

I. INTRODUCTION.

A. Scripture text: **Exodus16:22-30.**

Now it came about on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, [23] then he said to them, “This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.” [24] So they put it aside until morning, as Moses had ordered, and it did not become foul, nor was there any worm in it. [25] And Moses said, “Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. [26] “Six days you shall gather it, but on the seventh day, *the* sabbath, there will be none.” [27] And it came about on the seventh day that some of the people went out to gather, but they found none. [28] Then the LORD said to Moses, “How long do you refuse to keep My commandments and My instructions? [29] “See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day.” [30] So the people rested on the seventh day.

B. Thanks to V.E. Howard and his booklet entitled, “The Lord’s Day or Sabbath?”

C. How important is the Sabbath day to the Christian? What should the Xians do with/about the Sabbath?

II. THE SABBATH DAY--IN THE OLD TESTAMENT.

A. Although God did finish His work of creation and “rested” on the Sabbath; having “blessed the seventh day and sanctified it,” it was not until 2500 years: later that the Sabbath day was dedicated and set apart, sanctified, as a holy day of worship and service. It was then, that God appointed the Sabbath as a day of rest for the children of Israel, after their deliverance from the bondage of Egypt (Gen. 2:3).

B. The word “sabbath” occurs for the first time in the Bible in Ex. 16:22,23.

Now it came about on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, [23] then he said to them, “This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.”

C. Later, as Moses delivered the Ten Commandments, a new observance is seen (Ex. 20:8,11).

(Ex 20:8) “Remember the sabbath day, to keep it holy.

(Ex 20:11) “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

D. This law was intended for only the Jews; to give remembrance of their deliverance from Egyptian servitude. This is strictly a Jewish holy day (Deut. 5:2,3,15; Rom. 3:19).

(Deu 5:2-3,15) “The LORD our God made a covenant with us at Horeb. [3] “The LORD did not make this covenant with our fathers, but with us, *with* all those of us alive here today... [15] ‘And you shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

(Rom 3:19) Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

E. The purpose of remembering the Sabbath was to be sure of keeping the Sabbath. Keeping the Sabbath necessitated burnt offerings and sacrifices. Notice the things to be done, and not to be done in the following OT passages (Num. 28:9,10; Ex. 20:10; 35:3; 35:2; 31:15).

(Ex 20:10) 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.

(Ex 31:15) ‘For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death.

(Ex 35:2-3) “For six days work may be done, but on the seventh day you shall have a holy *day*, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death. [3] “You shall not kindle a fire in any of your dwellings on the sabbath day.”

(Num 28:9-10) ‘Then on the sabbath day two male lambs one year old without defect, and two-tenths of an ephah of fine flour mixed with oil as a grain offering, and its libation: [10] ‘This is the burnt offering of every sabbath in addition to the continual burnt offering and its libation.

III. THE SABBATH DAY--IN THE NEW TESTAMENT.

- A. There can be no doubt that the Sabbath law was abrogated by reason of the death of Jesus on the cross. The law, including the Sabbath, was abolished (Eph. 2:14,15; Col. 2:14).
(Eph 2:14-15) For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, [15] by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace,
(Col 2:14) having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross.
- B. The Old Law was supplanted by the New Law. The old Sabbath; the seventh day, was supplanted by the Lord’s day, the first day of the week. To keep the commandments today, means NT commandments only (Jn. 14:15; Heb. 8:8-13).
(Jn 14:15) “If you love Me, you will keep My commandments.
(Heb 8:8-13) For finding fault with them, He says, “BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; [9] NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD. [10] “FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM UPON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. [11] “AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW THE LORD,’ FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. [12] “FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.” [13] When He said, “A new covenant,” He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.
- C. The one compelling statement made in the NT about the Sabbath is that we are no longer commanded to keep it (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-- [17] things which are a mere shadow of what is to come; but the substance belongs to Christ.
- D. When the new covenant came into being all of the observances of the old came to an end. Now because of the gospel, Xians are not required to burn incense, make animal or grain sacrifices, or worship in a temple or tabernacle. The Levitical priesthood has changed as well. Therefore, Sabbath observances are no longer required.

IV. SOME OBJECTIONS ANSWERED.

- A. Objection 1: The Sabbath was to be perpetual because of Isa. 66:23; Ex. 31:16.
(Ex 31:16) ‘So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.’
(Isa 66:23) “And it shall be from new moon to new moon And from sabbath to sabbath, All mankind will come to bow down before Me,” says the LORD.
Answer: Read Ex. 31:16 carefully. God did not say that this law was to be a perpetual law throughout all generations, for all time, but He did declare that it was to be through “their generations,” meaning as long the Jewish law was in force.
Nowhere in the NT is a command from X or His apostles instructing Xians to meet on the Sabbath day. X gave a new day, the Lord’s day, the first day of the week, to be observed by Xians.
- B. Objection 2: Christ kept the Sabbath day (Lk. 4:14-16), therefore we must also do so.
And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district. [15] And He began teaching in their synagogues and was praised by all. [16] And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

Answer: It is true that X observed the Sabbath but not as an example for us to follow today. He was “born under the law” (Gal. 4:4) and kept the law, which was in force, until His death. He observed more than the Sabbath. Jesus was circumcised (see Lk. 2:21), and kept the Passover. If by X’s example we are to keep the Sabbath, then by that same example we are to practice circumcision and observe the Passover feast.

- C. Objection 3: The NT commands us to keep the Sabbath in Heb. 4:9.

There remains therefore a Sabbath rest for the people of God.

Answer: The context clearly reveals that the “sabbath” referred to in this text is the heavenly rest contemplated by Xians. Read Heb. 4:1-11.

- D. Objection 4: Paul preached on the Sabbath (see Ac. 13:14-44; 16:13,14); and is a NT example for observance of the Sabbath.

(Ac 16:13-14) And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled. [14] And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.

Answer: Paul did preach in the synagogues on the Sabbath, because the Jews he wished to convert were gathered there. He took advantage of the opportunity to preach the gospel of X to them, and not the commandments of the old Law (Ac. 13:45).

But when the Jews saw the crowds, they were filled with jealousy, and began contradicting the things spoken by Paul, and were blaspheming.

- E. Objection 5: There is a distinction between the “moral law” (the Decalogue), and the “ceremonial law.” The ceremonial law was the law “against us” and “contrary to us.” The Ten Commandments, and “moral law,” were never “against us” nor “contrary to us,” and therefore not removed.

Answer: The “law of the Lord” contained both the so-called “moral law” and the “ceremonial law” (2Chr. 31:3).

He also appointed the king's portion of his goods for the burnt offerings, namely, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, as it is written in the law of the LORD.

The Law, all the Law, including the Pentateuch; not just a “ceremonial” law, was nailed to the cross (Eph. 2:11-16; Col. 2:14-17).

(Eph 2:11-16) Therefore remember, that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands-- [12] remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. [13] But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. [14] For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, [15] by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, [16] and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

(Col 2:14-17) having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. [15] When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. [16] 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-- [17] things which are a mere shadow of what is to come; but the substance belongs to Christ. The Ephesians text tells us that the Decalogue was further expressed in detail in the ordinances. Instead of a division of “moral law” and “ceremonial law,” a better distinction is “the Decalogue” and “the ordinances” which are based on the Decalogue.

- F. Objection 6: Xians are taught to obey the Ten Commandments in Jas. 2:8,11.

If, however, you are fulfilling the royal law, according to the Scripture, “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,” you are doing well.... [11] For He who said, “DO NOT COMMIT

ADULTERY,” also said, “DO NOT COMMIT MURDER.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

Answer: This text does not even suggest obedience to the old law. The “royal law” was not the Decalogue binding upon Xians. The consciences of all men, since the death of X, are to be regulated by “the perfect law of liberty” (Jas. 1:25). The commandments referred to by the apostle, obviously are a part of that “perfect law.” Xians will not be judged by the Law, but by the law of liberty (Jas. 2:12). So speak and so act, as those who are to be judged by *the* law of liberty.

- G. Objection 7: If the Ten Commandments including: “Remember the Sabbath day, to keep it holy,” is no longer binding on the conscience of men, then, neither are the other commandments binding on men. Answer: All of the principles of the Decalogue, except the command to remember the Sabbath day, are included as a corporate part of the NT. Notice the following chart.

<u>COMMANDMENT</u>	<u>OT</u>	<u>NT</u>
1. “Thou shall have no other gods before me”	Exodus 20:3	Acts 14:15
2. “Thou shall not make unto thee any graven image ... Thou shall not bow down thyself to them or serve them.”	Exodus 20:4	1Jn. 5:21 1Cor. 8:4
3. “Thou shall not take the name of the Lord thy Lord in vain.”	Exodus 20:7	Jas. 5:12 Mt. 12:36,37
4. “Remember the Sabbath day, to keep it holy”	Exodus 20:8	No NT command. No NT example.
5. “Honor thy father and mother.”	Exodus 20:12	Eph. 6:1
6. “Thou shall not kill. “	Exodus 20:13	1Pet. 4:15
7. “Thou shall not commit adultery.”	Exodus 20:14	1Cor. 6:9
8. “Thou shall not steal.”	Exodus 20:15	Eph. 4:28
9. “Thou shall not bear false witness.”	Exodus 20:16	Col. 3:9
10. “Thou shall not covet.”	Exodus 20:17	1Cor. 6:10

- H. The nine commandments of the first covenant were included in the NT because they are divine principle of righteousness, justice, and godliness. The other command, “Remember the Sabbath day,” in no way relates to man and his relationship to God, or his fellowman today. That commandment was given only to the Jews to be kept in remembrance of their deliverance from Egyptian bondage (Deut. 5:15; Rom. 3:19).

(Deu 5:15) ‘And you shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

(Rom 3:19) Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

V. CONCLUSION AND INVITATION.

- Let us not call Sunday, “the Xian Sabbath,” because the NT does not call it that.
- Let us worship and serve the Lord on the first day of the week, the Lord’s day.
- Plan of salvation for non-Xians; erring Xians.