

Chapter 1 : The Jewish Sabbath

The following from Hebrews seems to differ from the view on the sabbath that I have been taught; Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Yet various Sabbath keepers observe several of them. Why not all of them? What evidence proves which should be kept but not others? Many Old Testament commands of God are not in effect today. Some people try to use passages such as the following to claim we must obey all commands God has given: But note some things God commanded or declared "holy," yet are not required of us today: Must we obey it? Only Aaron and his descendants could be priests Num. Now Jesus is High Priest, not a descendant of Aaron but of a different order; so the law changed Heb. But they ceased Heb. God not man changed these commands, including holy days of rest. Man-made covenants as an illustration Galatians 3: This illustration becomes helpful in understanding our relationship to the covenant God made with Israel through Moses, including the Ten Commands and the Sabbath. We have contracts with various people to purchase products house, car, computer software and services telephone, electricity, Internet , etc. A covenant includes conditions, terms, or requirements to be fulfilled by the parties who participate in it. No one may attempt to bind on you the terms of a contract if you were not a party to that contract. The contract may stipulate that it will expire at a certain time or under certain conditions lease a car for 5 years, a testament is no longer binding if the maker issues a subsequent will, etc. When the terms of a contract have been fulfilled, the contract expires and is no longer binding on anyone, not even the people who were originally bound by it. If so, the parties involved are bound by the terms of the new contract, not by the terms of the old one. For example, if a man makes a new will, it replaces the previous will entirely. The new contract may have some conditions that are similar or even identical to terms in the previous contract, and it may have some terms that differ. Nevertheless, no terms of the previous contract as such are still binding on the parties- not even if the terms existed in several previous contracts. The only binding terms are those that exist in the current contract. Earlier in this introduction we listed some laws or covenants that are not binding on us today. The principles we have just discussed explain why these are not binding. We intend to show that the covenant God made with Israel through Moses is not binding on anyone today just like all these previously discussed laws and covenants are no longer binding. This will apply to all the laws and terms of that covenant, including the Ten Commands and the Sabbath. We now live under an entirely different covenant that replaced the one made through Moses. None of the laws revealed through Moses - nor any laws revealed before Moses - apply today. All such laws, terms, and conditions have been replaced by the gospel of Jesus Christ. As in the illustration, the gospel may include laws that are similar or even identical to some that went before, but none of those laws are in effect because they were included in any previous covenant. The only laws or conditions that are required of us today are the ones that are included in the New Testament. Please consider our evidence from the word of God. Consider evidence this is true of the 10 Commands, including the Sabbath. Note that all arguments expressly apply to 10 Commands, including Sabbath, not just other parts of the law. God gave some commands to certain specific people, not to all people everywhere. Applying these commands to others does not show faithfulness to God but perverts His will! Consider evidence that the covenant given at Sinai included the 10 Commands and the Sabbath. We will later show that this covenant was removed. The Ten Commands were in the covenant at Sinai Ex. He wrote on the tablets the words of the covenant, the 10 Commandments. He added no more and He wrote them on two tablets of stone. The Lord gave him the two tablets of stone, the tablets of the covenant. The Sabbath was in the covenant at Sinai Sabbath would be included in 10 Commands as above. So the two tablets, including the 10 Commands and the Sabbath were placed in the ark, and were a fundamental part of the covenant at Sinai. Note evidence that the 10 Commands were included in both: The covenant initiated - Ex. All the people answered: All that the lord has spoken we will do v8. The covenant stated - Ex. All the words of the Lord we will do. V4 - Moses wrote all the words of the Lord. V7 - He read the Book of the Covenant, and all the people said: All that the Lord has said we will do. V8 - Moses sprinkled blood on the

people and called it "the blood of the covenant which the Lord made with you according to all these words. Sabbatharians generally agree that the "law of God" includes the Ten Commands. If so, note that "the law of God" was in "the book" that was read v8 which was the "book of the law of Moses" v1. So the Ten Commands are included in the "book of the law" or "the book of the law of Moses. When Moses had spoken "every precept" "command" - NKJV footnote to the people according to the law, then he sprinkled blood on the book, etc. So the book contained all the commands of the law. So the covenant included all the words God spoke, including the 10 Commands and the Sabbath. All was written in the Book of the Covenant, and the people agreed to keep it all. Sabbatharians agree this includes the Ten Commands. Since that time the kingdom of God has been preached So all the inspired writings that came before John the Baptist are summarized in the term "the law and the prophets. Note that Moses writings are here called "the Law of Moses," but that includes everything Moses revealed from God, including the Ten Commands. What Moses wrote is the law, and the rest of the Old Testament is the prophets. So, he still believed everything in the Old Testament to be true. As in verses above, Jesus fulfilled prophecies throughout the Old Testament. Salvation by the gospel was prophesied in the Old Testament, so the law and the prophets become evidence why we should accept the gospel. So any passage that refers to "the law and the prophets" is referring to the entirety of Old Testament writings. So the Ten Commands and the Sabbath are part of "the law and the prophets. God said tell the children of Israel, if they keep His covenant, they would be special to God above all people other people are not addressed. Speak to the children of Israel. You shall have no other gods, etc. Say to the children of Israel. Possess the land the Lord gives you. What great nation has such statutes? God commanded you to perform the Ten Commands and wrote them on two tablets. This is the law Moses set before the children of Israel, the statutes Moses spoke to the children of Israel after they came out of Egypt. The Lord made a covenant with us in Horeb. God brought you out of the land of Egypt. Then follows the 10 Commands. No other nation had such a great law. Note that "strangers" of other nations who lived in Israelite territory were included - Exodus Therefore, God commanded you to keep the Sabbath day. The children of Israel shall keep the Sabbath. It is a sign between God and the children of Israel. The Sabbath was given to Israel, the nation that God brought out of Egypt, as a sign between Him and them. Does that apply to Gentiles? People in other nations? How can the Sabbath be a sign between God and Israel if people of all nations must keep it? Did God bring us out of Egypt? Must we also keep the sign of circumcision and unleavened bread? Would a wedding ring be a sign between a man and his wife if he gave the same sign to all other women? People in general need not keep the Ten Commands and the Sabbath for the same reason we need not build arks like Noah or sacrifice sons like Abraham. God did not address these commands to us. To apply them to others perverts the commands. Do Sabbath-keepers keep them all?

Chapter 2 : Sabbath And First Day | Christian Forums

Does Hebrews command Christians to keep the Sabbath? The epistle to the Hebrews may have been written to Jewish believers who were still participating in the customs of Judaism. The epistle explains that the old covenant is obsolete and its regulations have been set aside.

This text, as customarily understood, provides the command, negatively stated, for Christians to assemble. It is not the only Bible authority for assembling, for there are many examples; but it is the sole specific command. In our interpretation of the verse we have usually cited the first section, but passed lightly over the section which mentions "the day. After a relatively thorough study of this matter, and after sufficient thought, I would offer the following evidence to sustain; the conclusion that "the day" of Hebrews Usage in Old Testament 1. The letter under consideration was written to the Hebrews, to Jewish Christians. A Jew would understand the expression, "the day," as a day of reckoning. For in the Old Testament usage "the day" was used to indicate either a punishment for Israel to come at a certain time, or a time of their vindication and deliverance through the punishment of their enemies. The expression is used approximately one hundred and sixteen times in the Old Testament I will not vouch for the exactness that figure or those to follow, for it is certainly possible that I could have missed a "the day" here and there; but the figures will give an accurate indication of the usage of the term. Of the times, "the day" or its various forms "that day," "in the day," "day of the Lord" is used seven times to mean a day of calamity, twenty-five times to indicate a day of reckoning, sixteen times the specific form "in the day" of reckoning is employed, thirty-one times it appears as "that day" of reckoning , thirteen times it is used to mean a day of trouble, and eight times as a day of battle. Every reference to days of worship contains sufficient modifiers to identify it as such. Although the references mentioned above to "the day" as a day of reckoning are far too numerous to mention specifically, I would call your attention to these passages and their treatment of "the day": Usage in New Testament 2. The Greek word, "ha hamera," is employed approximately forty-three times in the New Testament. Of these, twenty-two are used with the phrase "of judgment," and twenty-one refer to a day of reckoning. The context of those twenty-one references shows that eighteen refer to the Day of Judgment, and three to the destruction of Jerusalem. The first day of the week is nowhere referred to as "the day. If "the day" in Hebrews The first day of the week is not the fulfillment or antitype of the Jewish Sabbath. Heaven is the fulfillment of the Sabbath. The Sabbath rules are therefore not transferred to Sunday; Sunday is in no sense the "Christian Sabbath. There is no exclusive day of worship specified in the New Testament. If it does refer to Sunday, it probably is so called because Jesus rose from the dead on Sunday. There is nothing about a "day of worship" in that text. The word is used approximately thirty-two times in the New Testament. Of these, nineteen times it is used in reference to public exhortation in an assembly 12 times it is definitely exhortation in the church; 4 times it might be in the church. Ten times the word refers to written exhortation, usually by the apostles. Only one time is the word definitely used in reference to private exhortation; two other times it might refer to such. The word "assembling" is used in Heb. I offer the following paraphrase as what I sincerely believe to be a proper exegesis of the text: Anytime the congregation of which we are a member assembles, we are not to absent ourselves from that assembly. When we assemble, we are to exhort one another. Our exhortation in the assembly is in view of the coming judgment day, hence, as it draws nearer for all of us, we exhort so much the more. It matters that the church is meeting, and.

Chapter 3 : What Is "the Day" of Hebrews ? " Truth Magazine Online

John Owen's doctrine of the Christian first-day sabbath hinges largely on his interpretation of Hebrews 4, and more specifically Hebrews " So there remains a Sabbath rest for the people of God.

Established at creation Genesis 2: God rested on the seventh day and sanctified it set it aside for a godly purpose as a blessing for all people. Jesus said in Matthew 5: He stated emphatically that not even the smallest letter of the law jot or tittle would pass away before His entire plan was fulfilled. And since the Sabbath was made for man, as long as there are people, the Sabbath will continue as part of the creation and part of our connection to God. Although the Pharisees continually challenged Him about what He did on the Sabbath, Jesus consistently observed the seventh day"never indicating there was any need or plan to change its observance to Sunday. There is no mention of changing the day of worship to the first day of the week. Only God can do that. And according to Scripture, the only day God set aside as a day of rest and worship each week is the seventh day Genesis 2: Acts 13 is an excellent example. Paul then delivered a message about Jesus Christ verses Clearly Paul continued to uphold the observance of the seventh-day Sabbath even among the gentiles. As the apostle Paul traveled throughout the gentile world preaching the gospel, he consistently met with Jews and gentiles and taught the gospel of Jesus Christ on the Sabbath day. We find similar references to Paul preaching in the synagogue and on the Sabbath in Acts Some argue that Paul went to the synagogue because that was where people were gathered to worship God. True, but he continued to meet with them on the Sabbath. It is never recorded that Paul explained to them that it was no longer necessary to observe the Sabbath day and that they should have their future worship services on the first day of the week. There are a few passages that are often used as proof that the day of worship was changed to Sunday. What about Acts While it is true that the breaking of bread is part of the Passover observance 1 Corinthians Notice in Acts But he did have another meal, following the one mentioned in verse 7. Paul was on a ship that encountered an incredible storm that continued for two weeks verse During that entire time the mariners had not eaten, as they were struggling to keep the ship afloat. Paul encouraged them to have a meal so they could regain their strength. Therefore I urge you to take nourishment, for this is for your survival, since not a hair will fall from the head of any of you. Then they were all encouraged, and also took food themselves. Paul gave thanks for it; they ate; they were nourished. Not a Sunday worship service Consider the timing of the meeting described in Acts Are we to think that Paul started a worship service Sunday morning and continued speaking until midnight verse 7? By Jewish reckoning a day begins at sunset. Paul met with them for the purpose of having a meal together. Since he knew he would be leaving the next morning, he took the opportunity to speak to the group and continued until midnight. After the young man fell from the third-story window verses , they took a break and had another meal and Paul continued talking to them until daybreak Sunday morning and then he left on his journey verse Clearly this was an event that occurred between Saturday night and Sunday morning, not at a Sunday communion service. Is Romans 14 About the Sabbath? Analysis of the chapter shows that Paul is not reducing the Sabbath to the same status as the rest of the week. Verse 1 states the premise of the chapter: Paul warns those who are more experienced to be patient and understanding in dealing with brethren who are less spiritually mature. Notice that the theme continues throughout the chapter. Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. Apparently some, when they became part of the Church, had been vegetarians. Paul and most members understood that eating meat is not a sin, but neither is it a sin to not eat meat. So he reminds them not to judge each other over that issue. Second, in verses Paul refers to certain days that, by personal or traditional choice, were considered feast days or fast days. Perhaps some who came from a Pharisaical background were literally fasting once or twice each week Luke There was apparently some controversy over which was the better day to either fast or feast. Paul puts this matter in the category of personal choice, not something about which Christians should judge each other. The third subjective controversy was over the eating of meat that had been sacrificed to an idol verse Some also apparently believed they could not drink wine verse Those who understood that neither should be an issue were reminded to not flaunt their understanding in a way that could harm those who did not

understand. There is no mention of the seventh-day Sabbath, which was understood to be a clear command. What about 1 Corinthians On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come. There is no mention of worship service in this passage. Jesus Christ observed the seventh-day Sabbath. After His death, the apostles and the New Testament Church continued in its observance. There is no evidence in Scripture that the day of worship was ever changed to Sunday. Paul requests that the members do the work of gathering an offering on the first day of the week. Their circumstance is described in Acts Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready; lest if some Macedonians come with me and find you unprepared, we not to mention you! Again Paul suggests that they prepare their donation in advance so it will be ready to be sent. Understanding the context and setting of 1 Corinthians 16, it is clear that the church was not holding a weekly Sunday worship service; they did not take up a weekly collection, and there is no instruction for the church to do either of these. No change in the Sabbath Jesus Christ observed the seventh-day Sabbath.

Chapter 4 : Observing the Sabbath Day | Seventh Day of the Week

Hebrews says that a Sabbath-rest still remains for believers today. Hebrews 4 is talking about a future rest. People did not have this rest in Joshua's day, nor when Psalm 95 was written (v. 8), so this chapter is not talking about the weekly Sabbath.

Topical Studies Hebrews 4: Part 1 Heb 4: What rest is the author concerned that his readers will come short of, and how are the other 3 rests he mentions related to it? On what day did the Lord command Israel to keep sabbath from their physical labors, and why? Did the Lord bless the Sabbath day and make it holy to the Jews because it was on the seventh day, or was the seventh day holy because it was a sabbath? Every covenant is marked by a sign as an abiding reminder of the covenant; as the wedding ring is the sign of the modern marriage covenant, so was the seventh day Sabbath the sign of the Mosaic covenant: For what reason does Deut 5: Wherein is found the bondage of sin? For what was the Sabbath day of physical rest to prepare him? Only when we cease and desist from trying to earn our salvation through the works of our hands can we enter into the Sabbath rest of the Lord; what is necessary for one to lay down the works of his hands in order to do so? Did Christians in the early church gather for worship on the first day of the week because the Roman Catholic Church declared Sunday to be the Christian Sabbath and a holy day of obligation? Christians all over the Roman Empire were gathering for worship on Sunday hundreds of years before the church in Rome had any influence or power over other Christians in the Empire. Did Paul consider it wrong to gather for fellowship, teaching and worship on the first day of the week? Is the day of the week that one meets with other believers what determines if one has kept sabbath? Has one necessarily kept sabbath just because he attends church or synagogue on Saturday morning instead of Sunday morning? If during the week one is unable to meet with other believers has he thereby failed to keep sabbath? Would gathering together on the first day of the week to break bread and worship God have negated or in any way taken the place of the seventh day sabbath requirement in the Law of Moses? What about the seventh day Sabbath? Is the seventh day Sabbath still binding today? But Paul worshiped on Sunday as Acts Consider also that if it was not the practice of the early church at that time c.

Hebrews NIV There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his. NIV: New International Version.

How should it be observed? There is no doubt about it. To be sure, it is humanly impossible to resolve every issue satisfactorily regarding this topic. However, it is my hope that the next few pages will be helpful if you are dealing with issues regarding Sabbath observance. Three Simple Points The word holy means "to set apart. In a similar way, when God created the seventh day, He set apart twenty-four hours of time from the rest of the week that do not belong to us, even though that 24 hour time span was made for our benefit. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. Six days are allotted for work Work is forbidden on the seventh day Do not allow those under your control to work on Sabbath The first point is not hard to understand. God says that the first six days of the week are not holy. If we claim it does not matter and that all seven days are holy, we have erroneously given common days the designation of "holy," which lessens the distinction and place of honor God gives to the seventh day. The second point is not hard to understand either. God said, "On it [the seventh day], you shall not do any work. God forbids this type of exertion on the seventh day. Last, God tells us not to allow those people who are under our jurisdiction to work on this day either, even including your animals. Your work, your labor, and your efforts for increase must stop on Sabbath, so that everything you own is at rest. Resting on Sabbath can be a very pleasant "time-out," especially if you love and trust God, and gladly submit to His Sovereign authority. On the other hand, if our affections are set on the things of this world, 24 hours of mandated "time-out" can be viewed as a great hindrance and a very big obstacle to business, pleasure and leisure. Every human being is naturally selfish, especially about their time and money, and God challenges our inner being by constantly asking for some of both. It is a contest of wills. The fourth commandment is law, a legal declaration made by our Creator, the King of Kings. The fourth commandment is also a test to see if we will yield and humbly obey God. The Sabbath has a Legal Basis The seventh commandment states: Contrary to what most people think and most preachers say, the Ten Commandments are not "ten suggestions" that everyone should consider every now and then. Instead, the Ten Commandments are ten laws which God unilaterally imposed upon the human race and He will judge every person by these ten commandment standards. He knows our rebellious ways and He will deal with each of us accordingly on judgment day. Legalism Because Sabbath observance is commanded in the Ten Commandments, it makes Sabbath observance a legal matter. To understand how this change occurred, we need to briefly review a bit of early church history. To distance themselves from their Jewish roots, Christians in Rome were moving away from Sabbath observance and eventually abandoned the "Jewish" Sabbath altogether. Over time, the Church of Rome became dominate throughout Europe and Sunday became the official day of worship. First, there are Sabbatarians who defend the obligation of the fourth commandment to keep Saturday holy. Their antagonists claim they are legalists and insist the Ten Commandments were made null and void at the cross. They also claim that nine of the original commandments minus the Sabbath commandment were restored and imposed upon mankind by God in the New Testament. Interestingly, both sides of this argument are legalistic in nature, since Sunday proponents adamantly defend their view. In the final analysis, the controversy still centers on whether or not the Ten Commandments became nine commandments. The Intent of the Law The second legal issue surrounding the fourth commandment concerns activities during Sabbath hours. It is this side of the legal issue that so many questions have been asked. Unfortunately, some Sabbatarians have given the Sabbath a bad reputation by imposing more requirements on the Sabbath than God Himself imposed! The fourth commandment only specifies the three items stated earlier, and nothing more. The fourth commandment requires a higher level of submission to God than the other nine commandments because the fourth

commandment requires man to rest at an appointed time. The Sabbath commandment sticks out like a "sore thumb" in a world that never stops. When God said, "Thou shalt not commit adultery, bear false witness, covet, steal or kill," these laws are self-evident and considered socially reasonable. Most people agree that these are laws everyone should live by. When God said, "Thou shalt not have any other Gods before me," this also seems self-evident within the Christian community since Christianity is a mono-theistic religion. But, when God said, "Do no work on the seventh day," this commandment seems uniquely unreasonable to most people. If a person refuses to work on the seventh day because he wishes to honor God, what impact does that have on his or her colleagues at work? What impact does it have on an employer? What impact does the action have socially? What impact does it have in a home where the spouse or other family members do not understand? Some Sabbatarians believe that "a cessation" from work is all that the Sabbath commandment entails. In their case, the Sabbath is a free day, a day for doing whatever one wants to do. At the other extreme, some Sabbatarians believe that even the most menial tasks violate the Sabbath. The purpose of the fourth commandment is threefold. His laws are above all laws. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested. He said in a loud voice, Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water. See commandment number one! People who respond according to the fourth commandment make a social statement in their sphere of influence they are standing up for God! Do not forget that the three Hebrews who are remembered for all time in Dan 3, experienced notoriety for standing up when everyone else was kneeling down before the golden image. Because the Sabbath is a gift of 24 hours, Sabbath observance is a mirror reflecting our relationship with God. Of course it does. God gives the human race a gift every week. It is His Sabbath. Great God that He is, He created something much better. Just as He created man to rest in sleep before beginning each day of work the evening precedes the morning, He created the Sabbath so that man could rest and be renewed physically, spiritually and mentally before beginning a new week. For example, if we have allowed ourselves to become overextended with the demands of life for six days, we can end up using the Sabbath to do things that we did not have time to do on other days. Which is the best day of the week? In the beginning, which day did God set apart for oneness with Himself? Which days did God give to us to labor for an increase? It takes six days to prepare for Sabbath if we truly understand that it is our privilege to meet with God on Sabbath!

First-day Christians It was said earlier, legalism is not limited to Sabbath keepers. Some first-day Christians are as legalistic regarding their beliefs about the sacredness of Sunday as Sabbath keepers. A minority of "Sunday keepers" conscientiously cease from work on Sunday, citing the fourth commandment as their authority for doing so. In general, though, the sacredness of Sunday has lost a lot of ground over the past 50 years in the United States through commerce, communication and travel. This means that almost half of all U. Even though most Christians in the U. I have asked several Sunday keepers about their observance of Sunday and have been told, "If I am required to work on Sunday, then I must do so to keep my job. Not according to the Bible. Can we violate the holiness which God placed on the Sabbath and expect God to honor us with His presence? Many Sunday keeping Christians view Sabbath observance with an obvious disdain. They believe Sabbath observance is legalistic because it is their contention that the fourth commandment was abolished at the Cross. This is such a paradox. How can Sunday be "sacred" if there is no law concerning the sacredness of Sunday? In other words, the observance of a holy day is a legal matter if it is based on law. Since no law is found in the Bible that declares Sunday to be holy, the observance of Sunday is not mandated. Sabbath observance can be problematic if it creates social and financial problems. The Sabbath can also be a social impediment because Sabbath observance is out of sync with the godless ways of the world. Many people are surprised to learn that from the beginning, God designed the Sabbath to produce obstacles to test our faith and encourage our dependence on Him! Sabbatical Years Faith in God is not only the means to salvation, it is the essential experience that every person needs in order to know God. Naturally, we do not like testing and adversity because it is uncomfortable and contrary to our pursuit for gain and happiness. We do not like the storms of life, but smooth seas do not make good sailors. Every time we are faced with an overwhelming challenge, we need God. In an agricultural society, the requirement not to plant or harvest crops for an entire

year must have seemed outrageous! I am sure many Israelites thought, "How will we eat? I send the rain. I send the sunshine.

Does the Bible teach Christians today to observe the 7th-day Sabbath, or is the first day of the week the special day for Christians? Modern Sabbath keepers distinguish parts of the old law. They say only the "ceremonial law" or "Law of Moses" was removed, not the "moral law" or "Law of God," the 10 Commands.

No, Christians are not required to keep the Sabbath Day like many strict legalistic groups say. Requiring someone to keep the Sabbath for salvation is salvation by faith and works. This is putting chains back on those who were free from those chains by Christ. The Sabbath is a day of rest in remembrance of the Lord creating The Universe in six days and then resting on the seventh day. Many strict legalist groups have changed the meaning from rest to all out worship. We should worship God with our lives every day not just one day of the week. Jesus is our everlasting Sabbath. We may rest upon His perfect work on the cross. Sabbatarians surpass the Jews three times over in a crass and carnal Sabbatarian superstition. The seventh day of creation, but notice that it was not commanded. Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. The Sabbath was made for us to rest. Our bodies need rest. Even in ministry some people are struggling with fatigue and one of the reasons is a lack of rest. We need to rest from our labor to not only renew our body, but our spirit as well. Jesus is the Sabbath. He gave us rest from trying to achieve salvation by our works. The only commandment that was not reaffirmed in the New Testament is the Sabbath. Christ is our rest. So the Son of Man is Lord even of the Sabbath. Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience. First, salvation is by faith in Christ alone. Second, early Christians met on the first day of the week. They met on Sunday in honor of the resurrection of Christ. Nowhere in Scripture does it say that the Sabbath changed from Saturday to Sunday. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight. If Sabbath keeping was required, then it would have been stated by the apostles in Acts. They would have if it were required. After much discussion, Peter got up and addressed them: God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. They want to keep the Old Testament law, but they are not keeping the law with the same seriousness. The commandment of the Sabbath required you to do no work. Many are cooking, travelling, going to the market, doing yard work, and more all on the Sabbath. Where do we draw the line? Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Everyone is to stay where they are on the seventh day; no one is to go out. Anyone who works on that day must be put to death. You must not even light a fire in any of your homes on the Sabbath. Those who found him gathering wood brought him to Moses and Aaron and the whole assembly, and they kept him in custody, because it was not clear what should be done to him. The whole assembly must stone him outside the camp. We should not pass judgment on things such as the Sabbath. Paul never said to the Gentiles that they need to observe the Sabbath. But he did say never let anyone pass judgment on you when it comes to the Sabbath. There is so much legalism with so many people regarding sabbath keeping. These are a shadow of the things that were to come; the reality, however, is found in Christ. Each of them should be fully convinced in their own mind. Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. We are free in Christ. We are no longer under law. Christians are under grace. The Sabbath was only a shadow of things to come – Colossians 2: Jesus is our Sabbath and we are justified by faith alone. Not of works, lest any man should boast. Signup today and receive encouragement, updates, help, and more straight in your inbox.

Chapter 7 : Hebrews (Our Sabbath Rest In The Lord: Part 1) |

The book of Hebrews is very midrashic in that the writer uses seemingly unrelated verses to build a teaching. It was understood that the 6 days of creation followed by the Sabbath was a picture of 6, years followed by the year "Day of the Lord" or millennial reign.

Then on Sunday afternoon or evening, after a fine or angst-laden time in the Kitchener-Waterloo region with friends who sported last names like Bauman, Biehn, Martin, Frey, Horst, Martin, Koch, Weber, Martin, and Zehr, we would reluctantly hit the road north for Parry Sound and home. Usually our homeward journey took us through the little town of Arthur. There we would fill up with cheap er southern gas. Yes, you read correctly. We bought gas on our homeward Sunday journey. Gas was a necessity. If we were fortunate, our weekend hosts had already stuffed us with food. I clearly remember the hunger I felt during many long trips home, stomachs rumbling in the car as we rolled past many a welcoming restaurant. If we timed things just right, the story ended more happily. I also remember many Sunday nights, driving home late after perhaps an evening revival meeting, when we rolled into the city of Barrie just as the clock struck midnight. On such nightsâ€”after It was also the scene of happy teenagers scarfing cheezeburgers and fries. Ah, the salty satisfaction of stepping out of the sphere of the Law! McDonalds fries never tasted better. Our class had an interesting and profitable conversation. His presentation today contrasted Anabaptists and Protestants, explaining how differing theologies have led to differing behaviors. Some such presentations stick in my throat on the way down, but this one contained enough caveats and compassion that I thought it was quite helpful. One of the contrasts between Anabaptists and Protestants that was mentioned today was in our approach to Scripture. Thus Anabaptists have rejected practices such as war, oaths, and infant baptism based on the teachings of Jesus and his apostles. This general distinction is historically true. But, while talking with friends after the service this morning, I realized there are important exceptions. For example, my mind drifted back to our Sunday School topic: Let me state two theses for the heart of my post: I think that this is due, at least in part, to Protestant influence. And also due to much older influenceâ€”Constantinian law. Let me briefly defend my first thesis and suggest research pointers for me second. Many Anabaptists that I know are much like the teenaged me. But this idea is not taught anywhere in Scripture. Here are some things I do find in Scripture: This command given to the Israelite nation. As NT believers, our general relationship toward the Law of Moses is that we are not under its authority Rom. While Jesus reaffirmed 9 of the 10 Commandments as part of new covenant ethics, he never clearly reaffirmed the Sabbath command. But, after his resurrection, Christ clarified many things through his Spirit and his apostles. Paul answers our question very clearly: If you want to hang onto the Sabbath law, then please enjoy your kosher meat and your new moon celebrations! The author of Hebrews makes a similar point. To supplement our rest in Christ with Sabbath laws makes as much sense as insisting that we must also move to Canaan and rest in that earthly promised land. Our Sunday School booklets asked the blunt question: However, based on what we know of early church use of this term, it seems reasonable that he was referring to the first day of the week. Elsewhere in the NT we read of other Christian activities on the first day of the week: It seems reasonable, again based on early church history, that the reason Christians began meeting on the first day of the week was because this was the day that Jesus rose from the dead Matt. In summary, Scripture makes it clear that: At this point some of you may be thinking: Here is how I think that question can be answered: Christians are not bound to observe any holy day. This is a creation fact, and I know it to be true in my own life: I flourish best with regular days of rest. This is where some of you may finally fall off my train. A comparison may help. Most menâ€”myself includedâ€”generally flourish best if they are married. So we have these two great Genesis 2 blessings provided for humanity: But when we come to the NT, what do we find? Well, what might Paul say? Do not seek to be free. Are you free from a wife? Do not seek a wife. Yet those who marry will have worldly troubles, and I would spare you that. For the present form of this world is passing away. The unmarried man is anxious about the things of the Lord, how to please the Lord. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband. Given

life post-Fall, and given the NT call to proclaim the gospel, Paul sees that marriage is not for all. Indeed, for those who can do without, marriage is sometimes actually a hindrance, a distraction from serving the Lord. Well, back to a question from our Sunday School booklets: Proverbs 10 teaches that a prudent son will gather during harvest. Jesus did not have a flat Bible. But I fear that conservative Anabaptists sometimes have flatter Bibles than we realize. While discussing this after church, a friend suggested that we also have a flat Bible approach to our understanding of who is or is not authorized to preach. I agree that at least some of our ideas about leadership seem to arise as much from OT kingship and priesthood as from the NT. Our thinking about ordinances has suffered in similar ways. I have not forgotten that essay. What did the early Anabaptists believe about a weekly day of rest? Roth, writing in his book *Practices: Mennonite Worship and Witness*, summarizes early Anabaptist belief on this topic: Initially, the Anabaptists do not seem to have elevated any particular day of the week above another for their worship. They gathered for prayer and Bible study throughout the week, and some even went out of their way to work on Sunday as a public expression of their opposition to the Catholic mass. By the end of the sixteenth century, however most Anabaptist groups had settled into a pattern of Sunday worship. Although practices varied widely, many Mennonite communities prohibited their members from all forms of buying and selling, from participation in sports, and from most forms of entertainment on Sunday. I do know that the Puritans in the s enacted laws prohibiting work and pleasures on Sunday. Both of these are examples of Protestant influence. I now have confirmation that the idea of Sunday as a day of rest goes back far beyond Protestant influences. It is still too often assumed that the observance of the christian Sunday is a continuation on a different day of the jewish sabbath. It is more than likely that the idea of such a weekly observance was suggested to the first jewish christians by familiarity with the sabbath; hellenism [Greek culture] furnishes no close analogies. But the main ideas underlying the two observances were from the first quite different. The rabbis made of the sabbath a minutely regulated day of rest, the leisure of which was partly filled in by attendance at the synagogue services which were somewhat longer on sabbath than on other days. But though the sabbath rest was emphatically a religious observance, based on the fourth commandment, it was the abstinence from work, not the attendance at public worship, which pharisaism insisted on; and indeed this was the only thing the commandment in its original meaning prescribed. This was the christian obligation, the weekly gathering of the whole Body of Christ to its Head, to become what it really is, His Body. Early christian documents on the contrary go out of their way to oppose the two observances. With the development of liturgical events such as Holy Week observances, the role of weekly Sunday worship evolved: A new basis was therefore found for Sunday by making it what it had never been before, a weekly holiday from work. In short, I follow two principles: I remember all the above: I am not under any rules about any holy days. However, I also remember the multiple NT instructions for believers to gather together regularly for exhortation, teaching, worship, and more. What can I do to make it easy for both saved and unsaved to gather under the sound of the gospel? I am free in my spirit; I sense no compulsion. If the goals of the gospel will be best accomplished by me working or buying on Sunday, so much the better. Most times I find that it is best to help others to be free from work, and to take Sunday as an opportunity to take a break from my own non-essential work. Except of course when it is time to do the work of writing a blog post.

Chapter 8 : Anabaptists, Flat Bibles, and the Sabbath | Dwight Gingrich Online

Hebrews "There remains, then, a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience."

The Word of God describes it right here in Hebrews 4. In fact, the next rest stop is out of this world! Though there was a kind of earthly rest in the time of Joshua Josh THAT is because much later, through David, God announced another day in which his faithful people might enter his rest. We might title Hebrews 4: To see thumbnails of all posts on this blog: Just click the link inside it to confirm that you want to subscribe. In a limited sense, yes 2nd generation. You and I may enter that rest! Will the gospel we heard profit us if we turn from it? We must be diligent. Let us then be diligent, lest we fall as they did. The apparent reason for this is the fact that the Greek word can refer either to Jesus or to Joshua. Some mistakenly teach that the fourth commandment Ex The New Testament contradicts that doctrine, insisting upon the first day of the week Acts Others mistakenly teach that the OT Sabbath has no NT fulfillment, that only the other nine commandments are noted in the Christian covenant. The promise that a Sabbath rest remains for the people of God Heb 4: We must give account. God breathes and gives life through His Word. It accomplishes its purpose. It hurts and heals. Was Jesus really tempted? In all the ways we are? When, where, and how was Jesus tempted? How does it progress? Where does it end? Jesus, without His own sin, can handle mine. How did He avoid sin? What if He had sinned? Jesus offers mercy and grace, just in time. The throne of judgment is the throne of grace.

Chapter 9 : Sabbath - Wikipedia

With regard to this OP Hebrews and the pronoun "he" has reference to Jesus Christ in verse 14 and just as God finished creation in Genesis with setting apart a day to commemorate the work of creation, Jesus Christ set apart the first day of the week, the day of his resurrection to commemorate the greater finished work of redemption.

Some proponents of Saturday Sabbath-keeping suggest this may be an issue of faithfulness. Is this strict view valid? An examination of the Scriptures clarifies this subject, and, more importantly, reveals what the real focus should be—the prophetic antitypical significance of the Sabbath Day. At that time, it was ordained for the nation of Israel as a memorial of their deliverance from bondage. Sinai, when the Law was formally inaugurated and given to Israel on two tablets of stone, was the day Sabbath made obligatory on anyone. From the entire account it is evident that keeping the Sabbath was something new to the Israelites. The import of the Fourth Commandment of the Jewish Law is indisputable. It distinctly commanded that the seventh day of the week should be to the Jews a rest day, in which no work of any kind should be done, either by parent or child, employer or servant, male or female, ox or ass or any creature owned by a Jew. The Law given to Israel on this subject meant what it said to the very letter. To the Jews these things were realities, fixed upon them and bound to them by Divine decrees. The Sabbath Days began to count in the spring. The seventh day, the seventh month, and the seventh year were, in fact, all prominent under the Law unto the Jews. The seventh day was observed as a period to cease from toil, a period of physical rest. In the seventh month, atonement for sin was provided that Israel might have rest from sin. Then all mortgages, liens and judgments against persons and lands were canceled—actual real estate was returned to every family. It was a year of rest, peace, and joy to those who were toiling under any sort of bondage or obligation. It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator. Indeed, the Law brought forth the seed of promise—Christ Jesus. Paul brought forth greater meaning to the Law than the Jews had ever supposed—length and breadth, height and depth. The Apostle declared that our Lord Jesus made that Law honorable. The Jews, having tried to keep the Divine Law for more than sixteen centuries, had reason to doubt if anyone could keep it in a way satisfactory to God. But the fact that Jesus did keep the Law perfectly, proved that it was not an unreasonable requirement—not beyond the ability of a perfect man. The Spirit versus The Letter Jesus not only fulfilled the letter, but he also fulfilled the spirit of the Law. The Scribes and Pharisees had strayed away from the real spirit of the Law in many particulars and were constantly trying to infer that Jesus was breaking the Law. According to the traditions of their Elders, it was breaking the Sabbath, if one were hungry, to rub the kernels of wheat in their hands and blow away the chaff and eat the grain, as the disciples did one Sabbath Day in passing through the wheat field. The Pharisees called attention to this and wanted Jesus to reprove the disciples, because, according to their thought, this simple process was labor—reaping and thrashing and winnowing. Jesus resisted this absurd misinterpretation of the Law, and by his arguments proved to anyone willing to be taught, that they had mistaken the Divine intention of the Sabbath Law. Additionally, on several occasions Jesus healed the sick on the Sabbath Day. Indeed, the majority of His healings were done on that day, greatly to the disgust of the Pharisees. We cannot suppose that Jesus performed these miracles to aggravate the Pharisees, but rather to draw attention to a broader lesson. God did not make man merely to keep a Sabbath, but He had made the Sabbath for, in the interest of, mankind. Jesus carried the thought still further when he said, if any of you should have one sheep fall into the pit on a Sabbath Day, would you leave him to die and thus suffer loss, as well as allow the animal to be in pain? Assuredly they would be justified in helping any creature out of trouble on that day. How the Sabbath Relates to the Christian Jesus was offering more than a day of rest from physical toil for his followers, he was proposing a rest of faith to those burdened with the weight of the Law and of the sin inherited from Adam: There we rest from our own works, from all effort to justify ourselves. There, we confess ourselves to be imperfect and unworthy of Divine grace, and unable to make ourselves worthy. There we gratefully accept Divine mercy extended toward us in the redemption which is in Christ Jesus our Lord. But this rest we have entered into is not our ultimate rest. A permanent rest awaits us: Let us labor therefore to

enter into that rest, lest any man fall after the same example of unbelief. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the prophets. Jesus taught the spirit or deeper meaning of the Commandments. See also I John 3: The simple desire to commit adultery if an opportunity presented itself would be a violation of the spirit of that command. Considering specifically the Sabbath Commandment upon the Jews, what is its deeper spiritual significance? Again, the word Sabbath signifies rest, and, therefore, its deeper significance was to lead the Jew to Christ and have the burden of the Law lifted. No Jew was able to gain life under the Law Covenant, but by becoming dead to the Law, he was privileged to come into membership in Christ—become a sharer in the covenant of sacrifice. A Struggle in the Early Church The conflict between faith in this rest versus works under the Law has been so since the debate of Paul on behalf of the Gentile converts. Some in the early Christian Church, predominantly those of Jewish background, experienced difficulty letting go of the regulations of the Law of Moses. Issues such as circumcision, eating of certain meats, keeping Sabbath days, etc. Wherefore, if we are dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Just so, the Jew has tried to keep the Law and has failed. Years after the conference of the Apostles, in which Peter and Paul testified of the grace of God bestowed upon the Gentiles, we find Peter still hesitating, and yielding to the prejudices of the Jewish believers, to the extent that he withdrew from Gentile converts, still treating them as unclean. He thus brought upon himself a rebuke from the Apostle Paul, who evidently grasped the whole situation of the new dispensation with a much clearer vision than the other Apostles. The Law Covenant was not made with the followers of Christ. Recall that it was the first day of the week that Jesus made his appearances to his disciples during the forty days after his resurrection. It was on the first day of the week in which the two disciples met with him on their way to Emmaus. It was also a reminder of how their hearts thrilled at the things they learned from their resurrected Master: Pentecost came on the first day of the week as well. Seven times seven days forty-nine days brought them to the Jubilee day, the fiftieth day—Pentecost. Immediately they had peace and rest with God. Thus, Sunday, the first day, was not a new, obligatory law upon Christians, but it was merely a commonly cherished practice. These gatherings of the first day on the week were occasions of joy—rejoicing that the new order of things had been introduced by the resurrection of Jesus from the dead. The spirit of the true Sabbath is that we should be in this heart attitude of joy, rest, and peace in the Lord and in His finished work every day. Privilege versus Bondage Both the first day and the seventh day of the week were observed by early Christians for quite a time, but neither was understood to be obligatory—a bondage. Both days were privileges. However, more than two centuries after the Apostles fell asleep, formalism crept into the Church, and Christianity became the state religion under Constantine. False teachers gradually sought to bring the followers of the Lord into bondage, and the observance of Sunday as a day of rest was instituted as a legal duty. Let every man be fully persuaded in his own mind. By this Law, Christians recognize the liberty wherewith Christ hath made us free, and there can be no bondage to the observance of any day. Again, the Scriptures are clear on this subject: Since Adam chose sin, all have inherited the fruitage of this painful choice. God is resting—leaving the work of redemption and recovery of the world to his beloved Son who has purchased it with his blood. And much has been accomplished toward this Divine goal. The Law was a schoolmaster which led to Christ.