.D.) criticizes Quartodecimians who think Easter should be celebrated at the same time the Jews celebrate Passover. *The*

Refutation of All Heresies book 8 ch.11 p.123 "And certain other (heretics), contentious by nature, (and) wholly uniformed as regards knowledge, as well as in their manner more (than usually) quarrelsome, combine (in maintaining) that Easter should be kept on the fourteenth day of the first month, according to the commandment of the law, on whatever day (of the week) it should occur. (But in this) they only regard what has been written in the law, that he will be accursed who does not so keep (the commandment) as it is enjoined. They do not, however, attend to this (fact), that the legal enactment was made for Jews, who in times to come should kill the real Passover. And this (paschal sacrifice, in its efficacy,) has spread unto the Gentiles, and is discerned by faith, and not now observed in letter (merely). They attend to this one commandment, and do not look unto what has been spoken by the apostle: "For I testify to every man that is circumcised, that he is a debtor to keep the whole law." In other respects, however, these consent to all the traditions delivered to the Church by the Apostles."

Instructions of Commodianus (c.240 A.D.) ch.75 p.218 says that we assemble at Easter. "They will assemble together at Easter, that day of ours most blessed; and let them rejoice, who ask for divine entertainments."

Origen (225-254 A.D.) discusses Christian's celebrating the Lord's day, the Preparation, the Passover, and Pentecost. "Again, he who considers that "Christ our Passover was sacrificed for us," and that it is his duty to keep the feast by eating of the flesh of the Word, never ceases to keep the paschal feast; for the *pascha* means a "Passover," and he is ever striving in all his thoughts, words, and deeds, to pass over from the things of this life

to God, and is hastening towards the city of God. And, finally, he who can truly say, "We are risen with Christ," and "He hath exalted us, and made us to sit with Him in heavenly places in Christ," is always living in the season of Pentecost;" *Origen Against Celsus* book 8 ch.22 p.647 **Cyprian of Carthage** (c.246-258 A.D.) mentions Easter. "Know, then, that I have made Saturus a reader, and Optatus, the confessor, a sub-deacon; whom already, by the general advice, we had made next to the clergy, in having entrusted to Saturus on Easter-day, once and again, the reading; and when with the teach-presbyters we were carefully trying readers – in appointing Optatus from among the readers to be a teacher of the hearers;..." *Epistles of Cyprian* Letter 23 p.301 See also letters 39 and 54.

Firmilian (c.246-258 A.D.) "But that they who are at Rome do not observe those things in all cases which are handed down from the beginning, and vainly pretend the authority of the apostles; any one may know also from the fact, that concerning the celebration of Easter, and concerning many other sacraments of divine matters, he may see that there are some diversities among them, and that all things are not observed among them alike, which are observed at Jerusalem, just as in very many other provinces also many things are varied because of the difference of the places and names." *Letter 74* ch.6 p.391

Anatolius of Laodicea (270-280 A.D.) discusses when Easter should be celebrated. *Paschal Canon* ch.10 p.146-147.

Anatolius of Laodicea (270-280 A.D.) "For these make up the best proved accounts according to their calculation, and determine a certain beginning or certain end for the

Easter season, so as that the Paschal festival shall not be celebrated before the eleventh day before the Kalends of April, i.e., 24th March, nor after the moon's twenty-first, and the eleventh day before the Kalends of May, i.e., 21st April. But we hold that these are limits not only not to be followed, but to be detested and overturned. For even in the ancient law it is laid down that this is to be seen to, viz., that the Passover be not celebrated before the transit of the vernal equinox, at which the last of the autumnal *term* is overtaken, on the fourteenth day of the first month, which is one calculated not by the beginnings of the day, but by those of the moon." *Paschal*

Canon ch.15 p.150-151

Malchion (270 A.D.) (partial) says the evil Paul of Samosata did on the Paschal festival. "and preparing women to sing psalms in honour of himself in the midst of the Church. in the great day of the Paschal festival" *Letter written by Malchion in the name of the Synod of Antioch against Paul of Samosata* ch.2 p.170

Methodius (c.260-312 A.D.) "but judging it better than burning. Just as though, in the fast which prepares for the Easter celebration, one should offer food to an other who was dangerously ill, and say," In truth, my friend, it were fitting and good that" *Banquet of the Ten Virgins* book 3 ch.12 p.321.

See our playlist "Dealing with Seventh-day Adventism & Their "Prophetess"" with 26 videos at

<https://www.youtube.com/playlist?list=PL5316CC6F66F24283>.

Titus 1:9-16

YouTube Comment for "10 Commandments Only for Old Israel with Only 9 Of 10 Reaffirmed in NT; Sabbath is Cermonial Not Moral"

From: Larry Wessels (lawessels@sbcglobal.net)

To: lawessels@sbcglobal.net

Date: Tuesday, December 23, 2014, 4:59 AM CST

The ten commandments were given only to the nation of Israel & not to anyone else (Gentiles). The New Testament only reaffirms nine out of the ten commandments under the terms of the New Covenant. Sabbath keeping as found in the ten commandments is a ceremonial law associated only with Old Testament Israelites & is not a moral law that must be followed by Gentiles. The Old Testament Scriptures always state that the covenant written on the Tablets of Stone was made only with Israel at Sinai. Look at the first time the words "Ten Commandments" were used in the Bible. This same text states that the Ten Commandments, as the covenant document, was given only to the nation of Israel: And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and WITH ISRAEL. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. Ex [34:27](#),28

When Moses refreshed Israel's mind concerning their covenant relationship with God, he specifically says that the covenant (Ten Commandments) was given at Horeb. This is clear in the following text:

The Lord our God made a covenant [Remember the covenant is the Ten Commandments or Tablets of Stone] with us at Horeb. The Lord did not make this covenant with our fathers, but with us, with all of us alive here today. Deut.

5:2,3

Moses insists that the covenant was "not made with our fathers," meaning the patriarchs, 11 but with the people that came out of Egypt. He then repeats the words of the covenant, or Ten Commandments, that were written on the Tablets of Stone.

The Prophets saw the coming of a New Covenant and spoke of it in glowing terms. Whenever they contrasted the Old Covenant with the New Covenant, they always state when and with whom the Old Covenant was made. Notice this in a classic passage in Jeremiah:

Behold days are coming, declares the Lord, when I will make a new covenant with the house of Israel..., not like the covenant which I made with their fathers in the day I took them by the hands to bring them out of the land of Egypt..."
Jer. [31:31](#).32.

Notice the following things clearly set forth in this passage:

1. There was going a New Covenant. "I will make a new covenant."
 2. The New Covenant was going to be different in nature from the Old Covenant. "Not like the covenant I made with their fathers"
 3. The Old Covenant being replaced was made at Sinai and made only with Israel. "Made with their fathers in the day I took them by the hand to bring them out of the land of Egypt"
- How is it possible to read these words in Jeremiah and say, "God was not actually promising to make a new and different covenant with Israel. He was really promising a new administration of the same covenant they were already under?" It seems to us that such statements are literally contradicting what Jeremiah said. The rest of the Bible always says the same thing that Jeremiah said when it

speaks on this subject. The following passage from I Kings appears to be going out of its way to affirm the facts we are setting forth:

There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, WHEN the LORD made a covenant with the children of Israel, WHEN they came out of the land of Egypt. I Kings 8:9

The phrases "Tables of Stone," "Moses at Horeb," "made a covenant" and "children of Israel," in this text are the same key ingredients that we always find connected with the Ten Commandments. This passage of Scripture uses the word "when" two times. We could put a period after "children of Israel" and not lose the thought or argument. The last phrase in the sentence "When they came out of the land of Egypt" is almost redundant. The Holy Spirit must have wanted to impress this point on our minds.

The NT Scriptures always connect the Old Covenant with Israel.

Heb 8:6-9 is the Apostolic interpretation of Jer [31:31](#),32. The author of Hebrews clearly states: (1) when the Old Covenant was made; (2) with whom the Old Covenant was made; (3) the fact the New Covenant would be different than the Old Covenant. The passage is clear:

..... the time is coming, declares the Lord, when I will make a new covenant with the house of Israel It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out Egypt..... Heb 8:7,8

It is not possible to make this verse promise a new administration of the same covenant. Nor is it possible relate this covenant back to Adam in the garden. Neither the words in prophecy of Jer [31:33](#) nor the Apostolic interpretation in

Heb 8:7,8 will allow such an idea.

"Having the law" as a covenant and the Gospel as a promise as opposed to "not having the law" and being without covenant or hope was the great difference between the nation of Israel and the Gentiles (Eph [2:11](#)-21).

The following text is a key passage on this particular point: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness..... Rom [2:14](#).

First of all, the word "law" in this passage clearly refers to the Tablets of Stone. It cannot refer to "a sense of moral duty" since all men have that by virtue of being God's image bearers. Paul is talking about a law that all men definitely do not have. If all men have "the law" in the sense that Paul is using the word in this passage, his argument does not make sense. He is contradicting himself in the same breath. Paul's whole point in the context of this passage is to show that the Jews are more guilty than the Gentiles. The basis of his proof is that the Gentiles "without the law" live better lives than the Jews do "with the law." The Jews alone have the special gift of the Law. And the specific law that he is talking about is the law written on the Tablets of Stone as a covenant.

Rom [2:14](#) is not talking about a so called "ceremonial law." Whatever the "law" is in this passage, it convicts the conscience of sin. Conscience, by nature and without special revelation, cannot convict men of disobedience to "ceremonial" laws. One of the many proofs that the Sabbath is not a "moral law" is the fact that we have never discovered a single instance of anyone knowing, by nature, the Sabbath

law. This particular law must always be taught as special revelation just as it was to Israel at Sinai. 12 Gentiles intuitively knew that adultery was wrong but they know that the seventh day is to be kept holy.

Most people misquote this passage of Scripture. Paul does not say, "The law" is written in the Gentile's heart. He says that certain behavior proves that there is a conviction of right and wrong in all men. This fact shows that conscience is alive and well even in the Gentiles. In fact, it is more alive and well in them than it is in the Jew. This power of conscience "shows the work of the law written in their hearts." The "work" of the law is to accuse or excuse according to the standard given to it. It condemns all violations of known wrong and rewards obedience to what is known to be right. All men have a conscience and they all experience, to a greater or lesser degree, conviction they have done wrong.

The Gentiles did not have "the law" but they did have the "work of the law" in their hearts. The law can only "work" true repentance that leads to faith if there is (1) a covenant with clear terms and (2) the individual has a knowledge of those terms. In giving Israel the law as a covenant, God enlightened the mind and sharpened the conscience. He sandwiched conscience under the Old Covenant and its threat of judgment. This caused a very painful death to all hope of eternal life in those who truly experienced the end for which the law covenant was given, namely, genuine "conviction of guilt." The same law actually "blinded" the rest of the Jews and made them worse off spiritually than the Gentiles.

We say again, it was most gracious of God to kill Israel's hope in their own efforts. However, it took a covenant of pure

law with the power of life and death to do the job. There was not an ounce of grace in the Tablets of Stone but it was most of God to give them to Israel as a covenant that could prepare the heart to receive grace!

Regardless of whether the reader agrees or disagree with what has just been said, one thing is certain. We cannot change a passage that emphatically states that Israel had a specific law that the Gentiles did not have into a text that says "all men have the same law." This is to destroy the text. Paul can only be referring to the Tables of Stone as a covenant.

It both amazes and amuses us to watch people waver back and forth when they cannot fit clear passages of Scripture into their theological system. They usually want to "eat their cake and have it too." If they are discussing the "unchanging moral law," they will insist that "the moral law (Ten Commandments) is written on every man's heart." However, if they are discussing the canon of conduct for believer's today, these same people will insist that in regeneration "the moral law" (Ten Commandments) is written on the heart" by the Holy Spirit. In both cases it is said to be the same law that Scriptures clearly state was given only to the nation of Israel at Sinai on the Tablets of Stone.

Something seems to be a bit out of focus when all of this is put together. (1) If the first point is true, and the same law that was given to Israel at Sinai (the Ten Commandments) is indeed written on every man's heart, it is impossible to say the Gentiles are "without the law." They cannot be "without" the very law that is written "in" them. (2) If the second point, affirming that the same law written in the heathen, and given to Israel at Sinai, is also written on the heart of believer in regeneration, is true, there appears to be a contradiction.

What need is there to write something on the heart that is already there? (3) If, in regeneration, the Holy Spirit writes the Ten Commandments on the heart of every believer, what then is the necessity of preaching those commandments to the Christian?

We must distinguish between the Ten Commandments as the terms of a legal covenant and the duties commanded by the individual commandments. The moment we do this a lot of confusion disappears and some difficult passages of Scripture become clear and simple. We will illustrate this point with one passage of Scripture. This passage in its context is pivotal to any correct understanding of the change of covenants:

But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. For if there had been nothing wrong with that first covenant, no place would have been sought for another. But God found fault with the people and said: "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more." By calling this covenant

"new," he has made the first one obsolete; and what is obsolete and aging will soon disappear. Heb 8:6-13

We have already noted the three distinct contrasts in verse 6. We saw the following: (1) Christ has a better ministry than Aaron; (2) because Christ's ministry is based on a new and better covenant; (3) the covenant Christ administers is superior to the covenant under which Aaron ministered because it is based on better promises.

Heb 8:7-9 settles any discussion as to either when (at Sinai) or with whom (Israel only) the Old Covenant was made. Heb [8:11](#) shows that everyone, without a single exception, in the New Covenant community, or Church, "know the Lord." In other words, the text proves that the Church born under the New Covenant has a totally regenerate membership. We will now look at verse 10:

This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. HEB [8:10](#)

The text emphasizes several important things. First, God promises to make a new covenant, and this covenant will be with the "house of Israel." We will not digress from the point under discussion except to say that the "house of Israel" in Heb 8-10 must be the Church. The writer is not talking about the future but the present. This covenant cannot be pushed into a future millennium. Hebrews is talking about the priestly ministry of Christ over the Church. However, that is not our subject in this book.

The second major thing in the text is God's promise to put his laws in the mind and write them on the hearts of His New Covenant people. Now here is the question: "What is the difference, if any, between the "covenant" and the word

"laws" in this passage?" Exactly what is God promising to do in this verse? Exactly what is the "New Covenant" He is making and precisely what "laws" is He going to write on the heart?

We should carefully note that God did not say, "In that day I will give a new administration of the same covenant that I gave Israel. I will write the old law of Sinai into the new heart of the Christian." That is how some theologians read this passage. Likewise, the text does not say, "I will make a New Covenant that destroys all of the Ten Commandments and allows a believer to do as he pleases." That is how some liberals view the text. No, the text, and its context, is talking about both a new and better covenant than the old covenant at Sinai and the new experience of the law being written on the heart by the indwelling Spirit.

The clear answers to the two questions that we asked lies in understanding the three comparisons made in verse 6. Why did the Old Covenant fail and thereby need to be replaced by a new and better covenant? The answer is that it could not secure the necessary obedience to its terms. It could not write on the heart the desire to do the things that were written on the Tablets of the Covenants. It could write on stone but not on flesh (II Cor 3). By nature all men hate God's authority (Rom 8:7) and even the mighty Law of God cannot change that rebellion into a sincere desire to obey. The Old Covenant failed to bring sinners into God's presence because it could not change the sinner's heart. It could not conquer sin in the flesh nor it could cleanse the conscience from the guilt of sin.

Now read carefully! The greater glory of the New Covenant is not that the standards or laws have been either lowered or done away. It is not that the moral duties demanded on the

Tables of Stone are no longer binding on a Christian. No, No, that is to miss the whole point. The greater glory of the New Covenant is that no obedience at all is required as the terms of being saved simply because the very terms of the Tablets of the Covenant have been finally and fully met in the Person and work of Surety, the Lord Jesus Christ. The glory of the New Covenant is in the words, "IT IS FINISHED." Paul states the glory of the New Covenant in the classic passage in Rom 4:5. Here is a paraphrase of that text:

However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:5 This is the "rest" that weary souls enter into when they come under the yoke of Christ and are liberated from the yoke of the covenant given to Moses on Sinai. We doubt not that our Lord Jesus had this very contrast in mind when He gave that great gospel invitation in Matthew 11:

Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." Matt [11:28](#)-30.

Every thing in that passage is a contrast with Moses and old law covenant. The yoke of the covenant written on the Tables of Stone was a burden impossible to bear. The yoke written in the blood of Calvary is a privilege and delight to bear. The New Covenant is nothing less than Christ Himself and His finished work. When God said, "I will make a new covenant," He was saying, "I will give you Christ to be your covenant Keeper. He will both keep the law and die under its curse." The message has now become "It is finished" instead of "Do or Die." The New Covenant is grace and not works. What then are the "laws" spoken of in Heb [8:10](#)? Exactly

what "laws" does the Holy Spirit write on the heart of a New Covenant believer? These laws, as far as their content, are basically the very same moral laws that were written on the tables of stone. Heb [8:10](#) is not talking about two different "sets" of laws that totally contradict each other as if there were two "kinds of morality." The morality of the New Covenant does not destroy the true morality demanded in the laws of the Old Covenant. It takes that morality to a higher level. It is true that Christ adds laws that were impossible for Moses to ever give but that does not mean Christ contradicts Moses. 13 Hebrews is talking about two different motivations that grow out of two different kinds of covenants." II Cor 3 is the Holy Spirit's commentary on Heb [8:10](#). Neither of these passages are teaching that God "tattoos" the exact words of the Decalogue on our hearts. Both passages are talking about the powerful effect of regeneration that results in a totally new and different attitude toward God. These two passages are picturing the removal of the stony heart that hated the Tablets of Stones and all they represented. It is describing the effect of regeneration in replacing the stony heart with a heart of flesh. The new heart of flesh loves all of God's revealed laws, not just a one small code, simply because it loves the new Lawgiver Who teaches us those laws.

The difference is not in the specific duties demanded but the difference between law and grace as covenants. It is the difference, in some cases, of the identical duties being enforced from without by fear and force, in the case of the Old Covenant, and being constrained by love from within a heart rejoicing in a covenant of grace. These two passages are talking about the difference between the conscience being under the old Pedagogue, the Tables of Stone, and

being under the new Pedagogue, the indwelling Holy Spirit.

11. The writer of Hebrews, as well as the prophecy in Jer [31:33](#), establish beyond question that the "fathers" referred to in this passage are the patriarchs. To make the statement refer to the immediate fathers of the people to whom Moses is speaking would involve a contradiction. It was specifically to these very "fathers" that God gave the covenant at Sinai.

12. John Bunyan wrote an excellent article proving the Seventh Day Sabbath could not possibly be a so called "Creation Ordinance." To our knowledge, no one has attempted to answer his arguments. See, "Questions about the Nature and Perpetuity of the Seventh-Day Sabbath," by John Bunyan, The Works of John Bunyan, Vol. II, pp 359-387, Baker Book House.

13. We have worked this out in a book entitled But I Say Unto You. This book shows that Christ supercedes and replaces Moses as the New Lawgiver. Christ changes some of the laws of Moses; raises some others to a higher level; discards some others altogether; and adds some laws that are totally new. However, this is not contradicting Moses as he were wrong.

Why do we worship on Sunday instead of Saturday?

In the Old Testament, God stated,

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you," (Exodus 20:8-10, NASB).

It was the custom of the Jews to come together on the Sabbath, which is Saturday, cease work, and worship God.

Jesus went to the synagogue on Saturday to teach (Matt. 12:9, John [18:20](#)) as did the apostle Paul (Acts 17:2; 18:4). So, if in the Old Testament we are commanded to keep the Sabbath and in the New Testament we see Jews, Jesus, and the apostles doing the same thing, then why do we worship on Sunday?

First of all, of the 10 commandments listed in Exodus 20:1-17, only 9 of them were reinstituted in the New Testament: five in Matt. [19:18](#), murder, adultery, stealing, false witness, and honor parents; in Rom. 13:9, coveting; worshiping God properly covers the first three commandments. The one that was not reaffirmed was the one about the Sabbath. Instead, Jesus said that He is the Lord of the Sabbath (Matt. 12:8).

Upon the completion of Creation, God rested on the seventh day. However, since God is all-powerful, He doesn't get tired. He doesn't need to take a break and rest. So, why did/does it say that He rested? The reason is simple: Mark [2:27](#) says, "The Sabbath was made for man, and not man for the Sabbath." In other words, God established the Sabbath as a rest for His people--not because He needed a break but because we are mortal and need a time of rest--a time to focus on God. In this, our spirits and bodies are both renewed.

The Old Testament system of Law required keeping the Sabbath as part of the overall moral, legal, and sacrificial system by which the Jewish people satisfied God's requirements for behavior, government, and forgiveness of sins. The Sabbath was part of the Law in that sense. In order to "remain" in favor with God, you had to also keep the Sabbath. If it was not kept, then the person was in sin and would often be punished (Ezekiel 18:4; Rom. [6:23](#); Deut.

13:1-9; Num. [35:31](#); Lev. 20:2, etc.).

But with Jesus' atonement, we are no longer required to keep the Law. We are not under Law but grace (Rom. [6:14-15](#)). The Sabbath is fulfilled in Jesus. He is our rest. We are not under obligation, by Law, to keep it; and this goes for the Sabbath as well. It is not a requirement that we keep the Sabbath. If it were, then we would still be under the Law; but we are not.

Evidence of the Change of Days can be Seen in the NT
The New Testament has ample evidence that the seventh day Sabbath is no longer a requirement.

Rom. 14:5-6, "One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind. 6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God."

The entire section of Rom. 14:1-12 is worth careful study. Nevertheless, the instructions here are that individuals must be convinced in their own minds about which day they observe for the Lord. If the seventh day Sabbath were a requirement, then the choice would not be man's but God's.

Col. [2:16-17](#), "Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--17things which are a mere shadow of what is to come; but the substance belongs to Christ."

Notice here that time sequence mentioned. A festival is yearly. A new moon is monthly. A Sabbath is weekly. No one is to judge regarding this. The Sabbath is defined as a shadow; the reality is Jesus. Jesus is our Sabbath.

Acts 20:7, "And on the first day of the week, when we were gathered together to break bread, Paul began talking to

them, intending to depart the next day, and he prolonged his message until midnight."

The first day of the week is Sunday, and this is the day the people gathered. This passage can easily be seen as the church meeting on Sunday. It has two important church functions within it: breaking bread (communion) and a message (preaching). Additionally, Luke did not use the Jewish system of counting days: sundown to sundown. He used the Roman system: midnight to midnight. This is a subtle point that shows the Jewish Sabbath system was not the one utilized by Luke.

1 Cor. 16:1-2, "Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. 2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come."

Notice here that Paul is directing the churches to meet on the first day of each week and put money aside. It would seem that this is tithing. So, the instructed time for the church to meet is Sunday. Is this an official worship day set up by the church? You decide.

Rev. [1:10](#)-11, "I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

The New Bible Dictionary says regarding the term, 'The Lord's Day' in Revelation [1:10](#): "This is the first extant occurrence in Christian literature of τῇ κυριακῇ ἡμέρᾳ, "ta kuriaka hamera." The adjectival construction suggests that it was a formal designation of the church's worship day. As

such, it certainly appears early in the 2nd century (Ignatius, Epistle to the Magnesians, 1. 67).

In many churches today, the term "The Lord's Day" is used to designate Sunday--the same as it was in the second century.

I hope this is evidence enough to show you that the Bible does not require that we worship on Saturday. If anything, we have the freedom (Rom. 14:1-12) to worship on the day that we believe we should. And, no one should judge us regarding the day we keep. We are free in Christ and not under law (Rom. [6:14](#)). See our videos "Christ Has Fulfilled & Replaced the Law of Moses With Higher Laws of the New Covenant, Hebrews 8:6-13" at https://www.youtube.com/watch?v=EkZ2Cn8TLzE&list=UUQ_EDvOtDAAWfCvGUhd6y3A, "Sabbath Keeping Is Not Required For New Testament Christians: Seventh-Day Adventists Beware" at <https://www.youtube.com/watch?v=TEFt4TOR6E8&list=PL5316CC6F66F24283&index=6> & "Is Sabbath Keeping Essential to Be a Real Christian? Former SDA Pastor Answers This Question" at https://www.youtube.com/watch?v=w0L3rSSL_H8&list=PL5316CC6F66F24283&index=2. 2 Timothy [2:15](#)

Questions anyone?

12. Why are nine of the ten commandments, in one form or another, mentioned over 100 times as part of the moral imperative of the Christian, except the fourth commandment to keep the Sabbath as a special day of worship?
13. Does God save us by the righteous things we have done, such as keeping the Sabbath? Does God instead, save us by His mercy? (Titus 3:5-7) What amount of credit can we claim for being worthy of salvation?
14. Can we be saved by keeping the Sabbath? Can we be lost by not keeping the Sabbath?
15. Why was the Church offering collected on the first day of the week, and not on the Sabbath when the Church "was supposed to meet?" (I Cor. 16:2)
16. Why did the Apostle Paul violate so openly "the requirement for the Church" to gather and worship on the Sabbath by meeting to break bread (Lord's Supper) on the first day of the week instead? Had the Great Apostasy and the Mark of the Beast Church began to influence the early Church that soon after Christ's departure to heaven? (Acts 20:7)
17. Why were both the requirements and details for the Church to meet for worship on the Sabbath unknown among the writings of either the Apostles or the early Church Fathers?
18. If the Old Testament teaches clearly that the Sabbath was a sign between God and the Jews as a memorial of their deliverance from Egypt and as a day of complete inactivity, why then are Gentiles commanded to keep the Sabbath? And why are Church members allowed to drive to Church on the Sabbath when it being stoned to death? (Ex. 31:14-17)
19. If the law was simply a "shadow" of things to come, but the substance is found in Christ, why then return to the shadow and not stay with the reality? (Col 2:16-17)

20. If there "remains a rest" for the people of God, which was not the Sabbath day, and upon entry into God's rest, we "cease from our own works", why not seek to enter the true Sabbath rest? (Heb. 4)
21. If Paul taught in Galatians that Christ set us free from the bondage of the law which was a yoke too heavy to bear, why then seek slavery instead of freedom? (Gal. 5:1)
22. Why not rather seek to bear the yoke of freedom from the law and relationship with the Son of God. Why be under the yoke of the law, when you can be "in-lawed" to God through the Lord Jesus?

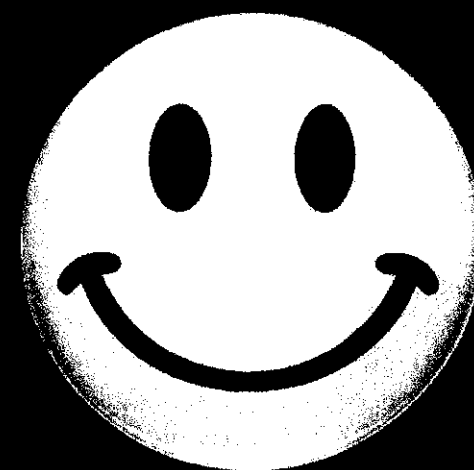
Jesus said:

"Come to Me, all who are weary and heavy-laden and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light."

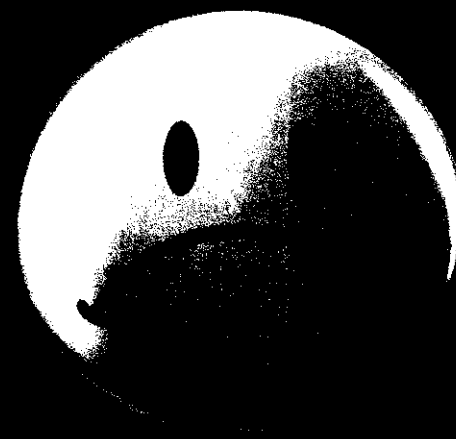
Matt. 12:28-30



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Happy Sabbath?





SDA Distinctive 20

Commitment to and observance of the seventh day Sabbath is SDA distinctive number 20 to which an Adventist gives acknowledgement and pledges observance at his baptism. Keeping of the Sabbath is considered by most Adventists as the most important distinctive separating the true "remnant church" from the church of Roman Catholicism and Protestantism which ultimately bears the mark of the beast and is the apostate church. Distinctive number 20 states: "The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law **requires the observance** of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset to sunset, is a celebration of God's creative and redemptive acts." Cf. EG White Great Controversy pp 58-59

Gregorian or Lunar Calendar?

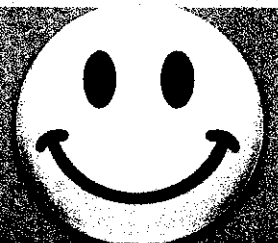
Why have the SDAs changed the Sabbath from the lunar calendar to the Gregorian calendar? Are not all the feast days and Sabbaths of the Bible based on the phases of the moon? Is the SDA celebration of the weekly Sabbath the "true Sabbath of God?" We must then ask if details really matter when God speaks?

Questions anyone?

1. Did the Jews in Old Testament times meet to worship on the Sabbath? If not, what did the Covenant Community do on the Sabbath?
2. Where does the New Testament record show that the Church met to worship on the Sabbath and what does it say they should do?
3. What could be the reason that God would leave His Church with such a scarcity of instruction as there is in the New Testament about such an important distinctive as the Sabbath?
4. Where does the New Testament command Sabbath keeping for the Church?
5. Why were both Jesus and the Apostles silent about the imperative for the Church to keep the Sabbath and what to do when they did?
6. Why does Jesus always group the Sabbath commandment with the ceremonial and ritual laws which "faded away" with the replacement of the Old Covenant (Testament) by the New Covenant? (Heb. 8:13)
7. If Sabbath keeping is the mark of the true remnant

Church and Sunday keeping is the mark of the Devil's Church, why is the New Testament consistently unclear and even silent about such a major distinction?

8. Why was Jesus so careless and neglectful on such an important issue as Sabbath keeping, to tell any believer what they should or shouldn't do on that day?
9. Why do we find the words of Ignatius, one of the earliest Church Fathers, and his comments on the observance of the Sabbath in such general acceptance in the early second century and for at least a millennia following? When describing Christians with a Jewish background as those who "have come to the possession of a new hope, *no longer observing the Sabbath*, but living in observance of the Lord's Day, on which (the first day of the week) also our life has sprung up again by Him and His death." (Magnesians 9) Why is there no record in history of such a non-sabbatarian heresy being condemned?
10. Were the early Christians "breaking or ignoring the sacredness of the Sabbath", when they gathered daily from house to house to break bread instead of waiting until that one special day and giving it the honor?
11. Why does the New Testament make it clear that the observance of a particular day was not imposed as a binding obligation on the Church? (Rom. 14:5-6) Why was freedom given to the Church in regards to special days? Why did Paul command in Col. 2:16-17 not to allow anyone to act as their judges in regard to Sabbath days? Why does Paul warn in Gal. 4:9-10 against going back under law by insisting on the legal requirements of special days?



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Date of Purchase
July 9, 1983
40¢

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This article appeared in *Baptist Reformation Review* (First Quarter, 1979, Vol.8, No.1), and is reprinted by Baptist Reformation Educational Ministries, Inc.
P.O. Box 40161
Nashville, TN., 37204

IS SUNDAY THE "CHRISTIAN SABBATH"?

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INTRODUCTION

The following Scriptural study of the Sabbath is given to the people of God in the hope that they will love God and His Word sufficiently to manifest a true Berean spirit by "eagerly searching the Scriptures to see if these things be so" (Acts 17:11).

Yet, we are aware that not all love God and His Word to this extent. Their fierce loyalty to cherished traditions make a Berean spirit impossible.

During our Lord's time on earth, there were those who would not honestly deal with the issues and questions which Christ raised. Since the teachings of Christ cut across their long-standing traditions, they responded out of fear and anger. Thus, they attempted to dodge the issues by attacking His character.

What did the religious leaders say against Christ in order to discredit His message, and thereby seek to keep people from listening to Him? I will paraphrase what they said:

1. "*Jesus has deep-seated moral problems.* His teaching is rooted in a moral problem in His own life. Therefore, do not bother to listen to Him or give His teaching an honest hearing" (Matt.11:19a).

2. "*Jesus has fallen into the wrong crowd.* He is friends with those whom we no longer have any association. Do not waste your time in searching out what He says. Just trust us and the traditions we defend" (Matt.11:19b).

3. "*Jesus obviously has spiritual problems.* After all, no one would attack our wonderful traditions for the right motives. As a matter of fact, we feel His teaching is inspired by Satan himself and He may be

demon possessed! Surely, you do not want to waste your time examining what a demon says" (John 7:20).

4. "*Jesus has mental problems.* You should not waste your time listening to someone who is not mentally balanced. After all, anyone who would speak against our traditions has to be crazy! So, ignore Him" (Mark 3:21).

In the same way, we are aware of those today who will not give the teaching of our Lord a fair or honest hearing. We realize that some will brush aside the exegetical issues we raise, and that they may even attack our character and walk before God. But each reader must remember that whoever sidesteps Scriptural arguments by attacking the motive and character of the ones who put forth the teaching actually reveals that they have no answers, and thus they can only react out of fear and anger. The use of *argumentum ad hominem* [attacking the man] always demonstrates a lack of Scriptural arguments. When someone attacks the man, it usually means that they cannot exegetically refute the *truth* of what that man asserts.

Let the reader be assured that our motive is to glorify God and to edify the saints. We do not write out of anger or malice. We seek to walk before God in the ways of holiness. We hope that we can assume that the reader will approach this Scriptural study with the same motives. May we always be reforming ourselves to the Word of God.

The Reasons For This Study

We feel compelled to enter the present discussion concerning the Sabbath because of the need to clarify and establish the Biblical teaching on the subject, and to pro-

note the spiritual well-being of the people of God.

At the present time there are multitudes of books, pamphlets, tracts and tapes which seek to defend the doctrine which has been historically called "Sabbatarianism," that is, that in the new age the Fourth Commandment is related to Sunday, not Saturday. The recent revival of Puritan reprints and secular Puritan studies has caused a renewed interest in Sabbatarianism, a doctrine that drove a wedge between the early Reformers and the Puritans. The Puritan view of the Sabbath was a radical departure from the Reformed theology of the Continental (European) divines. It was a major deviation from the definitive confessions and creeds of the Protestant Reformation. Yet, in the English-speaking world, the teaching of Sabbatarianism has been so engrained that most modern-day Sabbatarians assume that *they* are representing the "Reformed position" on the Sabbath, while, in reality, they are carrying on the scholastic teaching of the medieval Roman Catholic Church! (Cf. Appendix I).

With the present emotional sentimental-ity attached to the English Puritans, anyone who even questions Puritan ideas about the Sabbath is immediately labeled as "antinomian," "libertine," "rebellious," or "non-Reformed." Yet, to assume that one cannot hold to the Reformation teaching on the Sabbath out of honorable motives is self-evidently absurd. It is hoped that all who read this article will have an open heart and mind to search the Scriptures. Let us examine the Word of God and be prepared to cast off the traditions of men.

LINE OF REASONING:

Part I — The Sabbatarian Position Outlined

Part II — An Examination of Sabbatarian Arguments:

1. The "Creation Ordinance" Argument
2. The "Moral Law" Argument
3. The "Sabbath Made For Man" Argument
4. The Heb. 4:9 Argument
5. The "Remember" Argument
6. The Exodus 16 Argument

7. The Matt. 24:20 Argument
8. The Argument From Silence

Part III — A Biblical-Theological Approach to the Sabbath

Part IV — A Brief Practical Theology of Corporate Christian Worship

Part V — Sabbath-Keeping in Church History

PART I THE SABBATARIAN POSITION OUTLINED

Utmost care has been taken to research the Sabbatarian position in order to give it a fair and positive presentation. The classic Puritan literature, such as the works of John Owen, have been carefully examined. The modern expositions of Sabbatarianism by such theologians as John Murray were consulted. The following presentation of Sabbatarianism, therefore, is not a *straw man*. It is, we believe, a factual exposition of the doctrine and the arguments given to support it.

The Sabbatarian Position Stated

God instituted a seven-day week for all mankind and his domesticated animals. This was instituted at creation and is to be observed in all ages by all men until the end of the world. A week composed of less or more than seven days is sinful and in violation of the will of the Creator.

In this seven-day week, man is to sanctify or set apart one day out of seven. This sanctification of one-seventh of his time is to be composed of:

1. Physical cessation from all labor, except works of necessity, charity or mercy.
2. Wholly giving oneself to the worship of God through the use of the public and private means of grace.
3. Abstaining from all activities which center in self-pleasure, or recreation that tends to distract the mind from spiritual worship and contemplation.

The Sabbath was appointed by God to be observed on the seventh day from Adam to Christ. God has now changed the Sabbath to the first day of the week from Christ's resurrection to the end of the world. The

Lord's Day is now the Christian's Sabbath.

The Sabbatarian Arguments Set Forth

1. God commanded Adam and Eve to keep one day out of seven as a Sabbath rest. This means that Sabbath-keeping is a "creation ordinance." As a creation ordinance, it is binding on the entire human race throughout all generations. The Sabbath creation ordinance consists of three parts:

- a. God instituted a seven-day week for man and his domesticated animals.
- b. God commanded man to keep one day out of seven as a Sabbath.
- c. God instilled into the very being of man and his animals a physical, psychological, spiritual and social need to observe one day out of seven as a Sabbath rest. There is a seven-day week and a one day out of seven biological cycle within man and his animals.

That the seventh day was observed as the Sabbath by man at creation is a positive or ceremonial law, and not part of the creation ordinance. God instituted only the principle of one Sabbath day out of seven days. What day was chosen is not crucial. This accounts for the possibility of changing the Sabbath from Saturday to Sunday.

2. In the Ten Commandments, God commanded Israel to keep one day out of seven as a Sabbath rest. Since the Sabbath command is in the Decalogue, it must be a "moral law." As such, it is binding on all mankind until the end of the world. The seventh day is not part of the moral law, but is a positive or ceremonial law.

3. The Fourth Commandment begins with the word, "remember." This proves that Moses was calling upon the Jews to remember what they already knew of and practiced, namely, the Sabbath. Moses was not introducing something new, but, rather, he was reminding them of Sabbath-keeping which had been practiced since man was created.

4. Christ said, "The Sabbath was made for man" (Mark 2:27). This means that the

Sabbath is a moral law because it was made for man, i.e., mankind as a whole. The Greek word must mean all of humanity in all ages.

5. Hebrews 4:9 states that the Christian is still to observe a Sabbath day of rest, Christ as the Lord of the Sabbath has changed the Sabbath to the first day of the week.

6. The Sabbath was practiced before the Fourth Commandment was given (Exod. 16). Therefore it was observed since the creation itself.

7. In Matt. 24:20, Christ prophesied that Christians would be observing the Sabbath even at the end of the world.

8. The *silence* of the New Testament as to the Christian's obligation to keep the Sabbath proves that they were all keeping it.

- a. Since it had been commanded in the Old Testament, and it is nowhere abrogated in the New Testament, it was still in effect.
- b. The early church was Jewish and kept it automatically.
- c. There were "pastoral reasons" for the silence.

PART II AN EXAMINATION OF THE SABBATARIAN ARGUMENTS

The "Creation Ordinance" Argument
The Sabbatarian Position: "God instituted Sabbath-keeping as a 'creation ordinance.'"

Examination of this argument:

1. What is a "creation ordinance"? Answer: "An activity or institution which God set up at creation for all mankind to observe perpetually until the end of the world."

2. Some of the obvious creation ordinances are activities such as work (Gen. 1:28; 2:15,20) and the cultural mandate (Gen. 1:28), or institutions such as marriage (Gen. 2:8) and the family (Gen. 2:24).

3. What is needed to exegetically prove that Sabbath-keeping is a "creation ordi-

nance"? Answer: To prove that Sabbath-keeping is a creation ordinance, you must find in the creation account itself one or more of the following things:

- A commandment given to man to keep a seven-day week.
- A commandment given to man to keep one day in seven as a Sabbath.
- An example of man keeping one day in seven as a Sabbath.
- A precept for man to rest one day in seven.

4. The hard exegetical facts are that there is not a single command, example, or precept for Sabbath-keeping in the creation account. There is absolutely nothing in Gen.1-3 or elsewhere to warrant the assumption that Sabbath-keeping was a creation ordinance. This Sabbatarian argument is not based on Scripture.

5. "But isn't the Sabbath creation ordinance found in Gen.2:1-3?"

a. No, the word "Sabbath" does not appear in the text.

b. A biblical-theological approach would show that Gen.2:1-3 is *Moses'* comment looking back to the creation period within the context of his own understanding of the Ten Commandments, and not a reference to Adam's understanding in the beginning of history.

c. It does not say in the text that "man" or "animals" sanctified the day or that they rested. It is a single statement that God's immediate creative acts were over. That God "rested" is clearly an anthropomorphic (attributing human characteristics to God) statement, for God does not get tired, and hence, does not need rest.

6. "But the seventh day is mentioned. This proves that it is a creation ordinance." Answer: Not necessarily. Nudity and vegetarianism are also a part of the creation account. But who would claim these elements as creation ordinances just because they are mentioned. Besides, the *seventh* day was hallowed, not the first day after the Sabbath (Greek, *mia sabbaton*), which is

Sunday.

7. "But doesn't Genesis 2:1-3 serve as a pattern or model for us to follow?"

a. We hope not. After God worked six days, He rested on the seventh day, and He has been "resting" to this very time (Heb.4:10-11). God did not begin another cycle of six days' work, and one day of rest. If man is to follow God's example, then he would have to work six days at the beginning of his "career," and then rest until the end of his life! At any rate, to prove that Sabbath-keeping is a creation ordinance, we must be shown an example of *man's* keeping of it. Since this is true for any other creation ordinance, why should Sabbath-keeping have to be established on such exceptional grounds?

b. Adam would have never been able to observe a proper Sabbath because God's seventh day was only Adam's second day, whereas Adam's seventh day was God's fifth day. Which seventh day did Adam observe?

c. If Gen.2:1-3 is a creation ordinance, then the seventh day is the *permanent* Sabbath, for the text does *not* say, "God sanctified one day out of seven," but, "God blessed and sanctified the *seventh* day."

d. All the Biblical passages, such as Neh.9:5-38 (cf. verses 13-14), which give us a summary of redemptive history always place the beginning of the Sabbath with *Moses* and not *Adam*. If Sabbath-keeping began at creation, surely the Scripture would have placed it there when surveying the history of the world, but it does not.

8. There is no mention of a seven-day week as being commanded or observed in the Genesis account of creation. No example, command or precept can be given from Gen.1-3. While a seven-day week evolved later on in redemptive history, there is no evidence that Adam or Eve observed such a measurement of time.

9. Anthropology and archaeology have

proven conclusively that various ancient cultures used different ways of measuring time (13-day week, 9-day week, etc.). If the Sabbath was a creation ordinance, surely it would have been observed by ancient cultures just as they observed all other valid creation ordinances. A true creation ordinance is *universal*, but Sabbath-keeping is not.

10. Various psychological tests have also shown that there is no biological time rhythm, or clock, for a seven-day week in man or animals. Extensive tests have been done with isolated men and animals to see if there is a built-in time clock. The evidence is conclusive that neither man nor animals are Sabbath-keepers by nature or being. Neither does Sabbath-keeping have

anything to do with psychological or physiological well-being. Men and animals normally rest *in* their work instead of *from* their work. The classic Sabbatarian argument which claimed that Sabbath-keeping is physically *constituted* in men and animals should be laid to rest forever.

The "Moral Law" Argument

The Sabbatarian Position: "Sabbath-keeping is a part of God's moral law, and thus is binding on all men."

This argument examined: The following diagram illustrates the differences between moral laws and ceremonial laws, and thus demonstrates that the Sabbath command is a *ceremonial* law.

MORAL LAWS

1. It reflects some aspect of the moral character of God, i.e., a moral law tells us what God is like.

2. It is an aspect of the image of God in man, i.e., part of man's moral character as created by God. A moral law tells us how and in what ways we can bear God's moral likeness. It is a part of man's *humanity*. It makes man *man*.

3. General revelation from the creation and the conscience reveal a moral law. Special revelation is not needed to know a moral law. It will be anthropologically universal since it is a part of man's nature and conscience.

4. It is eternally true, and it will never be done away with. It will be obeyed in the eternal state because man will always be in God's image.

CEREMONIAL LAWS

It is *not* a reflection of God's character. It is didactic in the prophetic sense of prefiguring the *work* of Christ

It is *not* a part of the image of God in man. It is not a part of man's humanity. It is a tool used by God to teach man spiritual truth.

General revelation from creation and conscience cannot give us ceremonial laws. They must be known by special revelation because there is nothing in God, man or the world to indicate a ceremonial law.

It is instituted for a specific period of time and then it is fulfilled.

SABBATH

It does not reflect some aspect of the moral character of God. It pointed *backward* to the creative work of God, and pointed *forward* to the redemptive work of Christ.

It is *not* a part of God's image in man. It is not a part of man's humanity. It is a tool to teach men spiritual truth.

Nine of the Ten Commandments are anthropologically universal. Only the Fourth Commandment depends on special revelation. There is nothing in God, man, or the world to indicate a seven-day week, or one Sabbath-day out of seven days.

It began with Moses and was fulfilled by Christ. As a day of rest it is not observed in heaven now, and neither will it be observed in the eternal state.

MORAL LAWS

5. It is unchangeable and immutable because God's character and the image of God in man cannot change.

6. It is universally binding on all men in all ages

7. A moral law always has precedence over a ceremonial law.

8. Since God's character is harmonious, moral laws never contradict each other in that you must break one to obey the other.

9. A moral law is valid regardless of the situation because it is a moral absolute. We can never deal with it from the perspective of situational ethics. 1 Cor. 10:13 teaches that we never have to sin.

10. A consistent violation of a moral law is inconsistent with a Christian profession, and must be dealt with by church discipline, even unto excommunication.

11. A moral law does not assume man's fall into sin. God's and man's nature at creation is sufficient to account for a moral law.

CEREMONIAL LAWS

Ceremonial laws change from age to age, according to God's appointment.

It is binding only on those to whom it is given. Usually, it is directed only to the people of God and not binding on the Gentiles.

It is always subservient to a moral law if any contradiction arises (i.e., David's eating of the shewbread, Matt. 12:1-6).

There will be conflict at times between moral and ceremonial laws.

Whether you obey or disobey a ceremonial law depends on the situation (Matt. 12:1-6).

The punishment depends on the situation and circumstances surrounding the violation of a ceremonial law.

It assumes the fall and prefigures redemption. Thus, it is *eschatological* in character.

SABBATH

Christ as the Lord of the Sabbath fulfilled it and set it aside. Even Sabbatarians admit that it changed from the seventh day to the first day of the week. It is neither unchangeable nor immutable.

It was binding only for Israel. No Gentiles were ever commanded or condemned concerning the Sabbath law. It was not universally binding on all men in all ages. It was a covenant sign to Israel.

The Sabbath command was subservient to moral laws (Matt. 12:9-12). It was subservient even to other ceremonial laws (John 7:22-23).

There have been occasions when the Fourth Commandment was broken in order to keep the Sixth (Mark 2:23-28). It cannot, therefore, be a moral law.

The priests "broke" or desecrated the Sabbath, but because of the circumstance and the situation were declared innocent (Matt. 12:5). No moral law has "except" clauses. If the Sabbath is a moral law, then why is it a *situational* law instead of a *moral absolute*?

Sabbath-breaking depends on the situation. There are all sorts of "I had to" exceptions for breaking the Fourth Commandment. They are called "works of mercy, charity or necessity." No moral law has such exceptions.

The Sabbath was eschatological in that it pointed forward to the Messianic age of the rest of faith (Heb. 4). We cease trying to work for salvation, and rest instead in Christ's work.

One of the most telling reasons for rejecting the Sabbath as a moral law is that few modern Sabbatarians treat "violations" of the Fourth Commandment as constituting serious sin. You would be excommunicated for consistently breaking the other nine commandments. But to break the Fourth Commandment does not in most cases lead to any church discipline. Indeed, we know of situations where the pastor is a strict Sabbatarian, but his fellow elders go out to eat on Sundays! If it is a moral law, why is it not applied like one? Since the punishment was death in the Old Testament for Sabbath-breaking, on what grounds can anything less than excommunication be done to those who consistently "break" the Fourth Commandment? We might also add that what constitutes "violation" of proper Sabbath-keeping is determined in a variety of ways, and ends up in "do's" and "don'ts" which are purely subjective and arbitrary. Thus, what constitutes Sabbath-breaking in one church will be found to be acceptable in another church.

"But," the Sabbatarian replies, "regardless of all you have said, it is still found in the Ten Commandments and this means it *must* be a moral law, or it wouldn't be found there."

In reply, we must observe the following points:

1. Is everything in the Ten Commandments *moral*? Is there not a *mixture* of ceremonial and moral within the Decalogue itself?

a. Fifth Commandment — Obey your parents and "you will live long on the land which God has given to you." Who would say that living in Israel is a moral law? Even the Puritans point this out as a ceremonial element in the Decalogue.

b. Fourth Commandment — "The seventh day is the Sabbath." Who, besides those who view Saturday as the Sabbath, would say that this is a *moral law*? Sabbatarian authors such as Ezekiel Hopkins point out this ceremonial element.

2. Since it is admitted that there is a *mixture* of moral and ceremonial law in the Decalogue, the fact that the Jews were commanded in the Decalogue to keep the seventh day as a Sabbath cannot prove it to be a moral law.

3. Archaeology helps us to understand why in the midst of the covenant Decalogue you find a ceremonial law. In the covenant treaties of the Great Kings in the Ancient Near East, a ceremony would be given in the midst of the treaty to act as a sign of covenantal obedience and submissiveness from the vassal slave to the conquering king. The covenant servants could break the other parts of the covenant and find forgiveness, but if they forsook the ceremonial sign of covenantal obedience to the king, then the covenant as a whole was viewed as broken.

a. The structure of the Decalogue is like the treaties of the Great Kings (cf. Meredith Kline, *The Treaty of the Great King* [Eerdmans, 1963], pp. 27-44).

b. The Scripture points out that the Sabbath was the sign of Israel's covenantal obedience and submission (Exod. 31:12-17; Isa. 56:4-7; Deut. 5:11).

c. Once Israel abandoned the Sabbath, God abandoned them (Ezek. 20:12, 20-24).

There are further arguments which show that the Sabbath was a ceremonial law.

1. Old Testament and New Testament writers consistently place Sabbath-keeping in the lists of other ceremonial laws. No moral law is grouped or listed with ceremonial laws (1 Chron. 23:31; 2 Chron. 2:4-8, 13; 31:3; Neh. 10:33; Ezek. 45:17; Hos. 2:11; Col. 2:16; Heb. 4).

2. How could God despise Sabbath-keeping, and put an end to it if it were a moral law (Isa. 1:10-14; Hos. 2:11)?

3. If it is a moral law, why is it never repeated in the New Testament like the other nine commandments?

4. The author of Hebrews treats the Sabbath like all other ceremonial laws, i.e., as a type or shadow of Christ's work of salvation (Heb. 4; Cf. Col. 2:17).

5. Jesus clearly equates "Sabbath" with the ceremonial "sacrifice" in Matt. 12:7. Thus, He taught that it was a ceremonial law.

6. The Jerusalem Council in Acts 15 was faced with a direct question which certainly bears on the Sabbath issue. "How much of Mosaic law should the Gentile Christians keep?" If Sabbath-keeping was a moral law binding on Gentiles, they would have included it in their decision. But they did not bind the Gentiles to obey the Sabbath (cf. Acts 15:21 where there is an allusion to the Saturday Sabbath). The Sabbath was a ceremonial law fulfilled in Christ.

7. If it were a moral law, the apostle Paul would never leave its observance up to Christian liberty as he taught in Col. 2:16.

8. If Sabbath-keeping was binding on New Covenant believers as a part of the moral law, then why did the early Christians (1) work on Sundays without complaint; (2) never call the "Lord's Day" a "Sabbath"; and (3) consistently teach that the Fourth Commandment was a ceremonial law fulfilled by Christ and as such no longer binding? Centuries went by before anyone talked about a "Christian Sabbath." Why? Where is the apostolic and historical pedigree for the Sabbatarian doctrine? It has no such pedigree.

9. It is geographically impossible for all men to keep the Sabbath. What would those in cold climates do without heat (Exod. 35:1-3)? In the far North where there are six months of day and six months of night, how can the Sabbath be kept? Is it not true that a moral law can be kept anywhere? But the Sabbath cannot be kept universally across this planet. Also, once man travels to other planets, which have days of different lengths, how will the Sabbath be observed? What will the colonies on Mars or on space stations do about the Sabbath? These are issues the Sabbatarians will have to face in coming years, if the Lord tarries.

10. The Jewish Sabbath lasted from Friday sundown to Saturday sundown. If the Fourth Commandment is still in effect as a

creation ordinance, then why do Sabbatarians not begin their Sabbath Saturday evening and end it Sunday evening? How can they brush aside the "sundown" to "sundown" structure of the alleged pattern of the Old Covenant Sabbath?

11. It is economically impossible to shut down our modern industrial society every Sunday. If the steel mills tried to turn off their furnaces one day out of the week, it would be impossible to produce steel, for it takes a week for them to heat up sufficiently to begin production (cf. Gary North, "The Economics of Sabbath Keeping," in *The Institutes of Biblical Law*, pp. 824-836).

The "Sabbath Made For Man" Argument From Mark 2:27

The Sabbatarian Position: "Christ clearly taught that the Sabbath was a moral law in Mark 2:27 on two grounds:

1. The Sabbath was made *for man*, i.e., it is a moral law.
2. It was made *for man*, i.e., not for Jews only but *mankind* considered as a whole."

The following points can be made in reply to this argument:

1. An examination of the context (vv. 23-28) reveals that instead of seeking to establish the Sabbath as a moral law, Christ clearly equates it to the ceremonial law concerning the shewbread. The Pharisees made too much of the Sabbath and Christ now instructs them as to a proper view of the ceremonial nature of the Sabbath. Christ and His disciples could "break" the Sabbath just as David and his men could "break" the law about shewbread because *both* were ceremonial laws.

2. Christ's statement, "the Sabbath was made for man and not man for the Sabbath," plainly reveals the ceremonial nature of the Sabbath.

a. Why was man created? Answer: To bear God's image, i.e., God's moral character.

b. What is the clearest expression of God's *moral character*? Answer: The

moral law, i.e., man was made *for* the moral law, that is, to love God and neighbor.

c. Therefore, man was created to express the moral law, i.e., *man was made for the moral law*.

d. In opposition to this, *ceremonial laws are "made for man,"* i.e., for man's assistance, help, ignorance, etc. Thus, Christ was teaching that just as the law regarding shewbread was "made for man" and could not be used *against* the health and welfare of people, so the Sabbath law was also "made for man," that is, it is no more a moral law than the law for shewbread. It is clear that the Pharisees had twisted the Sabbath all out of proportion, and Jesus here puts it in proper perspective.

3. As to the argument that since Christ said "for *man*," instead of "for *Israel*," that this means "all mankind who ever lived or will live in all ages and places," we make the following observations:

a. An examination of the *Englishman's Greek Concordance of the New Testament* on the usage of the Greek word translated "man" reveals that it rarely means "all mankind." In fact, in many places, such as 1 Tim. 2:1, it is impossible to understand it as "all mankind."

b. Most Sunday Sabbatarians are strict Calvinists who go to great lengths, when discussing the atonement, to prove that this Greek word *does not* mean "all mankind." They rightly point this out in refuting the Arminian interpretation in such places as Rom. 5:18, 1 Tim. 2:4, Titus 2:11, etc. It is very strange that the same theologians who dogmatically state that "man" in Mark 2:27 *must* mean "all mankind," are equally strong in other passages as cited above that the word *cannot* mean "all mankind"! We wish for more consistency among the Calvinist Sabbatarians in using this Greek word.

*The Heb. 4:9 Argument
The Sabbatarian Position:* "In this chap-

ter, the author clearly states that there remains for the Christian a Sabbath-day of rest (4:9)."

The following points are salient in replying to this argument:

1. This argument's greatest proponent was the Puritan, John Owen. But the exegetical evidence against his Sabbatarian position is so great that before or after him virtually no commentators can be cited who concur with his interpretation. We have examined most of the great commentators on Hebrews since Calvin and find that the Sabbatarian position is usually rejected. Even some of the Puritans, such as John Brown, rejected Owen's interpretation. With almost all the classic commentaries and exegetes against the Sabbatarian position on Heb. 4, this at once makes us suspicious of its validity.

2. A close exegesis reveals that Heb. 4 is teaching the exact opposite of the Sabbatarian position. The context is clear on the following points:

a. God's "rest" in Heb. 3:18 stands symbolically for the promised land. Because of unbelief, most of that generation died in the wilderness instead of entering His "rest" (3:16-19).

b. From this Old Testament example, the author now informs his audience that the promise of a greater "rest" stands before them (4:1a).

c. This "rest" is of such a nature that:

(1) We can fall short of it (1b).

(2) We fall short if we do not believe the gospel (v. 2).

(3) It is entered into by faith (v. 3).

d. This "rest" is now drawn from another Old Testament example: God's Sabbath rest (v. 4).

e. The author combines God's Sabbath rest with the "rest" of the promised land (v. 5), and states that disobedience to the gospel hinders anyone from entering "rest" (v. 6).

f. Even now in the age of salvation, the age of "Today" (v. 7; cf. 2 Cor. 6:2),

God calls us to enter a "rest"; a rest like God's Sabbath rest; a rest like that in Canaan (vv.8-9). The only reason for putting the word "Sabbath rest" (Greek, *sabbatismos*, v.9) instead of just "rest" as in the rest of the context is that the author had just used God's "Sabbath" as an *illustration* or *example*.

g. The nature of the "rest" or "Sabbath rest" of v.9 is explained in verses 10-11.

(1) Just as God ceased forever from His works, even so we are to cease from depending upon or trying to produce works to merit salvation. The works we produce are elsewhere called "dead works" (6:1).

(2) Let us enter the "rest of faith" in the gospel, and persevere to the end. We must not fall away into or rest upon dead works. The danger to which the author was addressing himself was *apostasy*, not *which day* was to be observed by Christians. The audience was tempted to return to Judaism. Thus the author exhorts them to persevere in the faith, and he warns them of condemnation if they become disobedient to the gospel. That this is the theme of the entire book and the thrust of chap. 4 is accepted by nearly all commentators. Why do the Sabbatharians ignore this broader and immediate context? The emphasis in Heb.4 is on a *future* rest that is yet outstanding for all those who persevere to the end in faith (cf. 10:38-39), and the author's fear that by moving back under the Old Covenant they would fall short of that *sabbatismos*.

(3) The conclusion of the author's argument is given in vv.14-16. In order to enter God's rest, we must "hold firmly to the faith" (v.14) in Christ's meritorious priestly atonement. Therefore, let us "approach the throne of grace with confidence" (v.16) in view of Christ's work for us.

Conclusion: Hebrews 4 is a passage which shows that God's Sabbath was an eschatological foreshadowing of the believer's rest of faith in the gospel of salvation, accomplished by the sealing of the New Covenant by the blood of Christ. Heb.4:9 does *not* say "Sabbath day" but rather "Sabbath-like rest" (*sabbatismos*). The context rules out the Sabbatarian interpretation, for the emphasis falls *not on a day to be observed in this age, but on an eternal rest* awaiting all who live by faith until the end (cf. 3:14).

The "Remember" Argument

The Sabbatarian Position: "The word 'remember' in the Fourth Commandment points us to the past observance of the Sabbath since the creation."

The following points are relevant in response to this argument:

1. The Hebrew word *zachar* in Exod.20:8 is in the Kal infinitive form and not in the imperative. The *Brown, Driver and Briggs Lexicon* does *not* place the word as found in Exod.20:8 in the section under "recalling something or someone you already knew about" (sections 1-2). Rather, it means to recall to mind *from now on*, i.e., "to observe or commemorate" a certain day.

2. An examination of the *Englishman's Hebrew and Chaldee Concordance* reveals that in many cases "remember" has the meaning of a *future calling to mind*. Thus, Moses was saying, "From now on, recall to mind and sanctify . . ."

3. When *zachar* is used of observing a ceremony or day, it is usually combined with and synonymous with *shamar*, which means to observe or preserve (cf. Deut. 16:1,3).

The Exodus 16 Argument

The Sabbatarian Position: "The Sabbath was observed *before* Moses, starting with the creation. This can be shown in Exod. 16 where the people started resting on the seventh day as a Sabbath *before* the Ten Commandments were given. Thus, it was

already being observed by the people of God."

We answer this argument by saying:

1. Exod.16 is still during the lifetime of Moses. There is nothing to indicate a pre-Mosaic origin of the Sabbath in Exod.16. This is further borne out when we remember the "sign" nature of the Sabbath in Israel's covenant relationship with God.

2. On the contrary, the following points are clear:

a. It is doubtful that the Egyptians allowed the Jews a Sabbath day during their 400 years of bondage. Thus, it was *not* the practice of the people of God to rest the seventh day when they were Egyptian slaves.

b. Special revelation is not needed for a moral law or for something already observed. *If something is going to be introduced for the first time, there must be a special revelation and a training period so that the people can adapt to the new practice or ceremonial law.*

c. In Exod.16:4-5, God sets forth a *new* test for the people of God. He would give manna six days, with a double portion on the sixth day.

d. When the sixth day arrived, the people gathered a double portion. *But they did not know why a double portion was given.* It is obvious in verse 22 that the people asked Moses what a double portion meant.

e. Moses responds in verses 22-26 with his *interpretation of the revelation/test* given in verses 4-5. "Since God gives us a double portion on the sixth day, He does not plan to give us any manna on the seventh. It is a day of rest. So, cook up your extra manna to eat tomorrow and stay home."

f. Some of the people still did not understand this new test of a day of rest. Thus, they went out for manna but found none (v.27).

g. Since the previous revelation of this new regulation had been ignored by many people, God once again revealed to

Moses that this new test of obedience was to be strictly observed (vv.28-29).

h. So, the people finally gave in to the new law and rested on the seventh day (v.30).

Conclusion: An accurate exegesis of Exod.16 reveals that the Lord was foreshadowing the Fourth Commandment by giving a new test or commandment in Exod.16. The purpose of this incident was to introduce the people of God to a new concept and a new law which had not been previously known or observed. Consequently, this passage cannot be used as proof that Sabbath-keeping began at creation.

The Matthew 24:20 Argument

The Sabbatarian Position: "Christ prophesied that Christians would be observing the Sabbath even at the end of the world when He returns — 'pray that your flight be not on the sabbath day.'"

The weakness of this argument can be shown by considering the following points:

1. Christ is in verse 20 discussing what believers should do in A.D. 70 when Titus would come to destroy the Temple and Jerusalem. He is *not* dealing here with the end of the *world*, but with the end of the *Temple* (vv.1-2).

2. Jesus was simply saying, "Since the Jews forbid travel on their Sabbath, pray that you as Christians do not have to escape to the hills on that day, for the Jews will hinder you."

3. The "Sabbath" referred to in this verse is the Jewish Saturday-Sabbath, and obviously has no reference to the "Lord's Day." And it is certainly stretching the point to suggest that Christ had in view a time when the "Sabbath" would be transferred to Sunday.

4. Christ was simply referring to things which would *hinder* escape from Jerusalem's destruction:

a. Greed for material possessions (vv. 17-18).

b. Pregnancy or nursing babies (v.19).

c. Winter time (v.20).

d. Jewish Sabbath (v.20).

The Argument From Silence

The Sabbatarian Position: "The New Testament is silent about the Sabbath, and this silence proves that they observed it. We do not need a command, example or precept in the New Testament to prove that the Sabbath is to be kept. It is proven by the following reasons:

1. Since God had already commanded people to observe the Sabbath as a creation ordinance and as a moral law in the Old Testament, it is obviously still in force in New Covenant age. Anything commanded in the Old Testament, and not explicitly abrogated in the New, is therefore still in effect.

2. The early church was Jewish and they kept the Sabbath, even though they changed it to the first day after the Sabbath. No one contested this practice, or the change from the seventh to the first day. Thus it was never an issue of controversy to be mentioned in the New Testament.

3. There were also 'pastoral concerns' for not mentioning the Sabbath in the New Testament. Why would the New Testament writers bring up something which was already assumed? To be silent on the Sabbath would not cause controversy, but to discuss it would do so."

Introduction: Many Sabbatarian scholars readily admit that the New Testament neither repeats the Fourth Commandment or applies it to Christians. Virtually all sides agree that there is a conspicuous silence in the New Testament about any present obligation of the Christian to observe the Sabbath. No rules or regulations are ever set forth for keeping the Sabbath. No examples of Christians keeping the Lord's Day or a Sabbath can be found. No one is ever disciplined for breaking the Sabbath. The only preceptual passages seem to abrogate the Sabbath (Col.2:16-17). Why is the New Testament silent? It is interesting to note that Calvinistic Baptists upbraid the Pedobaptists for their use of the argu-

ment from silence to justify infant baptism, and yet these same Baptists will employ this same argument to defend Sabbatarianism.

The following comments are in order with reference to the argument from silence.

1. The silence of the New Testament is crucial in this controversy. The fact that the other nine commandments are reinstated in the New Covenant as binding upon believers, and only the Fourth Commandment is missing, cannot be brushed aside lightly. If this argument from silence is valid, why were the other nine reinstated and the Sabbath specifically stated to be a "shadow" (Col.2:17)?

2. If the "commanded in the Old/never abrogated in the New/therefore still in effect" argument is true, it proves too much.

a. We do not have explicit verses in the New Testament where the ceremonial laws are abrogated one by one. If the Sabbatarian argument is true, then all the ceremonial laws never mentioned in the N.T. are still in effect! This puts us in impossible difficulties by binding believers' consciences to many of the rules found in the Levitical Holiness code (cf. Lev.11-12; 15:19-24).

b. Why are the Sabbath commands about all debts liquidated every seventh year and all land returning to the original owners every seventy years not observed even by Sabbatarians? They are never specifically abrogated in the N.T.

3. The plain truth is that the New Covenant is *not* to be like the Old Covenant according to Jer.31:31-32. Notice especially these words: "I will make a new covenant with the house of Israel and with the house of Judah, *not like the covenant which I made with their fathers.*"

4. We must approach the New Testament with the important assumption that *whatever is not reintroduced and reinstated in the New Covenant is no longer in effect.* Everything in the Old Testament has been

abrogated by fulfillment in Christ. Whatever the New Testament sets forth is what the New Testament believer is responsible to observe.

5. The argument from silence can be valid when it is used to demonstrate that *in principle* all ceremonial laws have been abrogated, and if something is not reinstated, it is no longer binding. This is using silence in a Scriptural manner.

6. That the argument from silence can be used against the Sabbath can be seen from an exegesis of Heb.7:14. Here the author builds his argument for the unique priesthood of Christ on the silence of the Old Testament.

7. The early church was not made up exclusively of Jews or Jewish proselytes. The missionary labors of Paul and others brought in raw pagan converts. These Gentiles had no Jewish background, and were never instructed to keep a Sabbath after becoming Christians.

8. The history of the early church clearly shows that they did *not* observe the Lord's Day as a Sabbath or refer to the Fourth Commandment as binding on Christians. They taught that the Sabbath command was a ceremonial law fulfilled by Christ.

9. That the early Christian Jews could change the Sabbath from the seventh to the first day and not get involved in a controversy with the Jews or Judaizers is so foolish as to be self-refuting.

10. There were no "pastoral reasons" for the silence of the New Testament. The pastoral concerns of the apostle Paul led him to state clearly that the Sabbath was a "shadow" ordinance (Col.2:17). No one, therefore, can condemn you for not observing dietary laws, feast days or the Sabbath (Col.2:16). It is clear that Paul is dealing with the Jewish seventh-day Sabbath — and not the so-called "Christian Sabbath" — because he also speaks of dietary laws and "new moons." The New Testament, therefore, is not silent on the matter, but specifically indicates its passing away with the coming of Christ.

Conclusion: While the New Testament never reinstitutes the Sabbath, it positively abrogates its significance as a *day to be observed*. The Sabbath found its fulfillment in Christ, Who is the Lord of the Sabbath. Thus, it is declared "nailed to the cross."

The arguments of the Sabbatarians have been examined and found wanting. We feel somewhat like the child who cried, "The emperor has no clothes!" But let not our research be viewed as an attack upon the character or motives of Sabbatarians. We can esteem many of them as "fathers" in the faith without their becoming our "masters." Christ alone in His Word can bind the conscience of the child of God.

The practical fruits of Sabbatarianism have historically led to many evils such as:

1. *Legalism:* Church leaders making up arbitrary rules and regulations.

2. *Anarchy:* Each Sabbatarian sets forth his own rules of what can and cannot be done on Sunday (cf. Appendix II).

3. *Party spirit:* It breeds pride and an air of superiority.

4. It fosters a critical and judgmental spirit.

5. It kills the joy of the Christian's worship day by fostering a gloomy, morbid, and even fearful attitude.

6. It hurts families by forbidding laughter, play, and, historically, even sexual relations between husband and wife.

7. It has divided churches and split communities.

8. It has brought about a state of bondage by taking away Christian liberty, and imposing some beggarly elements from the Old Covenant upon the Christian's conscience.

Our hearts and minds cannot stand to see so many dear brothers and sisters in bondage. A bondage which, if they are honest, has made their Sundays a day of dread, dullness, or sleep, instead of a day of joy!

Some have been forced to give up wonderful times of Christian fellowship following worship services because of the zeal of

contemporary Sabbatarians. May God break the chains of bondage and set the prisoners free by the light of His Word!

PART III A BIBLICAL-THEOLOGICAL APPROACH TO THE SABBATH

A. We must see that the Sabbath is a concept unfolded in the context of the Mosaic covenant. Thus the Sabbath did not appear until Moses' time. The creation ordinance argument obscures the covenantal "sign" nature of the Sabbath. This is why Sabbatarians have yet to develop the distinctively covenantal character of the Sabbath as a test or sign of covenantal obedience to God (cf. Exod.31:12-17; Isa. 56:4-7; Deut.5:11).

B. When the concept of the Sabbath was first introduced, it only signified physical rest. It did not have any immediate spiritual overtones at all (Exod.16). But as the history of redemption unfolded, the concept of the Sabbath deepened in its meaning and began to have spiritual significance. The worship of God in private and public slowly became part of the Sabbath.

C. If the Sabbath had been instituted since the creation of man, it would have deepened beyond mere physical rest by the time of Exod.16. Since the Sabbath did not develop spiritual overtones until the later prophets, this reveals that it could not have been observed from the beginning of history, for then the dynamic unfolding and deepening process of Biblical truth would have been stagnant from Adam to Moses.

D. As the unfolding spiritual character of the Sabbath developed, it came to signify a day of "rest in God," a rest of faith in God, and a day spent in the worship of God.

E. But the Pharisees in our Lord's time externalized the Sabbath and made it a day of gloominess. They produced a legalistic zeal and attention to the strict *outward* observance of the day. They sought to undo and to reverse the unfolding dynamic spiritual meaning of the day. They did not see that the Sabbath was essentially eschato-

logical in nature, and that it prefigured the Messianic age in which believers would rest from dead works by having a conscience void of offense due to Christ's perfect work on the cross (Heb.4:1-16; 10:1-25, Col.2:14-17).

F. The Lord of the Sabbath has ushered in the age of the Sabbath. The shadow of a weekly Sabbath is no longer needed for that which it prefigured has come.

G. Weekly Sabbath-keeping is part of the Old Testament "promise" and has no place in the New Testament "fulfillment." Sabbath-keeping has served its purpose, and, just as the scaffolding around a building is taken away once the building is completed, so the weekly Sabbath has been done away by Christ, the Master-Builders of the New Temple, which is the new Israel of God, the Church.

H. We look forward to a greater fulfillment of the Sabbath age. It prefigures the saints' rest in heaven and the eternal state.

I. Sabbatarianism is retrogressive and reactionary. It tries to stop the unfolding dynamic of the eschatological character of the Sabbath. It attempts to turn back the hands of the clock of redemptive history by keeping the shadow and ignoring the reality which cast the shadow. Let us go on in faith and embrace the reality which cast the shadow of the weekly Sabbath.

Conclusion: The Sabbatarian position cannot stand up under close exegetical scrutiny. In its place we need to develop a practical theology of our corporate gospel duties in the light of passages like Heb. 10:25.

PART IV A BRIEF THEOLOGY OF CORPORATE CHRISTIAN WORSHIP

A. The "Lord's Day" has historically been identified with Sunday, called in the New Testament "the first day of the week," which is the day Christ rose from the dead. That this is true has been demonstrated to such a degree in debates against the Adventists by such writers as Walter Martin,

that we will not here develop the argument (cf. Walter Martin, *The Truth About Seventh-Day Adventism* [Zondervan, 1965]). The fact that Sunday is specifically referred to in the New Testament as *mia sabbaton* (literally, "the first after the sabbath") should raise serious questions about the wisdom of identifying Sabbath and Sunday. The New Testament clearly designates Sunday as a day other than the "Sabbath."

B. During this day, Christians historically have assembled for worship, fellowship, instruction, and the ordinances of Baptism and the Lord's Supper. This is obvious from the post-resurrection appearances of Christ (some of which took place on "the first after the Sabbath"), the data in the Book of Acts, and the subsequent history of the early church.

C. What we are to do when we assemble is given in the New Testament by way of example and command. The examples and commands found in Acts 2:41-42; 20:7; 1 Cor.5:4; 11:2,23ff.; 14:26; 16:2; and Heb. 10:25 delineate the essentials. We must attend the gathering together of the saints to hear preaching, observe the ordinances, give offerings and minister to each other in the context of the Body of Christ. Such mutual ministry is even to take place "daily" (Acts 2:46; Heb.3:13). In light of the New Testament teachings, there are several *theological* reasons (such as the first day being the time of the resurrection and Pentecost) for Christians *preferring* to meet on Sunday. But there are no *preceptual* directives which indicate that it is sin for the brethren to meet together some other day. The New Testament emphasizes our corporate *duties*, not a *day* on which those duties must be fulfilled. Sin is committed if these duties are not fulfilled in the Christian's life; but there is no indication that sin is committed by fulfilling these duties on the "wrong" day.

D. If you faithfully fulfill your corporate New Covenant duties on the day of worship in the local church where you are a member, then you are free to do whatever God leads you to do. No one has the

right to set up extra-Scriptural rules regarding what can and cannot be done on the worship day by which to judge you (Col.2:16). Your conscience is to be under God and His Word, and not in bondage to the traditions or laws of men.

E. Our assembling together should be a time of great joy and rejoicing, for Christ has ushered in the "Year of Jubilee" and has proclaimed liberty throughout the earth. Our times together should be filled with joy and Christian fellowship. The resurrection of Christ signifies hope, life and joy. These things, not fear or gloom, should characterize our corporate gatherings.

F. Since Christian liberty (with reference to the observance or non-observance of days) is clearly to regulate such external matters, no Christian should judge another Christian in areas of personal freedom (Rom.14:4-23; Col.2:16; Gal.5:1).

PART V SABBATH-KEEPING IN CHURCH HISTORY

A. The early church did not see any relationship between the Lord's Day and the Fourth Commandment. The Sabbath was viewed as a ceremonial law fulfilled in Christ (cf. Phillip Schaff, *The History of the Christian Church*, Vol. I, pp.477-479; Vol. II, pp.202-205; Vol. III, pp.378-385).

B. The Middle Ages saw the union of church and state, beginning with Constantine. The Sabbath was introduced by theocratically-minded religious and civil leaders who drew from the Old Testament their societal laws. Sabbatarianism had its greatest day in the scholastic period of Roman Catholic theology (cf. R.A. Morey, "Exclusive Psalmody," *BRA*, Winter, 1975, pp.41-56).

C. The pre-Reformers and early Reformers threw out the medieval Catholic Sabbath and returned to the theology of the early church (cf. Dr. Richard Gaffin, *Calvin and the Sabbath*).

D. The Puritan period continued the tradition of church-state union, and in this context the Sabbath was re-established in these seventeenth century theocracies. It was a return to scholastic Catholic thinking.

E. Today, only within the Reformed community is there any serious attempt to revive the Sabbatarian position. To some, it has become a sacred cow or a theological shibboleth. At the same time, Reformation studies on the position of the early Reformers are reviving the Continental Reformed stance, which was the perspective of the early church. Which way the Reformed community goes must be determined once again in this century.

CONCLUSION

It is hoped that this study will in some small way be used of God to liberate the burdened consciences of God's people. Let each child of God come to his or her own conclusion before God's Word concerning this issue. But whatever position you take, let the love of Christ and love for the brethren keep you from a critical spirit. We must learn that all true Christians — weak and strong — are part of the Body of Christ, and we are all in the process of maturing in the whole counsel of God. We all "see through a glass darkly" until we one

day see Him "face to face." Then, and not until then, will all theological controversy cease, and with one faith we will worship the Triune God of Father, Son and Holy Spirit. Until then, it is our responsibility on earth to accurately ascertain the truth of the gospel, being confident that Christ's sheep will grow in the truth and reject error (John 10:4-5; Gal. 5:1, 10; 1 John 4:4, 5:4).

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APPENDIX I

THE RISE OF SABBATARIANISM IN ENGLAND

(From Douglas Campbell, *The Puritan in Holland, England, and America* [New York, 1893], Vol. II, pp. 155 - 160).

The feature of the national life which was most objectionable to the Puritans was . . . the desecration of the Sabbath. They found in the Old Testament two commandments referred to constantly as of paramount importance, one prohibiting the worship of idols, the other enforcing the observance of a day of rest. The fight against idolatry was largely ended with the destruction of the [Spanish] Armada. Then the Sabbath question was taken up in earnest, with the results still felt, not only in England and Scotland, but in a large part of the United States . . .

In 1585, Parliament took the subject up and passed a law for "the better and more reverend observance of the Sabbath." This law the queen vetoed . . . Thus matters remained until after the destruction of the Armada. Sunday was the favorite day for theatrical representations, and was . . . by the majority of the community who were not engaged in labor, given up to riot and intemperance. But the idea that they were God's chosen people was taking hold of the popular mind, and preparing the way for one of the most remarkable books, so far as its influence is concerned, that ever have

been written. This was a "Treatise on the Sabbath," by Dr. Richard Bound, which appeared in 1595 . . .

Unless society was to be thoroughly demoralized, and largely through the abuse of its day of rest, the mode of observing this day must be radically changed. This was brought about by the book of Bound . . .

He argued that although the Lord's Day had been changed, we were to look to the Old Testament alone for the mode of its observance . . . and that therefore not only labor, but every form of recreation, should be given up on the Christian Sabbath . . . The doctrine fell on comparatively dull ears until after the destruction of the Armada, when the English were at once attracted to the history of their prototypes as related in the Old Testament . . . From its appearance dates the establishment in modern Christendom of the Sabbath of the

Pharisees, in regard to which Paul makes such trenchant observations (Col. 2:16; Rom. 14:5-6) . . .

Elizabeth and her prelates were much excited by this publication. They denounced the doctrine as a restraint on Christian liberty . . .

But all repressive measures were in vain. In 1606, after Whitgift's death, a new edition of the work was published, and thenceforth the Puritan was distinguished by his rigid observance of the Sabbath . . .

Very early ministers began to teach that to throw a bowl or to do any servile work on the Lord's Day was as great a sin as to kill a man; that to make a feast or dress a wedding dinner on that day was as bad as for a father to cut his child's throat, and even that the ringing of more bells than one as a summons to church was "as great a sin as might be."

APPENDIX II

THE OUTWORKING OF SABBATARIANISM IN PURITAN NEW ENGLAND

(From Emil Oberholzer, *Delinquent Saints — Disciplinary Action in the Early Congregational Churches of Massachusetts* [New York, 1968], pp. 57-60. Printed with permission from Columbia University Press, New York).

The most faithful churchgoer of today, were he transported back to seventeenth-century Massachusetts, would find the Puritan Sabbath a gloomy day . . .

In the Puritan tradition, all work was strictly forbidden on the Sabbath, which began not on Sunday morning but, overlapping Jewish practice, on Saturday evening. In 1691 the First Church of Boston instructed its members to close their shops before sundown on Saturday lest the Sabbath be polluted . . . Blue laws, providing for fines ranging from five to forty shillings, whipping, or imprisonment in the stocks for persons who defiled the

Lord's Day by work or play, or by travel beyond the limits of the township without a good reason, aided the ecclesiastical enforcement of the sanctity of the day, and in Plymouth smoking within two miles of the meetinghouse was illegal on the Sabbath. The court records of Essex and Suffolk counties clearly demonstrate that these laws were enforced in the seventeenth century. When a man was trapped in a well on a Sabbath, the Christians of Yarmouth held a debate to determine whether it was lawful to dig him out that day, or whether they must wait until Monday.