

שבת

A Study of:

The Sabbath

*Theology in the Old and New Testaments, and the
rise of Sunday worship.*

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Summer Institute: 1995

Old Testament Foundations on the Sabbath

Is the Sabbath that God gave to man in the Old Testament scriptures a viable living command that should be observed by Christians in this New Testament age? If it is how should it be kept, and how should Christians view the various laws in the Old Testament that attach it to the nation of Israel?

A clear picture of God's will for man (including His will concerning the Sabbath) can only be discovered by a study of the Holy Scriptures. II Timothy 3:16 instructs: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The words of the Apostle indicate that the whole word of God Old and New Testaments reveal God's will for human kind. This same Apostle said speaking of the Old Testament scriptures said; "Now these things were our examples, to the intent that we should not lust after evil things, as they lusted." I Cor. 10:6. In verse 11 he stated that; " Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come."

These Old Testament Scriptures spoken of by the Apostle Paul have much to say about the institution and establishment, of the day called the Sabbath. The first section of this paper shall deal with the Old Testament Scriptures concerning this day.

Carefully examine the origin of the Sabbath in the creation account of Genesis 1 and 2.

The first reference in the scriptures that mentions the importance of the seventh day of the week is the creation story. The word Sabbath is not used in this account. It is however to this first seventh day reference that many scripture appeal when speaking about the day called the Sabbath. An example of the references in the scripture to this creation event is the fourth commandment of the Decalogue (Ex 20:11) (This verse will be looked at in detail later). Therefore an examination of the creation story will be made first before showing its tie to the Sabbath.

As scripture opens there is no matter in the universe. The scripture begins with the phrase: "In the beginning God created the heavens and the earth." (Gen. 1:1). Everything that was created in Genesis chapter one came from the very God of the universe. The idea in scripture is that this is a total creation. The passages of the text speak of the creation as being out nothing (*ex nihillo*) without stating this fact directly. Keil and Delitzsch says it in this way: "Heaven and earth have not existed from all eternity, but had a beginning; nor did they arise by emanation from an absolute substance, but were created by God. (Keil and Delitzsch: Volume 1, 1978, p.46) In the book of Acts the people of the New Testament church proclaim to God their belief that he was; "... the God that has created, the heavens and the earth and the sea and all that in them is." (Acts 4:24). The first chapter of Genesis proclaims this creation of all things, including the creation of the final and most dominant creature created, man. (Saunders: 1970, p.20).

The Creation story is an integral part of the foundation of the Sabbath. It shows that the world did not come from chaos but that it was brought into being in an orderly fashion. Detractors since the turn of the century have tried to water down, and explain away its significance. The Sabbath stands as a bulwark against these false theories and ideas of man. The first week of all things created by God is not a question it is a reality.

The Creation period is broken up into what the scripture calls days. Through out the creation story in chapter one of Genesis these days are numbered and described with the phrase “the evening and the morning were the ____ day. (See Gen. 1:5,8,13,19,23, and 31).

Kidner in the Tyndale commentary would take exception to the reading. Kidner would rather have it translated as Moffat did by saying, “evening came and morning came” (Kidner: Tyndale’s Genesis, 1973, p. 34). Kidner would also try and define the term day in this passage to mean age. (Kidner: Tyndale’s Genesis, 1973, p. 56) He would see this lengthening of time periods from days to ages as not affecting the concept of a Sabbath day. These attempts by Kidner to change the meaning of the word day into ages are to reconcile his view that a process of evolution created the earth. (Kidner: Tyndale’s Genesis, 1973, p. 48)

Kidner wants to reconcile theology and modern science. This desire for reconciliation of these two sciences may be a lofty goal on its surface, but it does a disservice to both. The scientist knows what he knows by observation; the student of scripture knows what he knows by revelation that is by what God’s revealed word the

scripture says. Kidner's arguments are based not on accurately reflecting what the scripture says but in trying to force the scripture into saying something he believes.

Kidner's view tends cheapens God's word, as he tries and lessens the impact of a week long creation time and discounts the possibility that God could with just a word spoke all into existence. God in His word sets a limit on the time frame of the creation for an awesome and powerful teaching called the Sabbath.

Kidner's thesis fails the test of scripture. First of all changing the phrase from "the evening and the morning" to "evening came and morning came" would not change the meaning of the text. A literal translation of the text from Hebrew would read, "and evening and morning day one." (This is for the first day, Gen. 1:5).

Secondly the concept of 7 "ages" rather than days would not fit well into the Biblical context of the Genesis account. While it may be true that the word day could be used to mean "age" it is by no means the most common use of the word in the Hebrew scripture. The following texts would argue for a much shorter period of time than an age for the time periods called days in the Genesis account:

1. The creation of Adam: Gen. 5:1-5:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them and called their name Adam in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters: And all the days that Adam lived were nine hundred and thirty years: and he died."

This passage limits the creation of Adam to a certain day called in this passage "the day". It also states that all the days of Adam are to be defined in a period of 930 years. The passage also breaks up the life of Adam into periods of years. Starting with

day one of his life he lived 130 years and begat a son named Seth. (See verse 3) The rest of his days defined in 800 years. While not limiting the days to exactly 24-hour periods this passage shows that the sixth day was not an indefinite “age” but a certain day. It also shows that a portion this day and the seventh day added up to a period of less than 130 years. After all in that Seth was born after the death of Abel and Abel died sometime after the first week. For evolution to be true as Kidner asserts it would take much longer than seven 130-year “ages” to happen.

2. The Sabbath (the seventh day) is limited to a certain time frame by Ex. 16:23 by the phrase “Tomorrow is the rest of the holy Sabbath....” Notice God calls the day the Holy Sabbath. He does not call it a day the represents a “Holy Sabbath Age.”

The Seventh-Day Baptist writer A.H. Lewis believed that there was no need to be concerned about the length of days here in Genesis 2. He said, "As for the days of Genesis, it is absolutely essential that we escape all literalism in striving to comprehend their mean. That they have a meaning, profound and lasting, is a religious belief. To know what that meaning is, spiritually and not literally, spiritually and not magically is in some sense our entire talk in this book. God does not literally live in days -- he inhabiteth eternity." (Lewis: 1910, p.79) While it may be true that God does not literally live in days, the idea of Scripture is that a certain number of days were used to create, and that a certain day was to be designated as the Sabbath. Since A.H. Lewis' death many people have tried to lengthen the days of creation to try and fit the creation week into a period long enough to allow for evolution. This is contrary to the very fabric of scripture, which claims that God Himself created heaven and earth. It is necessary in this age with skeptics

all around, both within and without the church to try and define the scriptural meaning of Genesis one and two, so that we can accurately portray the Bible's message. Literalism is sometimes necessary to understand the spiritual application, and to carefully reflect the magnificent truth that shows God is awesome, and His word is sure.

Nature itself would be a witness against an understanding of these days in Genesis one to be much longer or shorter than the approximately twenty-four hours in our common day. The very laws of gravity and physics would require the earth to be rotating to sustain the created life and to cause the evening to change into morning. The science of biology would require that most of the ecosystem be in place in a very short period of time, for life to continue.

Kidner's assertion that things were not created by God but evolved from the things that God created, is not alluded to, nor is it even allowed in the text of scripture. God created all things. He did not create things, which became other things.

The very idea of Sabbath being a memorial to creation speaks against each of Kidner's assertions with a loud voice. It is God who says from Sinai: "For in six days the LORD made heaven and earth, and all that in them is and rested the seventh day:" (Exodus 20:11).

The creation is made up of a series of orderly events. These events are recorded in Genesis one, and then repeated in a detailed account of the creation of man in chapter two.

The following is a chart of the first six days of creation:

Day	Items Created	How Created	Comment by God	Reference
1	light	God said "Let there be"	good	Gen. 1:3-4
1	night/day sequence	God divided light/dark	none	Gen. 1:4-5
2	sky / heaven	God said "Let there be"	none	Gen. 1:6-8
3	seas and land	God said "Let there be"	good	Gen. 1:9-10
3	grass,herbs,trees	God said "Let there be"	good	Gen. 1:11-12
4	Sun,moon,stars	God said "Let there be"	good	Gen. 1:14-19
5	birds,fish	God said "Let the waters	good	Gen. 1:21-23
6	land animals	God said "Let the earth	good	Gen. 1:24-25
6	man	God said "Let us make	part of (very good)	Gen. 1:26-31

God starts the world in an orderly and logical sequence. He begins the process by putting in place the infrastructure that would be necessary to sustain life. He starts this process with light and darkness, and He ends it with the process of separating land and sea.

Once these infrastructure things are in place He starts the process of putting life on the earth with plants. Then he sets the Sun, moon and stars that will be required by man and animals to mark time and seasons. Then he creates the sea and sky creatures. Up to this time he has created by speaking items into being, or by separating things already created. In the case of the sea creatures he causes the waters to bring forth the creatures. When animals are created he lets the land bring them forth. Man is unique, he is not spoken into existed, nor is he generated by the sea or land. He is made by God's own hand, and given life by God's own breath.

Man is the last of the creatures of God made, and with man's creation the heavens and the earth are complete. (Gen. 2:1) God in fellowship with man then celebrates the creation events with the man he has created on the seventh day.

What does it mean that God “blessed” the seventh day?

Chapter two of Genesis opens with the heaven and earth's completion. Then God starts something new to acknowledge the creation. He does this in verses 2 and 3. It says:

“And on the seventh day God ended his work which he had made and he rested on the seven day from all his work which he had made. And blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

This day was unique in that He stopped. He ceased to create. He was finished with what he had done. He rested. Kidner says that the Hebrew word translated rest (שבת) means literally “ceased”. (Kidner: Tyndale's Genesis, 1973, p. 53).

Kidner says; “It is the rest of achievement, not in activity, for He nurtures what he creates... “(Kidner: Tyndale's Genesis, 1973, p. 53). Keil and Delitzch says that the self-satisfaction God had “...in His creation, which we call His pleasure in His work, which we call His pleasure in His work, was also spiritual power, which streamed forth as a blessing upon creation itself, bring it into the blessedness of the rest of God and filling it with His peace.” (Keil and Delitzch: Volume 1, 1978, p.68)

This rest is seen further by Keil and Delitzch a rest from the creation work itself. They would say the act of God to preserve His creation on this seventh day and all days following, a continuation of the creation. (Keil and Delitzch: Volume 1, 1978, p.68)

Each of these authors express good and well reasoned thinking in their understanding of the concept of the seventh day rest. Kidner shows that God was not just resting from what He had created but was taking pleasure in the “good things” He had accomplished. Keil and Delitzsch show that God was allowing His creation to have pleasure and rest in what had been accomplished. They also show that God had to continue to work in a different way to preserve what He had accomplished.

Keil and Delitzsch however see the creation as being continuous because God was preserving it. The text of Gen. 2:3 clearly states that God rested from this creative act, which seems to contradict the Keil and Delitzsch view of the continuous creation.

While resting on the seventh day, God blessed (Heb. בֵּרַךְ) the day. The Hebrew for this word “blessed” means: “1) to bow the knee, to kneel; 2) to worship to bless. (Davidson: 1981, p. 116). The basic idea of this word is “speaking good of or to a person”. (Clarke: Volume 1, ND, p. 41). Accordingly it means that: “God has spoken well of the Sabbath, and good to them who conscientiously observe it.” (Clarke: Volume 1, ND, p. 41). Kidner adds that blessing is not only a gift but it is a function given with “warm concern.” (Kidner: Tyndale’s Genesis, 1973, p. 52).

The blessing given is a worship experience shared by God and His creation. It is done out of the love (Kidner “warm concern”) by the creator Himself. Calvin perhaps says it best when he says; “Thus we may be allowed to describe the day as blessed by him which he has embraced with love, to the end that the excellence and dignity of his works may therein be celebrated.”

Swartley quotes Andreason's work The Sabbath Which Day? to point out that God did not bless the concept of the Sabbath, or a general view of the Sabbath but specifically bless the Sabbath the seventh day. (Swartley: 1983, p. 68).

The blessing of the Sabbath shows God's love for the things He created. It shows the honor God gave it as a day of rest and reflection. The blessing is a worshipful recognition of the work of our creator and of His rest on the first seventh day. The blessing of the Sabbath can be achieved in no other day than the one He recognized and rested on, the seventh day. This blessing can only be entered into by those who faithfully observe it as Clarke said.

What does it mean that God “sanctified” or made the seventh day holy?

Calvin comments on the term sanctified and the Hebrew view of the word. He says “For קדש (*kadesh*) with Hebrews, is to separate from common number. God therefore sanctifies the seventh day, when he renders it illustrious, that by special law it may be distinguished from the rest.” (Calvin: Volume 1: 1979 p. 105) Bacchiocchi comments that the word could be translated “hallowed it”, “sanctified it”, or “made it holy”. He says, “The verbal form used (Piel). Both has a causative and a declarative sense. (Bacchiocchi: 1988, p. 83). So as can be seen from Calvin the Sabbath day is separated by God from the rest of the days and made special. Bacchiocchi's comment would verify this rendering and add the idea that God not only said that the day was holy but that He caused it to be holy. Keil and Delitzsch say it this way; “... sanctifying was

not merely holy, but “communication the attribute of holy.” (Keil and Delitzsch: Volume 1, 1978, p. 68) Heschel show this communication of the attribute of holy in his comment concerning this event, by saying “Things created in six days He considered good, the seventh day He made Holy.” (As quoted by Saunders: 1970, p. 21)

The process of making the day holy was by filling it with His presence. (Bacchiocchi: 1988, p. 86). This presence of God caused the day to be different from the other six days of that first week. It set it apart. It made it unique. It gives it distinction and honor among the days of the week. It made it holy.

What was the significance of the Sabbath given to the Children of Israel in Exodus 16

The Scripture is silent from Genesis chapter two to Exodus Chapter sixteen concerning the Sabbath. This silence covers period of approximately twenty five hundred years. Some find this length of silence significant. The real significance however may be the relationship of the Exodus sixteen event to the law and the covenant.

Definite references to the Sabbath in this twenty five hundred year period are really unobtainable from the story of scripture. However the interaction between God and individual man in the text does shed some light on man’s adherence, and the consequence of failure to adhere to the commandments we see codified in the Sinai experience.

Desmond Ford in his book The Forgotten Day lists scriptures in Genesis and Exodus, that show the recognition by God and man of the ten principles (commandments) that we see codified and commandments on Mount Sinai. Below is his list.

“Commandment 1:	Gen. 11:1-9; Rom. 1:20-26
Commandment 2:	Gen. 31:19; 35:2-4
Commandment 3:	Gen. 27:1-41; with Hb. 12:16.
Commandment 4:	Ex. 16:27,28.
Commandment 5:	Gen. 9:20-27
Commandment 6:	Gen. 4:8-15
Commandment 7:	Gen. 34:1-7; 39:7-9
Commandment 8:	Gen. 31:29-37
Commandment 9:	Gen. 26:-6-11; 27:1-45.
Commandment 10:	Gen. 13:10,11” (Ford: 1981, p.53)

These references are not direct quotes of the commandments as we have them in Exodus chapter twenty, but they show that principles they reflect were things upon which God based his relationship with individuals, and by which he judged, and by which He operated His relationship man before the giving of the commands on Sinai.

There is also indication that God and man both had the concept of law and commandments, and that some laws and commandments (unspecified in the text) were in effect during this period. Part of the blessing of land to Abraham is based on the fact that he kept God’s law. In Genesis 26:5 it says, “Because that Abraham obeyed my voice, and kept my charge, my commandments and my laws.”

It might also be noted that while the Sabbath is not mentioned in this twenty five hundred year period, the idea of a week (a seven day period) is known. Several scriptures in the book of Genesis verify this knowledge. (See Gen. 8:10, 12; Gen. 29:27; Gen. 50:10).

While the length of twenty five hundred years may seem significant that significance might be muted by the fact that many of the very early patriarchs were contemporaries and therefore may well have know each other and orally transferred their knowledge of God and His commandments and laws to each other. Adam was a

contemporary of Methuselah, and Methuselah was a contemporary of Noah, and Noah died during the life of Abraham's father Terah. Noah died within two years of Abraham's birth. Abraham died in the lifetime of Jacob his grandson. Jacob and his son's move to Egypt during the drought. (The preceding reflections on contemporaries are based on a chart given by Clarke: Volume I, ND, between pages 88 and 89).

Because these men were contemporaries does not mean they transmitted God's law to each other by the means suggested, however does mean that the law could have been known and acted upon by each of these men by oral transmittal, without the law being given in a written codified form as it is in the two tables of stone to Moses and Israel.

The facts are clear that before Exodus twenty laws and commandments existed, the principles of the ten commandments are mentioned, and acted upon by God and man prior to Exodus Chapter twenty. It is also clear that the ten commandments and other laws could have been communicated to Israel by other means than "the Book of the Law" prior to Exodus twenty.

Exodus 16:23 says:

"And he said unto them, This is that which the LORD hath said, Tomorrow is the rest of the holy Sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over, lay up for you to kept until the morning."

Clarke in his commentary about this verse says, "There is nothing either in the text or context that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed: on the contrary, it is here spoken of as being perfectly well known, from its have been generally observed. The commandment, it is true may be

considered as being now renewed; ..." (Clarke: Volume I, ND, p. 386). Buber would agree that the Sabbath had long before the manna incident been in place. (Buber: 1946, p. 80)

Keil and Delitzch in opposition to Clarke and Buber says, "It is perfectly clear from this event, that the Israelites were not acquainted with any sabbatical observance at that time..." (Keil and Delitzch: Volume 1, 1978, pp. 68-69). Dressler is much stronger in his view that the Sabbath begins in Exodus 16. He says, " The first occurrence of the word and concept of the Sabbath is found here; the passage allows the view that the institution of the Sabbath was unknown to the people of Israel at this time." (Dressler: Chapter 2: 1982 p.24).

The commentaries on this subject seem to range in their opinions about the Sabbath prior to this Exodus 16 from Dressler's view that the Sabbath was unknown even as a concept prior to this event, to Clark's view that it was well known. The truth may lie in between the two extremes.

Scripture seems to indicate that the manna event is to be a test of whether Israel will keep an already existing law of the Sabbath or not. In verse 4 before the mention of the Sabbath, God shows that the whole manna event is a test for Israel. This text seems to show that even though the Sabbath has yet to be mentioned it is going to be used as a test of Israel. Also in verse 28 of the same chapter the sense is gained that the Sabbath law is already in place, even though law and Sabbath have not been mentioned in the same verse up to this point. God says to Israel in this verse "How long will ye refuse to keep my commandments and my laws?".

Exodus 15:26 has already given Israel promises of blessings for keeping God's laws and commandments. If the concept of law and commandments had been not been known to Israel, or if the concept of law and commandments had been foreign to Israel they would not have understood the promises in the context given.

There are three possibilities here: 1) Israel knew some commandments and laws, but that their years of captivity and living in Egypt had made them dull to the proposition of keeping the law; or 2) They had known some commandments and laws when they entered Egypt and had lost knowledge of them during the captivity; or 3) They had never been taught the law.

There was many aspects of their lives that were not right with God the books of Exodus, Leviticus, and Numbers show over and over again their resistance to follow God's standards and ways. It also shows that they desired the life style of Egypt on occasions over the way of God. As earlier shown their ancestors knew many of the principles behind the commandments, and that at least some of them were being enforced after a fashion. These facts would make the first option a distinct possibility.

Keil and Delitzch may have a good point when they say it is clear from the text that Israel at this point had no knowledge about the Sabbath. That does not mean that the Sabbath and the Sabbath law did not exist. As shown earlier the Exodus 16 passage shows that the law and Sabbath are spoken of in such a way that it indicates they were already in existence. Therefore it is possible that they lost this knowledge from their 400 years in captivity and that this knowledge was again revealed to them here in Exodus 16.

The last of the three options is the weakest of the options. First of all the passages in question speak of the Sabbath, commandments, and laws as though they are already in existence. Abraham was long before this time rewarded for keeping “commandments and laws”. The fact that Israel does not seem to know the Sabbath law at this point does not prevent the law from having already been in existence. Blessings for keeping laws and commandments are already in existence by Exodus 16 contrary to what Dressler believes. (Dressler: Chapter 2: 1982, p.22)

The significance of the giving of the manna and mention of the Sabbath in Chapter sixteen of Exodus this; The mention of the Sabbath here and the connection it has to law and commandments, is important in that this is clearly before the “codification” of the law in Chapter twenty, and even more importantly before the covenant of chapter nineteen.

God through this event gave a physical way to demonstrate the special nature of the Sabbath. He taught the Israelites by two methods: 1) Blessing: He gave them the means and the time to rest, through the providing of twice as much food on the sixth day. This gave them the time to rest; 2) Strict enforcement: None was provided on the seventh day, and Moses chastised them by going out to collect it anyway.

Through this event God gave them a miracle. Even if God used the physical means of manna through the excretion of bugs, (Kidner: Tyndale’s Genesis, 1973, p. 133) the providing of twice as much on the sixth day and none on the Sabbath is miraculous. The fact that every other day when the manna was held over to the next day it rotted, but that it was preserved through two days from the sixth to the seventh is amazing. The fact that

even if bugs were used to produce the substance called manna it is beyond imagination when one realizes that God would have to have had them provide this substance in abundance even though the trees they fed on were few. The fact is that God through this event made them depend on Him.

Carefully interpret the Sabbath command found in Exodus 20:8-11

Shortly after the giving of the manna in Chapter sixteen Israel arrives at Sinai. It is at Sinai that three things happen: 1) The Covenant is made; 2) The Ten Commandments are given by God Himself; 3) Through Moses the laws are given to Israel.

The covenant between God and Israel takes place a Sinai before the giving of the Ten Words. The Covenant is reminiscent of other Middle Eastern treaties or covenants of that period. While the Covenant does not follow the pattern exactly it does generally follow the disciplines of “Suzerainty Treaty (Henry: Sabbath Theology Lectures: June 13, 1995, Handout).

See the following chart for a comparison:

Portion	Suzerainty	Israel/God Covenant	Verse
Preamble	“These are the words of...”	“And God spake...”	Ex. 20:1
Prolog	Review of prior relationship	“...which hath brought ...”	Ex. 20:2
Stipulations	Obligations on vassals	“Thou shalt not...”	Ex. 20:4-11
Witnesses	Various Gods etc.		
Sanctions	Blessings/Cursing	“...ye shall be...”	Ex. 19:5-6

The covenant process begins with Moses going to the Mountain and receiving God’s words. (Exodus 19:3) God reminds Israel of what he has done. (Verse 4) He promises them great blessings, if they will do His will. He promises: 1) They will be a great treasure to Him; 2) Above all other people; and 3) They will be a kingdom of

priests. (Verse 5). Moses then takes this message to the people, and they promise to do what God had said in his conditions.

They are then made to prepare for the God's presence. (Exodus 19:9-25) When they are made ready God speaks to them from the mountain, the Ten Commandments. (Ex. 20:1-17)

The covenant given here has God's laws attached to them. Bahnsen in his book By this Standard discusses the limitations of the covenant in relationship to the commandments. He states, "The commandments of God are not deemed a uniquely Mosaic administration but as obliging man from the beginning." (Bahnsen: 1985 p. 140) He goes on to say, "God delivered to him (man) commandments which were his moral obligation, for instance the creation ordinances of marriage (Gen. 2:24), labor (Gen. 2:15, and the Sabbath (Gen. 2:1-3), as well as the cultural mandate of dominion over Creation (Gen. 1:28)." (Bahnsen: 1985 p. 140) He continues his thought that the commandments were from the beginning when he says, "The Old Testament shows that, as the New Testament teaches (Rom. 5:13-14), between Adam and Moses, law was in the world." (Bahnsen: 1985 p. 140)

Bahnsen's view is in direct opposition to that of Dressler. Dressler sees this giving of the commandments in Exodus twenty as the critical point. He would maintain that it was not until Ex. 16 that Israel was introduced to the Sabbath. He also asserts it was not until Exodus 20 that there is an explicit command. (Dressler: Chapter 2: 1982, pp. 24-25) Keil and Delitzsch would agree that there was no commandment until Exodus 20, however they would note that Israel must have known that God created the world in

six days, and that they knew that He had rested on that day. (Keil and Delitzsch: Volume 1, 1978, p.119).

As shown earlier each of the Ten Commandments given at least in principle, and these principles were known prior to chapter twenty. The nature of the Ten Words as given on Sinai while the preamble contains references to Israel transcends Israel and the covenant being given. Bahnsen's view seems to more closely represent the text of scripture. It will be noted however that it does not necessarily translate that just because a law or principle is mentioned before Sinai that it is eternal. Examples of this can be seen in the fact that practices of circumcision and sacrifices are not to be currently practiced yet they also precede Exodus twenty.

What makes the Ten Commandments unique to the rest of the laws and commandments given in this section is that God spoke these words. (Ex. 20:1). At the end of the giving of the Ten Words the people tell Moses to not have God speak to them anymore, but to speak to them for God from that time forward.

Within the midst of the Ten Words is the Sabbath Commandment. In Scripture it reads as follows:

“Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” (Exodus 20:8-11)

This commandment calls for its hearers to “Remember”. The Hebrew word used here is the word **זָכַר**. The root word here means to remember, recollect, and call to mind.

(Davidson: 1981, p.238) The use of the word in this passage is in the imperative meaning;

You remember! The phrase could be used to recall a pre-existing object called the Sabbath.

It could also be a call to “bear in mind” the Sabbath by thinking of it. (Bailey p. 25).

Bacchiocchi sees the word remember as a call to remember “...the Good News that He originally created us (mankind) perfectly.” (Bacchiocchi: 1988, p.99).

Each of these could in some ways be true. However one must realize that in the command the word “Remember” does not stand-alone. The first sentence of the command in Hebrew would be: זָכוֹר אֶת-יְיָ, הַשַּׁבָּת לְקַדְשׁוֹ: . Literally translated it would be (You) remember day the Sabbath to his (there is no neuter in Hebrew) separateness (holiness).

Keil and Delitzch express the view that the Israelites prior to this time were familiar with the Sabbath as an expression. They would however deny that the Sabbath had been a command before this time. (Keil and Delitzch: Volume 1, 1978, p. 119). While the passage in Exodus 20:8 calls one to remember the Sabbath, the call is to remember it to remember (observe) that it was holy. The Exodus 16 passage in the story about the manna is perhaps a better indication of the Sabbath as a commandment existing before Sinai. The Exodus 16 passage talks about the Sabbath and then admonishes the people “...how long will you refuse to keep my commandments and laws.” (Exodus 16:28) By inference of the Exodus 16 passage the Sabbath command has been in existence long before the manna story. Exodus 20 however speaks of remembering as a continuous action beginning now.

The indication here is that the hearer of the command is to remember that the Sabbath is separate from the other six days of the week. It does not seem that God was

trying to tell the Hebrews that they should remember the day because it was already in existence as a command. It is not a command based in the past but in the present and future. It is a command of continuing to remember the Sabbath and its holiness.

How does this command relate to Genesis 1 and 2?

This is a command with a reason for its existence. Verse 11 of the passage states that reason. It says that the Sabbath is to be remembered and acted upon because on that day in time past God Himself had rested and reflected on His creation. It indicates in the last portion of this verse that God blessed and hallowed that first seventh day, and it calls that first seventh day the Sabbath. Notice the phrase says that “God blessed the sabbath day”, and the passage gives the reason for that blessing to be that He had rested on that day from all His works. In this statement God calls that first seventh day “the sabbath day”. Therefore it can be inferred by the passage that the seventh day has always been the Sabbath since that first seventh day.

This Sabbath command was spoken by God from the mountain. The Sabbath command was not as some would suggest a Mosaic institution. Moses did not contrive some 2500 years after the creation to provide support for a Sabbath law, as Riggle would argue. (Swartley: 1983, p. 80). It is God not Moses who appeals to the creation event as support for the Sabbath commandment in Exodus 20:11. It is God and not Moses who calls it “the sabbath day” from the beginning. In Exodus 16, it is God who calls it the Sabbath and chastises Israel for their delay in not keeping it.

Many of the commentators discuss the idea of a Babylonian origin of the Sabbath. The Babylonians had taboo days that were based on the lunar cycle. These taboo days were based on the four quarters of the moon. The separation of these days varied in length based on the lunar cycle. The word Sabbath some would say comes from the Babylonian *Shabattum*. The taboo days of the Babylonians were for different reasons; they would avoid doing certain things on certain taboo days. These taboo days varied in regularity from five to ten days (Millgram: 1944, pp.337-342).

No matter how similar the name of these taboo days is to the scriptural Sabbath. The Sabbath must be considered as standing alone. Even if written records of these taboo days go back further than the written record of scripture. God from the mountain says that from the very beginning of creation this day the seventh one is “the sabbath day”. If there is a relation between the Hebrew word Sabbath and the Babylonian word *Shabattum*, the taboo day must be looked on as a distortion of the original. Scripture claims the authority at the mountain of God that the Sabbath was from the beginning.

What does it mean to keep the Sabbath holy?

The scripture is very specific on what it says about the Sabbath day’s holiness. In the Genesis two discussion earlier in this paper it has been shown that the word means separate. The time of the Sabbath is to be held separate from the other six days of the week. The other six days are defined by the term work; the Sabbath is defined and separated from the other six days by the term rest. The phrase in the commandment “to

keep it holy,” is really a call to recognize, observe and remember its holiness, its separateness.

The commandment speaks of the days holiness which Bacchiocchi says “... is grounded in God’s sanctification of the day at creation.” (Bacchiocchi, 1988, p.84) When Bacchiocchi uses the word sanctification here he is saying that God did good things all of the six days, yet God sanctified the seventh by filling it up with His presence. (Bacchiocchi: 1988, p.86). The idea here is that the Sabbath became Holy because God came and rested, but not just that He rested but that He fellowshiped with His creation in the process of resting.

The great God has given man an example of how best to keep the day holy by sharing with God and His creation the rest of holiness that comes from spending time with the God who fills the day and with His creation, which reflects His marvelous works.

Isaiah 58:13 admonishes the people not to do their own “pleasure” on the Sabbath. The sense of what Isaiah was really saying was “do not do your own business on the Sabbath”. What ever may be defined as one’s regular routine for providing for your life style is to be set-aside on the Sabbath. It is to be a day of reflection, worship, a day of separation from the daily grind that inhabits our lives on the other six days. A day to remember what God has done in creation. A day to remember what He is doing currently to sustain His creation. A day to remember that God redeems His creation from the fall (See redemption element of the Sabbath section of this paper), It is a day to look forward

to the time of the ultimate rest for all of God's creation (See the discussion of Hebrews four in the New Testament section of this paper).

Does it matter which day of the week you keep as a Sabbath?

The command is very specific. It lays down the Sabbath as the seventh day. It gives as reason for holiness the fact that at creation God rested on the seventh day. It ties that first seventh day to the Sabbath. No other day recognizes the creation as a completed act. No other day is commanded from the mouth of God as holy time in recognition of the creation event.

God in no place in the scripture replaces the seventh day Sabbath with another day. When the term Sabbath is used in the scripture it always relates to the seventh day.

An issue that will be dealt with later in this paper is the issue of the Law from a New Testament perspective, and whether or not that law and commandments have been abolished by the crucifixion of Christ.

Kaiser in his The Old Testament in Contemporary Preaching, has a section on The Law of the Lord --Teaching the paths of Life. In it he argues that the moral principles of the Ten Commandments and Old Testament Law are still used by God today, and that God still demands obedience. He goes on to claim that in the New Testament obedience to Christ's law is never optional. (Kaiser: 1973, pp. 49-57). He goes on to say that the same law has three different parts; 1) ceremonial; 2) civil; and 3) Moral (Kaiser: 1973, p. 58). He develops this theme and sets about to define each of these aspects. Beginning on page 61 of his work he begins discussing the Ten Commandments. With each of the ten he

proceeds to show how they have a moral principle behind each one, and how they must be followed today. He does this with each of the commandments except commandment number four. Of the fourth commandment he says:

“We also need to know the sanctity of God’s time. The fourth commandment is ceremonial in part because it specifies the seventh day, but it is also moral in part because it says in effect, ‘God has a right to my time.’ He gave me time. He gave me life. He has a right to have it back -- a right to have it back in rest and a right to have it back in service to Himself. Thus He has set up this symbol, even within the creative order. A day for God is not too much to ask. It is not only healthy spiritually, it is also healthy physically and emotionally.” (Kaiser: 1973, p. 64)

Kaiser had previously defined the concept of ceremonial law as having at least three strands. The three strands in Kaiser’s view are: 1) The tabernacle system; 2) the sacrificial system; and 3) uncleanness and purification. (Kaiser: 1973, p. 59).

Kaiser does a wonderful job with an understanding of how the Law is used in relationship to the New Testament Christian. His understanding of the Law being a unity with three divisions shows some merit. However he misclassifies the fourth commandment as part ceremonial, and part moral. He presents a classic view given by many non-Sabbatarian when he says that each of the ten has application in the New Testament however Christians must somehow replace the specifications of the fourth commandment because those portions are ceremonial. Even by his own definition the seventh day requirement could not be ceremonial. The commandment is in place before the tabernacle, sacrificial system, and the laws of purification. Not only that but the commandment given in Exodus 20 that includes this seventh day requirement, does not require it to be done at the tabernacle (see Millgram: 1944, p. 334), it does not require a sacrifice, nor does it speak to a person being ceremonially pure.

The commandment calls for the people of Israel to join in the rest of the Sabbath. It calls for the people's families, livestock, servants, and uncircumcised strangers within their gates to share in the joy of the rest of God. It is clear that these strangers would not meet the requirements of being ceremonially pure, however they are to have the privilege of the community to have joy in the Sabbath.

The reason given by Kaiser to throw out the seventh day portion of the command does not seem to be well reasoned. Kaiser does seem to show good reasoning to say that mankind does owe God time. His replacement of that time is weak and should be discounted. Therefore having considered Kaiser's work one should conclude that the Sabbath and its seventh-day requirement are part of God's moral law.

With that in mind it can be said that from a scriptural perspective, that transgression of the law is sin (I John 3:4). If the fourth commandment is in effect today, as this paper will contend, it would be a sin to transgress the commandment, which ties the Sabbath on any other day than the seventh day of the week. If that commandment is not in effect there is no need to keep a Sabbath, the seventh day or any day of the week holy.

Therefore based on the command alone one must keep the seventh day if he is to keep a Sabbath at all.

Discuss the dual issue of work and rest.

The Commandment demands of its hearers:

"Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work ..." (Exodus 20:9,10)

The word labour here is from the Hebrew ^אתַּעֲבֹד, which is the future second person singular masculine form of the root עֲבַד . The word means to work, labour, serve, or work for another. (Davidson: 1981, pp. 582-583) A noun form of this word is translated servant through out the Exodus story. The word work here in its exact form (^אתַּעֲבֹדָה) means: (your) work, business, labour and carries the sense of acquisition of wealth and property. (Davidson: 1981 p. 403).

As can be seen the commandment tells one to do their business, serving, and laboring during six days of the week. It also commands that on the seventh day one should cease from that labour. (Clarke: Volume 1, ND., p. 405).

The command clearly calls for active work on the six days of the week not called the Sabbath. This means as Clarke says, “Therefore he who idles away time on any of the six days, is as guilty before God as he who works on the Sabbath (Clarke: Volume 1, ND, p. 406). Bacchiocchi says it this way, “This means that the work of the six days is viewed as a prelude or a necessary pilgrimage to reach the “rest” experience of the seventh day” (Bacchiocchi: 1988, p. 91)

The Sabbath command cannot be fulfilled, nor the rest of the Sabbath appreciated unless work is done on the other six days. The seventh day is considered as the rest that God commands, therefore working on it or refraining from work on the other six days would be a transgression of the command.

The “rest” of the Sabbath is tempered by the command, which says that it should be holy time. It is time that belongs to the LORD. It is not a self-centered “rest” of

relaxation but it is a “rest” centered in the recognition of God (Bacchiocchi: 1988, p. 94).

This “rest” teaches us dependence on God through forcing us to lay down our own labour.

Who is involved in the “rest” from work?

The command is directed at each individual. It declares: You remember; You labour, You work, You shall not do any work. In each case the “You” used here is singular. Each and every person who hears the command is responsible for his actions in regards to the directives of the command.

The command is broadened in later part of verse 9 when it says of ceasing from work on the Sabbath: “... thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is with thy gates.” (Exodus 20: 10)

The command is to the individual. It says that you, nor anyone that is within your area of responsibility should be made to work on the Sabbath day. Clarke says it in this way: “He who works his servants or cattle is equally guilty as if he worked himself.” (Clarke: Volume 1, ND, p. 405)

Examine again the issue of the Sabbath being blessed and holy.

The Sabbath day, the seventh day has been set aside from the other six days by God’s active participation in rest in recognition of the completion of the creation. No other day holds that distinction. Of no other day is it said that God rested from all his works. That makes the Sabbath a special day. He made the Sabbath so special that He

honored (blessed) the day as a time of worship and appreciate for what He has done and what he will do.

He made it holy by separating it from the other six days. He made it a unique time of rest and reflection. A time where not only the individual but all that is in that individual's sphere of influence should have a time of separation from their daily business, to reflect and worship (bless) their creator and maker.

Discuss the theme of redemption as it relates to the Sabbath in the Old Testament.

The book of Deuteronomy in chapter 5 repeats the commands of Exodus 20. Both the commands of Exodus 20 and the repeating of the commands in Deuteronomy are related to the events that took place on Mount Horeb (Sinai). Both renditions of the commands are seen as having come directly from the mouth of God and not through Moses. The Sabbath commandment as it related in Deuteronomy 5 has a slightly different emphasis on the reason for Israel to keep the Sabbath holy. The commandment says:

“Keep, the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maid servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.” (Deut. 5:12-15)

Here the command is tied directly to Israel by the phrase “thou wast a servant in the land of Egypt.” It is tied to the deliverance act by God in removing them from the slavery they had suffered in Egypt. God brings them into remembrance of the hardships

of being a servant to direct them that they treat their servants better than they were treated.

Keil and Delitzsch see the Exodus 20 version of the text as God's objective reason for keeping the Sabbath, and they see the Deuteronomy 5 version as a subjective reason. The Deuteronomy 5 passage gives them a reason that they could personally relate to which they could personally relate. (Keil and Delitzsch: Volume 1, 1978, p. 121)

Clarke sums up God's purposes in both Exodus 20 and Deuteronomy 5 well when he says: "We see therefore that God had three grand ends in view by appointing a Sabbath. 1. To commemorate the creation" (Exodus 20) "2. To give a due proportion of rest to man and beast. When in Egypt they had no rest; their cruel task-masters caused them to labour without intermission; now God had given rest, and as he had showed them mercy, he teaches them to show mercy to their fellow servants: Remember that thou was a servant." (Deuteronomy 5). "To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the rest which remains at the right hand of God." (Both) (Clarke: Volume 1, ND, p. 752)

Bacchiocchi sees a link between the redemption of Israel spoken of here, and the redemption of the believer. He sees this redemption as not limited to Israel from Egypt but, "... not limited to a particular country or century, but which may recur in every country, in every age and in every soul." (Bacchiocchi: 1988 p. 141) He further states the passage teaches the principle "... that the blessings of redemption evoked by the Sabbath are to be enjoyed not at the expense or neglect of others ..." (Bacchiocchi: 1988 p. 141)

Thompson in Tyndale's commentary on the passage indicates that Sunday, which he sees as a fulfillment of the Sabbath, "... provides an opportunity to commemorate the resurrection of Christ which made possible deliverance from the bondage of sin ..., and the renewal of life by way of a new creation." (Thompson: Tyndale's Deuteronomy, 1973 p. 117).

Thompson perhaps has the best grasp of the redemption principle that can be gleaned from this passage. He sees that the Christian of today is redeemed by Christ's actions just as the people of Israel were redeemed by the actions of God. He sees this redemption as existing in the act of the resurrection. The redemption by Christ would scripturally be based in his life, death burial and resurrection.

In Romans 5:8-10 Paul says:

" But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

God has delivered, and redeemed his children today from spiritual Egypt (sin and death) by the death burial and resurrection of His Son. This redemption does not require a recognition of another day as Thompson would assert but is perfectly pictured in the Sabbath as the Deuteronomy version of the commands.

Discuss the Sabbath as a sign of the covenant with the Children of Israel.

Exodus Chapter 31:13 says

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generation; that ye may know that I am the LORD that doth sanctify you."

God says to Israel I am putting up a signpost, a witness, that you are my people. That witness is the Sabbath. Keil and Delitzsch see this sign as binding upon Israel in a special way. They see it as having to be kept in all future generations. (Keil and Delitzsch: Volume 1, 1978, 219)

The Old Testament has several covenants contained in it. Three of note other than the one at Sinai are: 1) The covenant of God with Noah; 2) The covenant between Laban and Jacob; 3) The covenant of God with Abraham.

Each of these three have a sign. These signs are: 1) God/Noah (mankind): the rainbow; 2) Laban/Jacob: A pillar; and 3) God/Abraham circumcision.

Each of these signs and covenants have a differing result. In the case of the covenant with God and Noah the covenant and the sign is still in place. In the case of the covenant both of the parties have died, and people can no longer find the pillar stones. In the case of the Abrahamic covenant it is still in place however the sign is no longer seen as an outward sign but as an inward circumcision of the heart.

What can be determined about the sign of the covenant in Exodus 20. Not much. The covenant between God and Israel formalized at Sinai has been dissolved. (Romans 7). The New Covenant has a new symbol in the blood of Christ (Matt. 26:28).

What can be seen is that this sign is seen as a perpetual covenant between God and Israel. Since this sign seems to have a separate covenant attached to it, beside the one at Sinai, the ending of the one at Sinai having ended would not have abrogated this covenant. Whether the Sabbath is a sign for all God's people or just for Israel seems to be unclear from this text.

The Sabbath in the context of the law.

The Sabbath began at the Creation. It was not established by the Covenant on Mount Sinai. As seen earlier the Sabbath is clearly established as a day of rest by the Manna in the Wilderness incident of Exodus Chapter sixteen. This event is before the Covenant, in Exodus Chapters nineteen and twenty, which was established at Sinai. The Sabbath is equated with law and commandments before the Sinai covenant in the Manna in the Wilderness incident. Therefore the commandment concerning the Sabbath Day is not dependent on the Old Covenant that came through Moses. If the Sinai Covenant was abolished in the New Testament the Sabbath commandment would not be.

It would require a direct abolishment of the Sabbath Day in the New Testament to abolish the Sabbath. Since the New Covenant was established in Jerusalem on the night Jesus said to His Disciples “this is the New Covenant in my blood”, it would require that the Sabbath be directly abolished by Christ or one of his apostles (including Paul, Barnabas, and others) to abolish the Sabbath.

Describe your position on the law as it relates to believers today.

As can be seen by previous sections in this paper, the Ten Commandments and other unspecified laws and commandments existed before the Ten Commandments were given at Sinai. These commandments are not necessarily stated in the same form as given in Exodus chapter 20 or in Deuteronomy 5, they are however treated and acted upon by God and man. Since these references are given mainly in the book of Genesis the references are brief and do not give very much detail.

The Commandments given in Exodus 20, and in Deuteronomy 5 hold a unique position in relation to the book of the law. These are the only commandments given by God to the people of Israel directly; these laws therefore cannot be classified technically as the Laws of Moses. All other laws in the book of the covenant are given through Moses.

The Ten Commandment law then, which was already in effect, is restated in a codified form at Sinai. It is not the work of Moses, but the work of God. If that law is not abrogated by the New Testament directly it must be kept by Christians today.

Earlier in this paper a list was given of the Ten Commandments given before Sinai. The following is a list of the Ten Commandments appearing in the New Testament, after the death burial and resurrection of Christ.

Commandment 1:	I Cor. 8:4-6
Commandment 2:	I John 5:21
Commandment 3:	I Tim. 6:1, Rev. 16:9
Commandment 4:	Heb. 4:3-11, Acts 17:2, Acts 18:4
Commandment 5:	Eph. 6:2
Commandment 6:	Rom. 13:9, James 2:11
Commandment 7:	Rom. 13:9, Gal. 5:19
Commandment 8:	Rom 13:9, Eph. 4:28
Commandment 9:	Rom. 13:9, Col. 3:9
Commandment 10:	Rom. 13:9, Eph. 2:3

These passages and the ones mentioned in the earlier chart of the Ten Commandments before the Sinai covenant show that the Commandments were in place in some form before Sinai, and that they still exist in some form after the death, burial and resurrection. This list of passages is by no means a comprehensive list. Nor do the commandments as listed in the New Testament quote the commandment as given in the Old Testament. The passages mentioned in the list are ones that seem to uphold these commandments as being in effect today. One more thing that might be noted from the list

is that most of these references in the New Testament chart come from the writings or actions of the Apostle Paul or one of his associates.

These passages were selected from Paul and his disciples where possible because it is to Paul that most detractors of the law turn when trying to prove that commandments have in some way been abolished.

Later in this paper we will discuss the Sabbath command in detail in the New Testament. The passages that are seen by some to abrogate this command will also be dealt with in detail.

Defend your position on the law with scriptures.

Law is a relatively broad term. When we think of the word law today it can deal with items from: 1) the way we act at a street crossing; 2) to the way we act on certain days of the calendar year (purchase/or non purchase of fireworks on the 4th of July for example); 3) to penalty laws for certain crimes, such as mandatory sentences; 3) even all the way up to the way we treat the rights of another individual to worship or express themselves. All of these are law.

Scripture law is no different. There is law that covers the way in which the roofs of houses are to be constructed. (Deut. 22:8). There are laws on how to celebrate certain days (Lev. 23:1-44). There are laws on penalties for certain crimes. (Lev. 18:29) There are laws that deal with how we treat God. (Deut. 6:5). In the scripture all of these are law.

When the scripture speaks of law it does not make a distinction between these laws by the use of terms. All of these laws are referred to at times in the Old Testament

by the term **תורה**. The New Testament also does not differentiate when it uses the term law. There is however a difference in laws based on the application. In Exodus 21:28-29 for example when an ox gores a man it depends on the circumstance as to whether the man or the ox was to be stoned.

The law covers broad principles such as, “Thou shalt not kill” (Exodus 20:13). It also covers specific sins such as the law of a slave and his relationship to his master. (Exodus 21:2-6). The law also deals with specific groups of people such as the Levites (Deut. 12:12). There are laws that deal specifically with sacrifices (Lev. 3:1). There is also law that deals specifically to the land of Israel (Lev. 14:34). There are also many other types of laws that are not dealt with here.

Some laws have requirements for their implementation. As an example the law concerning the law dealing with the land of Israel could not be implemented until they entered into the land. It would also require that when they left the land that they cease from the practice.

Some laws in the Old Testament would be illegal if you tried to implement them today. These laws might be seen as cultural or civil in nature. Laws such as the law dealing with slavery in Exodus 21 would fall under this category. Other laws that might fall under this category would be the laws dealing with penalties such as the example from Exodus 21 that discussed the penalty when the ox gores a man.

The need for some laws has been fully satisfied in the New Testament by Christ sacrifice and therefore are not required anymore. These laws would include the sacrifices such as the laws in Leviticus 3 mentioned earlier. (Heb. 10:4-10).

There are some laws that transfer directly from the Old Testament to the New Testament. The example mentioned previously from Exodus 20 of “Thou shalt not kill” is mentioned specifically in Romans 13:9. These are the ones that express broad principles.

The laws concerning the “blessings and cursings” in the book of Deuteronomy have been nailed to the cross (See the section on Colossians 2:16). These then no longer apply.

Over all this author finds agreement with Bahnsen in his view that all law unless specifically abrogated by the New Testament should be kept today. This author also finds some agreement with Kaiser that the Law can be viewed in three categories (ceremonial, moral, civil). This author would however find some disagreement in the things that each of these others would annul in the New Testament this author would also find some disagreement with Kaiser over which laws go into which categories. This author would find that the civil laws are null and void due to their requirements for a specific government to implement them. This author would also find that the sacrifices and certain other “ceremonial” laws would be satisfied in requirements by the blood of Jesus Christ. This means that many aspects of the Law would transfer directly to the New Testament in this author’s opinion.

Must we look at the whole Old Testament law as a single unit or are there different aspects of the law?

As noted above there are different aspects of the law. It is how these different aspects are viewed that must be considered. Some would lump all the law together in a large caldron, others would separate these laws into different classifications. There are some different aspects and natures of laws as mentioned before. The classification of these laws will have to remain in the hands and minds of others.

For this author the principles of all the laws remain, some of these laws are principles in and of and by themselves and therefore remain in tact. Some laws are related directly to the congregation of Israel or the state of Israel during the period of the Judges and the Kingdom, these do not apply today. Some laws are obviously set aside by actions in the New Testament. Others unless they fall under the ax of Jesus or the writers of the New Testament also remain in tact.

New Testament foundations on the Sabbath.

The foundation for the Sabbath in the New Testament is found in Jesus definitions of the purpose of the commandments. He was once asked by a scribe "... Which commandment is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. The second is like, namely

this; Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” (Mark 12:29-31). In the parallel account given in Matthew the account includes these words, “On these two commandments hang all the law and prophets”. (Matthew 23:40)

The purpose behind all the law and prophets was love. Some have forgotten this motive. Some have seen God’s law as a harsh set of laws. This is just not true. The Sabbath must be looked at in this context. Why did God in His infinite love give the commandment concerning the Sabbath? Was it merely to put another obligation on the people? To that Mark 2:27 answers no. It says, “The Sabbath was made for man, not man for the Sabbath.” The Sabbath then has a purpose it is made for man’s rest and reflection, and remembrance and reverence for the works of the God of heaven.

Jesus Christ said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” (Matthew 5:17-19)

This says that Jesus purpose was not to abolish the law of God. Which when seen in the context of Matthew 5 to include the Ten Commandments. He did not come to destroy but to fulfill. He came to do them. Jesus told John that he had to be baptized to fulfill all righteousness, that fulfillment did not destroy baptism. Jesus fulfilling the law of

not committing adultery did not make the law of adultery of no effect. Neither did His fulfilling of the command of the Sabbath make it of none effect.

Some would say that certain passages deal directly with the Sabbath commandment and would “do away” with it. The following section will deal with those passages.

In the light of your position on the law, carefully interpret the following texts.

Colossians 2:13-17 (Especially verse 16)

Many scriptures have been used by the people who would like to support their view that the Sabbath is abolished in the New Testament. Of all the scriptures by these authors the only one that seems to make any direct reference to the Sabbath day, or Sabbath days is Colossians Chapter two (Bacchiocchi: 1985, p. 108). The writers that have commented on this verse have different arguments as to exactly what the issue is in this passage, and also varying interpretations of the meaning of these passages. First a summary of the responses of each of the authors on the topic will be discussed, and then an analysis will be given of the text and this author’s interpretation.

Dr. Samuele Bacchiocchi in his book The Sabbath in the New Testament sees the issue as being one of false teachers that have come into the Colossian Church. These teachers were incorporating both Hellenistic and Jewish practices in their heresy. These teachers were using both asceticism and ritualism in their teachings. Bacchiocchi would say that these men were advocating separating from the world. They used prohibitions on

certain and drinks, and extreme regulations in regards to the observance of the days mentioned in verse 16. (Bacchiocchi: 1985, p. 109-110)

Bacchiocchi says that the “written document nailed to the cross” in verse 14 is a “record-book of sins”. He says that recent evidence shows that books of this type were in existence. The evidence of these books comes from apocalyptic literature. (Bacchiocchi: 1985, p. 110-111)

Bacchiocchi gives two reasons why the word Sabbath in this passage does not mean that the seventh day Sabbath is done away: 1) The abolition of “regulations” concerning the method of keeping the days, is not a abolition of the days themselves; 2) The word translated Sabbath here is actually a plural word meaning “Sabbaths” or just plain days. The issue in the first reason for Bacchiocchi seems to be that the regulations not the Sabbath are what are nailed to the cross. The issue in the second reason is that this passage could be not referring to the term Sabbath or Sabbaths at all but could be to days in general. In this interpretation he would tie the use of the word “days” here to its usage in Galatians 4. (Bacchiocchi: 1985, pp. 112-121)

De Lacy in Carson’s From Sabbath to Lord’s Day agrees with Bacchiocchi that Colossians 2:14 has nothing to do with the Mosaic Law. (de Lacy: Chapter 6: 1982, p.173) He believes that the issue is essentially the same as Bacchiocchi, however, de Lacy believes that Paul while allowing the keeping of festivals is saying that they have lost their “intrinsic” value. While Paul would allow unnecessary Sabbath and Festival keeping, the problem in this church was that some Judaizers were trying to force people to keep them, to de Lacy this was wrong. (de Lacy: Chapter 6:1982, pp. 183-184)

Jewett in The Lord's Day ties Galatians 4 and Romans 14 to the Colossians 2 passage. He says that issue in these passages is not that keeping the Sabbath was wrong, but that a requirement by Judaizers upon Gentiles to keep the law of Moses was wrong. Jewett says that it was all right to keep any day as long as it was to the Lord. The issue to Jewett than is one of the Colossians being forced to keep the Sabbath. That this enforcement reflected a belief by the Judaizers, that salvation came law, is Jewett's objection. (Jewett: 1971, p.44)

Rod Henry in his Lectures on Sabbath Theology given at the Summer Institute put on by the Seventh-day Baptist Church at their denominational headquarters on June 22, 1995 gave a different interpretation on the subject of Colossians two. Henry provides an interpretation that holds some merit and therefore needs to be investigated. Henry sees the issue in Colossians to be very simple. The Jews in the Colossian community were imposing on the church at Colosse Old Testament practices associated with ceremonial law. This ceremonial law included festivals including the Holy Days mentioned in Leviticus 23. Henry says that ceremonial aspects of the seventh day Sabbath day, but not the seventh day Sabbath itself would be included in this list of ceremonial items being force on the Colossians. (Henry: Sabbath Theology Lectures: June 22, 1995)

The issue for Henry is the imposition of the ceremonial laws on the Colossians. The things "nailed to the cross" and therefore taken away, had to be a part of the Mosaic laws, because they are called "shadows" of things to come. The things to come are seen as the types in the ceremonial law that were fulfilled in the actions of Christ during His earthly ministry. Christ is "the reality" of the things pictured in this passage. Henry

would tie this keeping of days issue to the Galatians chapter 4 passages that speak of keeping days, and would see that both of these passages give a clear message that the yearly Holy Days are done away in Christ. . (Henry: Sabbath Theology Lectures: June 22, 1995)

The key scripture for this interpretation lies in verse 14. In the phrase “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross”. Henry would tie this passage directly to Deuteronomy 31:26 where Moses commands that a copy of the book of the law is place in the side of the ark. This book in the side of the ark was to “be there for a witness against thee.” Henry would see this as all the law except for the Ten Commandments that were put inside the ark not on the side of the ark. Henry would say that the Ten Commandments, the “Moral Law” remains, but that the “Ceremonial” and “Civil” Laws that were put in the side of the ark were taken away, and blotted out by Christ at the cross. (Henry: Sabbath Theology Lectures: June 22,1995)

Deuteronomy 31:26 says:

“Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee”

Examination of the phrase “... book of the law ...” might shed some light on what was written for a witness against the Israel.

The following passages use the term “... book of the law ...” in scripture:

Book	Verse	Description of Event	topic
Deut.	29:21	Covenant made with Israel beside one at Horeb	curses
Deut.	30:10	continuation of Covenant with Israel above	blessings
Deut.	31:26	finished writing in the book	witness
Joshua	1:8	Commission to Joshua to observe and meditate	commission
Joshua	8:31	building of altar on Ebal according to Deut. 27:4	blessing
Joshua	8:34	reading of the book of the law from Deut. 31:11	bless/curse
Joshua	23:6	exhortation of Joshua at death	exhortation
Joshua	24:26	covenant Joshua made with the people that day	wrote in book
2 Kings	14:6	Quotation from Deut. 24:16	quote
2 Kings	22:8	Hilkiah finds book of law during day of Josiah	discovery
2 Kings	22:11	Hilkiah reads to king	repentance
2 Chronicles	17:9	Levites read book of law during Jehoshaphat	fear of LORD
2 Chronicles	34:14	Hilkiah finds book of law	discovery
2 Chronicles	34:15	Shaphan carries book to king, king repents vs. 19	repentance
Nehemiah	8:1	Ezra brings book of Law to people	next vs.
Nehemiah	8:3	Ezra reads book of Law/ discover of feast of booth	reading
Nehemiah	9:3	read and fasted and confessed and worshipped	reading
Galatians	3:10	Quote from Deut. 27	cursing

Conclusions from the above verse about “... the book of the law ...”: 1) The book of the Law has its beginning in the book of Deuteronomy; 2) The book of the Law is a separate covenant from the one given on Mount Horeb (See: Deut. 29:1); 3) The book of the Law deals mainly with the concept of blessings and curses given to Israel before entering into the land; 4) The book of the Law passages in Joshua deal specifically with the commission given to Joshua (Deut. 31:23); 5) The book of the Law passages in 2 Kings deal with the discovery of “the book of the Law” in days of Josiah and cause repentance except for the quote from Deuteronomy in 2 Kings 24:16; 6) The book of the Law passages in 2 Chronicles except for the reading command by Jehoshaphat deal with discovery during Josiah; 7) The book of the Law passages in Nehemiah deal with the reading of the book to the people by Ezra. They discover that they must live in booths

during the feast of booths. (Note: the word translated booths, can and is translated tabernacles.)

The reference in Nehemiah could refer to the dwelling in booths passages in Leviticus or to the reference to the same feast in Deuteronomy.

The weight of evidence therefore says that the “book of the Law” is founded in the book of Deuteronomy and does not refer to the rest of the Law. It is important to note that the book seems to be associated with the blessings and cursings that were pronounced just before they entered the land, and that these blessings and cursing are directly related to the last part of the book of Deuteronomy.

Another interesting fact can be discovered in the phrase “... the book of ...”. The phrase book of the Law is found beginning in Deuteronomy as discussed above. The other books of Moses speak about other books. The book of Genesis contains the phrase “The book of the generations of Adam...” in Genesis 5:1, “The book of the covenant ...” is discussed in Exodus 24:7 and “the book of the wars of the Lord” is a phrase found in Numbers. This term “book of the ...” seems to be used in the books of Moses to refer to a small group of texts that might be contained in Moses larger works. Therefore the “book of the Law” may refer to a portion of the book of Deuteronomy and not to all the books of Moses, nor the whole book of Deuteronomy.

This would make the scroll required to be put in the side, or beside the ark a smaller scroll than the whole book of Deuteronomy or even the collective works of all the law, or the books of Moses. This idea of a smaller scroll would also make the possibility

of reading the whole scroll as seemed to take place by Ezra in Nehemiah in one morning until midday.

This would also make sense with the phrase “a witness against thee”. The last section of the book of Deuteronomy contains the blessings and cursings of not keeping the law. If this section is “... the book of the Law ...” mentioned in Deuteronomy it could easily be described as “...a witness against thee...”.

The concept of blessing and cursing is introduced in the book of Deuteronomy shortly after the Ten Commandments are repeated in Deuteronomy 11:26 with the phrase “Behold I set before you this day a blessing and a curse ...” It could be that “the book of the law” begins with this phrase. This of course is speculation, however it can be said that the book is contained in the book of Deuteronomy with a little more confidence.

The problem with Henry’s interpretation of the text seems to be the broad brush with which he has dealt with the phrase in Colossians “the Handwriting of ordinances that were against us”, and the same treatment with the Deuteronomy passage. He could well be right that the Colossians 2:14 passage and the Deuteronomy 31 passage could be related. The issues of days and foods are dealt with in the passages of Deuteronomy 14 and Deuteronomy 16, these passages would fit well within the boundaries of blessing and cursing passages of Deuteronomy 11 and the finishing of the book of the law in Deuteronomy 31.

There is also some merit in the ideas of the other writers mentioned here. They all seem to recognize that the issue for the Apostle Paul is not the keeping of the days themselves, but the regulations attached to the days by these extreme Judaizers. I would

agree with Bacchiocchi that the problem for the Colossians is not the Jews alone that some Hellenistic ideas were also part of these regulations put on the days and upon eating. The passage of Colossians concerning these “Handwritten...” things is sandwiched in between some vain philosophies in verse 8 and in verse 18. This would perhaps deal with some of the eating/drinking issues and the ascetic nature of some of the philosophies.

The problem with Bacchiocchi’s argument is that he wants to separate the issue from the Sabbath altogether, and therefore appeals to the idea of a book in which sins are recorded. This would not account for the problem being a shadow and the reality being Christ. If these were only days associated with a Gnostic or pagan philosophy and not the regulations of the Holy Days, new moons etc. could they be a shadow of the reality in Christ. The answer must be no.

As far as Jewett and de Lacy are concerned (along with Bacchiocchi) they are right in their assertion that the issue is not the keeping of days per se. Jewett would see the Sabbath commandment as changed or done away with in that Christ fulfilled the ceremonial part of the Sabbath. Therefore to him you can worship on any day as long as it’s done to the Lord, including the Sabbath. For de Lacy the issue is different. De Lacy sees all the law as having been done away with at Christ’s death, and therefore you can keep the Sabbath if you wish however it is meaningless. Therefore neither de Lacy or Jewett feel that the Sabbath is important in this passage and therefore the point is meaningless.

De Lacy and Jewett's arguments depend on other passages and therefore their dealing with this passage is superficial. Bacchiocchi tries this passage from any mention of the Sabbath when it is unnecessary to do so.

The conclusion of the matter is this. The Colossians were involved in practices that included both philosophical, and extreme Judaizing. The issue is not days. The issue is regulations put on those days, and the judging of the Colossians by those regulations. Paul argues that the regulations involved were "Handwritten ordinances against..." the Colossians. These handwritten ordinances against them are contained in "...the book of the law..." that was the pronouncement of blessings and curses at the end of Deuteronomy. The keeping or not keeping of the Sabbath or days is dealt with in this passage.

Romans 14:1-18 (Especially verses 5 and 6)

Romans 14:1-18 deals with a discussion of eating and drinking. The issue of days seems in the passage to be a parenthetical thought, and not the main discussion of the passage.

The issue in general in this passage seems to deal with the strength or weakness in spiritual character in individuals in the matter of eating or not eating certain foods. The eating problem seems to deal with vegetarianism (Romans 14:2,21) (Bacchiocchi: 1985 p.118).

There also seems to be a relationship between this eating problem and the days mentioned in verses 5-6. Bacchiocchi sees a relationship between the eating issue as it

relates to fasting. He finds in verse 6 a connection between regarding and not regarding days to the eating or not eating. He feels that these days mentioned in verses 5-6 relate directly to a practice of some of the people to set aside certain days for fasting. (Bacchiocchi: 1985, p.118).

Jewett on the other hand would see this passage as directly related to Colossians 2 and Galatians 4. He would say that people should not judge for salvation based on the day they kept. This means for Jewett that the day of the Sabbath is not important (Jewett: 1971, p. 44).

De Lacy would agree with Jewett that the day kept was not important. He would tie this to the Holy Days of Leviticus and Deuteronomy. He would argue that the Sabbath day is included in the days. He would say that such days are "... a matter of individual conscience. He would disagree with Bacchiocchi's argument is false because the issue in the passage is vegetarianism and not fasting (de Lacy, Chapter 6, p. 182).

Bacchiocchi's argument seems to be the strongest. The major issue here is the eating of foods, not days. The arguments of Jewett and de Lacy are extremely weak. There is nothing in the passage that ties this comment on "days" to the Sabbath or any of the days mentioned in Leviticus or Deuteronomy. The issue here is not even one of the Mosaic Law at all. The comments on days seem to be directly related to the eating or abstaining from eating all foods, or certain foods.

The issue does not even seem to relate to the clean and unclean laws of Leviticus or Deuteronomy as might be believed from Romans 14:14. In this passage the word unclean is used three times. The Greek word used in this passage is more commonly

translated common. This passage is the only place in the New Testament where the word is translated unclean. The words unclean and common appear together in the Acts 10:14 story of Peter. In this case the same word translated in Romans 14 as “unclean” is translated as common, while another Greek word is used for unclean.

The word translated in Acts 10:14 as unclean relates to being not cleansed, and ceremonially unclean. The word used in Acts 10 is the same one that is used in calling birds unclean in Revelation 18:2. This word is used in this way several times in the New Testament. Unclean in the since of the law therefore is in no way directly related to the Romans 14:14 passage.

The passage is not totally clear in its meaning. However certain things can be said: 1) The main issue is extreme vegetarianism; 2) There seems to be some relationship between the days mentioned in verses 5-6 and the not eating of food (fasting); 3) There is no direct connection between the passage and the Mosaic Law.

Paul seems to call those interested in the days of Romans 14-5-6 weak 1-3. Yet Paul and others keep the Sabbath regularly (Acts 17:3). He also seems to have kept some of the feast days of Leviticus 23 (Acts 18:21, I Cor. 5:8). Was Paul in Romans calling himself weak in the faith, after all he seems to have regarded and kept days? The logical answer would be no. I must agree with Bacchiocchi that that conclusion is not sound (Bacchiocchi: 1985, p.120)

Galatians 4:8-11

According to Bacchiocchi the Galatians passage is related to the Colossians 2 passage. He would however say that the false teachers in Galatia play a stronger roll in the false teachings talked about in this passage. He would also say that the issue in Galatians seems to be a different gospel based on adherence to the observation of days for justification and salvation. (Bacchiocchi: 1985, p. 121)

Cole in his discussion of this passage in the Tyndale commentary sees two possible interpretations of the days in this passage. These are: 1) They could be the days of the Jewish calendar regarded as Holy Days (Leviticus 23); 2) They could be the observance of days based in the Galatians former pagan worship. He feels that this worship could be tied to a mixture of the pagan beliefs and Orthodox Jewish views. He and other commentators would observe that such a mixture of the Orthodox and pagan views on days is reflected in some of the writings of the Qumran community. He would see books such as the Book of Jubilee as an example of this teaching. (Cole: Tyndale's Galatians, 1989, pp. 164-165)

As further proof of his contention that pagan influences may reflect on an interpretation of this passage Cole would note the phrase "the elemental spirits of the universe" in verse 3. He would tie this to the vain philosophies of the pagans. He would tie this phrase to the similar references in Colossians 2:8 & 2:20. (Cole: Tyndale's Galatians, 1989, p.159)

He would say that the mixture of these pagan observances of days including "signs of the Zodiac" with the Jewish festival days, is a prelude to Jewish Gnosticism.

He sees this as a syncretism of Judaism and paganism. (Cole: Tyndale's Galatians, 1989, pp. 159-160)

Barnes in his Notes on the New Testament sees the issue as strictly one of Judaizing. In other words, he would say that the days and thoughts expressed here by the apostle Paul relate specifically and only to the Jewish festivals. He says however that this would not include the Sabbath day since that day was part of the Decalogue. (Barnes: 1884-1885, pp. 356-364)

Barnes may be correct that these days relate directly to the Jewish festival days. He may also be correct that this passage does not directly relate to the Sabbath. However he seems to miss the elements brought out both by Cole and Bacchiocchi, about pagan influences being placed on these days. Also in light of the rest of the book of Galatians the tie the problem of mixed religion similar to that of Colosse is found.

The tie to the Colossian problem is even stronger when it is realized that Paul talks about the reference to the curse aspect of the law that comes from "the book of the Law" in Galatians 3:10. Also in Galatians 4:15 Paul refers to the Galatians as expecting a blessing from their actions.

The Galatians seem to have had the same problem as the Colossians of false teachers emphasizing the meticulous aspects of law keeping based on the "blessing and cursing" section of Deuteronomy. They and their teachers had a zeal for the things they were doing but that zeal was misplaced. (Galatians 4:17-18). They had assumed that this zealous action would purchase them salvation, and in doing so they brought themselves into bondage. (Galatians 5:1).

Thoroughly interpret Mark 2:27 and 28.

One Sabbath day while walking through the corn (grain) fields the disciples of Christ plucked heads off of grain. They then ate these grains. This led to a dispute between Christ and the Pharisees. The Pharisees claimed that His disciples had broken the law by plucking and eating the grain on the Sabbath.

Christ seems to ignore the issue as to whether or not His disciples had broken the law. He responds to a broader issue. The issue is whether the law could be set-aside in some circumstances due to need. He uses as an illustration of His point the story of David and his eating of the showbread.

Christ then moves on to show that the Sabbath law was not an end unto itself. The Sabbath was not the reason that man was created. The Sabbath however was created for man and not only that but that He himself was the Lord of the Sabbath.

Jewett suggests that as the disciples were making their way through the cornfield they were making a pathway for Christ. (Jewett: 1971 p.37) Bacchiocchi says that while the phrase used in the passage may allow for that translation the context does not. He says that if they had been clearing a path as suggested they would have been guilty of trespassing as well as Sabbath breaking. He advocates the RSV rendering of the phrase “as they made their way” giving the sense of passing through the field rather than creating a path. (Bacchiocchi: 1977 pp. 48-49)

Carson agrees with Bacchiocchi that the disciples were not making a pathway. He sees the violation by the disciples not to be one of the law of God, but rather a violation

of the Halakah. He sees Christ as constantly battling Jewish legalism and their regulations in the Halakah. (Carson: Chapter 4, 1982, pp. 60-61)

These regulations violated by the disciples from the Halakah relate to: 1) reaping; 2) winnowing; and 3) preparing a meal. The action by the disciples of plucking off the heads of grain, rubbing them in their hands to separate the husk from the grains, the picking up of the grains, and eating of the grains would violate the Rabbinic laws. (Bacchiocchi: 1977, p. 49)

Some would question where they were going when they were passing through the cornfield, or whether or not hunger was their motivation for passing through the field. The text however does not enlighten us to their motives or destination. Matthew's parallel account does indicate however that the reason they plucked the grains and ate them was their hunger. These motives are not really important to an understanding of the text.

The crux of the question seems to boil down to; what did Christ mean in his comments in Mark 2:27-28.

Bacchiocchi finds significance in the use of the word "man" in Mark 2:27. He points out the word translated man in this passage is universal in nature. In other words it applies to all man. He would also note that in the use of the phrase "was made" Christ is pointing to its origin at the creation in Genesis 2. (Bacchiocchi: 1985, p. 42).

Carson would argue that this passage does not relate to the Genesis 2 passage. He feels that too much is made of the use of the phrase "was made" or "became". He sees this as that the Sabbath as having the absolute obligation to man. He would also say that

the word “man” used in this text does not relate to “mankind” in general but rather has no real significance. (Carson: Chapter 4: 1982, p.65)

Cole in his reflections on this passage of Mark says that the Lord’s response to the Pharisees is two-fold. The aspects of His response are these: 1) the law of “need” took precedence over the “ceremonial” law; 2) The Pharisees had made the Sabbath an intolerable burden, and therefore had missed the purpose of the command in the first place. (Cole: Tyndale’s Mark, 1988, p.74)

There is no indication that Christ violated the law here. There is no confirmation that the disciples broke the law, only that the Pharisees perceived that they had broken the law. Christ in His response appeals to the superiority of man in general and Himself in particular to the Sabbath command. He indicates as Bacchiocchi that the original purpose of the Sabbath as revealed in Genesis 2 was that the Sabbath was made as a blessing for man. Man was not at this time nor was he at the beginning a puppet in the hands of a superior called the Sabbath. He also points out that He Himself was greater than and master of the Sabbath.

What does it mean that Jesus is the Lord of the Sabbath day?

Christ is over all. This phrase that He is lord of the Sabbath day is one of many things in the New Testament he is considered greater than. Through out the gospels He is pictured as being greater than John the Baptist. In the book of John He is seen as greater than, Jacob (John 4:12), Abraham (John 8:53), Apostles (John 13:16) etc. Jesus must be viewed in the proper context He made all and therefore He is superior to everything. He

therefore holds sway over all things, all men, all Sabbaths, all law, all of everything. He also therefore becomes the ultimate judge of violations of all laws, commandments, and actions. He has the right and privilege. He also has the right to forgive and condemn. He has the right to show mercy on whom He will show mercy in regards to all things, and people..

What is the significance of the Sabbath being “made for man.?”

God designed man for great purposes (Psalms 8). He gave to man the things that he needed to survive and prosper in this world. He gave him animals, plants, a wife, and the Sabbath in the garden. He made each of these for man’s good. The Sabbath was instituted there long before Israel became a distinct group. He did it before the formation of tribes and peoples. It was made in the garden for man, not only Adam but for all mankind.

Carefully describe the relationship of the Sabbath to creation in the Old and New Testament. Interpret the following texts to support your position. Is there a creation ordinance.?

The word ordinance as used in the heading above can be defined as a law. It is in that sense it shall be dealt with here.

The Sabbath was a law before the covenant law of Exodus 20 was set in place. Evidence of this can be found in Exodus 16 in the story of the manna. In Exodus 16:4 God promises to send the manna down at a certain rate per day to see if the people will keep His law. He then sets the ground rules for the six and seventh day manna rate in verse 23.

The people do not follow His directions concerning the seventh day. He chastises them for failing to keep his laws. The passage assumes that the law including the Sabbath to be in effect. The elements of rest and the seventh day that were in the original Sabbath event exist here. Therefore the actions and statements on this day appeal by implication to the Genesis 2 story. Exodus 20 also appeals to the Genesis 2 story, and the creation account as the reason for the Sabbath.

As can be seen from this God applies the creation story to the Sabbath, including the institution of the Sabbath.

Mark 2:27

The issue in Mark chapter two is one of superiority. Is the Sabbath law subservient to the regulations of the Pharisees? The answer is no. Christ in His defense of His apostles points out that the original intent of the law related to the Genesis 2 account. He points out that the day was made for man. The day was made directly relates to the events on the first seventh day. The Sabbath was at that time set in motion. This passage in Mark appeals to Genesis two's account of the creation and calls that first seventh day the Sabbath.

In verse 28 Christ is showing His superiority to the Sabbath. By implication He is saying I made it, and therefore it is mine. He is again pointing back to the creation story as an appeal for His argument. I made it, and I made it a long time ago is what He seems to be saying.

Christ seems to appeal to the Sabbath at creation in the same way that He appeals to the creation of Eve and the unity between Adam and Eve in Matthew 19:1-8. He does so in broad general terms. Does this mean that there was a creation ordinance concerning marriage or the Sabbath? The answer could be yes, however a definite answer is not obtainable from the text of either Matthew 19 for marriage or from Mark 2 for the Sabbath.

Exodus 20:8-11

Exodus 20 also appeals to Genesis two. In doing so God says it is His day. He points out that the Sabbath was put into existence back at creation.

Genesis 2:1-3

In Genesis two God blesses the seventh day. He sets it aside. The idea of blessing reflects worship. The day was set aside for worship in this passage. It seems to be clear that it is at this point that it is ordained. It is set-aside for a Holy purpose and all other law concerning this issue go here for their justification. While it may have been in its rudimentary form in this day and time. It is at this time it was set down as a law by implication.

What can be said is minimal. While there may have been a creation ordinance the text does not make it clear. This author believes that such an ordinance existed, however cannot find a definite reference to it in the text. Note however it seems to be clear in

Exodus 16 that the Sabbath is looked upon as already being established law. This fact points to a creation ordinance to this author.

Describe the theme of redemption as it relates to the Sabbath in the New Testament.

The Sabbath is a story of redemption in the New Testament. In John chapter 5 Christ removes the burden of a man crippled for years, and gives him a bedroll to carry. In John 9 he liberates a man of the prison of blindness from birth. Christ does these and many more liberating acts on the Sabbath day.

He begins His ministry by proclaiming “the Jubilee” out of Isaiah 61. He does this on the Sabbath. He says that He was there to: “... preach the good news to the poor, ... proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” (Luke 4:18).

Bacchiocchi says that while the proclamation may have been of the Jubilee year these acts are done by Christ mostly on the Sabbath day during His ministry. (Bacchiocchi:1988, pp. 146-149)

Bacchiocchi also finds the redemptive message in the Hebrews 4 passages about rest. The writer of Hebrews ties the motif of rest from the seventh day, to the rest that the people missed out on by not entering into the land of Canaan during the life of Moses. He ties both of these to the rest Christians can find in Christ, and warns against missing out on that rest by unbelief. This passage speaks clearly to the redemptive Nature of Christ’s work, by typifying that rest and redemption in the story of the rest in the

Promised Land, and the rest of the seventh day. The Hebrews passage is not a treatise on Sabbath keeping but a treatise on the “rest” provided by Jesus. (see Bacchiocchi: 1988, pp.164-170).

The redemptive nature of the Sabbath in the New Testament seems to be by inference rather than by direct connection. The redemptive nature however seems to be a thread that runs throughout the ministry of Christ on the Sabbath, and therefore seems to be a valid application from the Old Testament that is fulfilled by Christ in the New.

Give an overview of the New Testament examples of Sabbath-keeping and Sunday-keeping.

This section shall examine each of the texts that deal with Sabbath keeping and Sunday keeping in the New Testament. This section will not deal with passages that have to do with the Sabbath controversies between the Pharisees and Christ. The focus here will be upon examples of Sabbath and Sunday keeping. First the focus will be upon Sabbath keeping, and then the passages dealing with Sunday will be handled.

Sabbath Observance in the New Testament

Example of Christ:

1. Luke 4:16 “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.”

Example of Christ’s followers after His death and before his resurrection:

1. Luke 23:56 “And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.”

Examples of Paul the Apostle:

1. *Paul with Jews at Antioch:* “But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. After the reading of the law and the prophets the rulers of the synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.” (Acts 13:14-16)

2. *Paul with Jews and Gentiles at Antioch:* “And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ... And the next sabbath day came almost the whole city together to hear the word of God.” (Acts 13:42,44)

3. *Paul’s custom:* “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, ...” (Acts 17:1-2)

4. *Paul at Corinth:* “After these things Paul departed from Athens, and came to Corinth; ... And he reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks.” (Acts 18:1,4)

“And he continued there a year and six months, teaching the word of God among them.” (Acts 18:11)

The following conclusions can be made from the passages about Sabbath-keeping in the New Testament: 1) Christ had a custom of keeping the Sabbath; 2) After His death, and before the resurrection His followers kept the Sabbath; 3) The Apostle Paul had a custom of going to the synagogue on the Sabbath; 4) He preached to both Jews and Greeks on the Sabbath; 5) He preached on the Sabbath to Jews and Greeks for a period of one and a half years in Corinth.

These passages show a pattern of Sabbath worship by the follower's of Christ in the New Testament.

Now attention will be turned to Sunday observance in the New Testament. Since the word was not used during this period, each place the phrase "first day of the week" and "Lord's day" will be examined.

The mentions of the "first day of the week" in relationship to the post-resurrection events.

1. Visits to the tomb, after the resurrection has already taken place by Mary Magdalene and her companions:

- a. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." (Matthew 28:1)
- b. "And when the sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.." (Mark 16:2)

c. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." (Luke 24:1)

d. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." (John 20:1)

2. Visits to the tomb, after the resurrection has already taken place others:

a) (Note: no mention of the phrase "first day of the week" here but it is obviously part of the aforementioned event): "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." (Luke 24:12)

b) "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, ... Peter therefore went forth, and the other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." (John 20:3-9)

3. *Appearance of Christ on the first day of the week after the resurrection has already taken place to Mary Magdalene:*

a. (Note: no mention of the phrase “first day of the week” here but it is obviously part of the aforementioned event): “And when they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said, Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.” (Matthew 28:9-10).

b) “Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept.” (Mark 16:9)

4. *Appearance of Christ on the first day of the week after the resurrection has already taken place to Men on road to Emmaus:*

a) (Note: no mention of the phrase “first day of the week” here but it is obviously part of the aforementioned event): “And, behold two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. ...” (Luke 24:13-15)

b) (Note: no mention of the phrase “first day of the week” here but it is obviously part of the aforementioned event): ”After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.” (Mark 16:12)

4. *Appearance of Christ on the first day of the week after the resurrection has already taken place to the disciples:*

a) (Note: no mention of the phrase “first day of the week” here but it is obviously part of the aforementioned event): “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” (Mark 16:14)

b) (Note: no mention of the phrase “first day of the week” here but it is obviously part of the aforementioned event): “And as they thus spake” (the two men on the road to Emmaus) “Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. ...” (Luke 24:35-36).

c) “The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, cam Jesus and stood in the midst, and saith unto them, Peace be unto you.” (John 20:19)

Notes on the above: 1) The actual phrase “first day of the week” appears only six times in these passages; 2) Two references in the preceding Mark 16:9, and Mark 16:14 are most likely spurious text and not in the original; 3) The purpose of Mary and the other women for going to the tomb is to anoint the body of Jesus since this was not done before his burial; 4) The only mention of worship taking place is when the women first saw Jesus; 5) The only mention of scripture discussion is on the road to Emmaus; 6) The reason the disciples were meeting when Jesus came to them was out of “fear for the Jews”; 7) The term “breaking of bread” is used in these passages but does not seem to be anything but eating a meal, after all they are meeting to “break bread” they are meeting out of “fear”; 8) There is no evidence in these passages that anyone witnessed the resurrection, when they arrived about dawn on the “first day of the week” Christ is already gone.

No religious services take place in these passages. Christ does explain some scriptures to the men on the road to Emmaus. He is worshipped by the women when they He is revealed to them. The meeting of the twelve is toward the end of the Jewish day when the disciples are in doors “for fear of the Jews” and are eating a meal.

Jewett uses an elaborate explanation to draw significance to the eating of a meal and Sunday evening meetings. Which he feels got earlier and earlier until Sunday morning worship evolved. (Jewett: 1971, pp. 57-67). The evidence from the text is that this was a regular meal. There is no evidence whatsoever that this was in anyway a worship service.

The “first day of the week” in the writing of Paul and Luke’s book of Acts:

1) Acts 20:7-12: “And upon the first day of the week, when the disciples came to gather to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in the window a certain young man name Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.”

2) I Corinthians 16:2: “Upon the first day of the week let every one of you lay by him store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to your liberality unto Jerusalem.”

Notes on Acts passage: 1) This is the only mention of a preaching service on the first day of the week; 2) Paul preaches starting at evening and continues till midnight; 3) After resurrection of young man he talks till morning; 3) There are two mentions of “breaking of bread” in this passage; 4) Paul leaves in the morning.

Comments on Acts passage:

1. There is no mention of this being a continuation of a weekly practice. This is however the only mention of a “first day” meeting.

2. If the reckoning of the days was via the Jewish method this would have begun on during the Saturday portion of the “first day” since days were reckoned from evening until evening.

3. If the method of reckoning the day was by the Greek method the meeting was not in the day light portion of the “first day” and would have continued into the “second” day. Since Paul did not leave until morning.

4. Paul does not use this event to advocate “first day” worship, nor to note that this meeting was in recognition of the resurrection.

5. Paul eats two meals here, during this meeting. Hence the phrase “breaking of bread.” This phrase and similar ones are used several times in the New Testament. While it can be related to the Lord’s Supper as it is in I Corinthians 10:16 it is also used as a reference to regular meals. (See Acts 27:34-35, Acts 2:46, and Acts 2:42) Therefore since this passage does not mention the Lord’s Supper even by inference there should be no significance tied to this phrase.

6. Paul was an Apostle. He was continuously on the move. The “first day” of the week meeting could be just a coincidence. After all Paul probably preached on all the days of the week at different times, much the same as a traveling evangelist today might. Today people would find no significance if you told them that on the Wednesday evening the pastor preached. What is significant is that Paul had a custom of going to preach on the Sabbath. It is not related here or anywhere else that he had such a custom in relation to the “first day”.

Notes on I Corinthians passage: 1) Each person was to gather items personally at home on the “first day”; 2) No mention of worship service in relation to the “first day” of the week; 3) No mention of “breaking bread” in this passage.

Comments on I Corinthians passage:

There is no significance in the reference to the “first day” of the week in this passage. On this day there is no indication that a worship service was to take place.

Revelations 1:10 passage:

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as a trumpet.”

Comments on Revelations 1:10:

The concern here is the use of the phrase “Lord’s Day”. What John means by this is unclear. There is no tie in this passage to the “first day of the week”. Jewett and others have to go outside the text, to non-Biblical writers to find a connection between this phrase and the “first day of the week”.(Jewett: 1971, p. 59) Other suggestions that have been made of it being “the day of the Lord” or of it being a reference to the Sabbath day are just as valid, if not more so.

Comments on “first day of the week”, and Sabbath in New Testament:

Most of the references to the “first day of the week” deal with the events following the resurrection. Many of them deal with visits to the tomb to anoint the body of Jesus since this was not possible before this time. The rest of the references in the Gospels deal with the appearance of Christ to Mary and her group, and the disciples. Mary and her group are the only ones seen as worshipping Christ on this day and they

are not involved in a worship service. The only people Christ is seen as discussing the scriptures with on this day are some disciples on the road to Emmaus. This again is not a worship service but a conversation while walking. The other “first day” mentions in the gospels deal with the meeting His disciples who are gathered for “fear of the Jews”. Hence there are no “first” day” worship services mentioned in the gospels.

The I Corinthians passage deals with the church gathering items in their homes on the “first day” to give to the poor in Jerusalem. There is no mention or indication of a worship service here.

The only mention of a worship service on the “first day” of the week” is in Acts 20:7. This likely took place on Saturday evening and continued until Sunday morning. This passage is an isolated event in the New Testament. There is no indication in the passage that the “first day” was in any way significant.

Though there is only one “first day” worship service mentioned in the New Testament, there are many Sabbath services. Paul and Christ both kept the Sabbath as their custom was. Paul preached to both Jews and Greeks on the Sabbath. He preached continuously on the Sabbath for over a year and a half to the people of Corinth.

As can be seen through out the New Testament period God’s Sabbath was continuously practiced. Sunday is not in any way set aside as God’s day of worship or as a day to recognize the resurrection. There is no tie in the New Testament between the first day of the week and “the Lord’s Day” mentioned in Revelation 1:10. The rise of Sunday worship therefore must be seen as a post-Biblical event.

Keeping the Sabbath holy.

In this section the principles of New Testament worship on God's Holy Sabbath day will be dealt with by looking at Sabbath principles that exist in the Old and New Testaments.

Describe what principles of Sabbath-keeping can be applied to us from the Old Testament. What elements of Sabbath-keeping from the Old Testament do not apply to us today?

As a general rule all laws can be broken up into two basic parts. 1) principles; 2) applications. An example of this can be seen in the commandment of the Sabbath. The Sabbath commandment calls for people to rest and remember the creation. This is a broad principle. The application that will not transfer to us today is the gathering and non-gathering of manna in Exodus 16. Therefore the principles are the elements, which are retained from the Old Testament, and the applications are not retained.

Having said that this author sees the following principles as relating to us today from the Old Testament:

I. Genesis 2:2

A. The Seventh day is made for rest.

1. Rest is defined by the work done on the other six days.

B. The Seventh day is separate from the other six days.

1. The Seventh day is blessed where the other six are not.

C. The Seventh day is blessed by God's Action.

II. Exodus 16:23-30

A. (The Seventh day is made for rest Gen. 2:2)

1. Cease from personal work.
2. God provides for your rest.
3. You must prepare for rest.

B. The Sabbath is the Seventh day.

C. Don't refuse to keep God's Sabbath

D. The Sabbath is directed to God.

III. Exodus 20:8-11

A. (The Seventh day is holy Gen. 2:2)

1. You are to keep the Sabbath day Holy.

B. (The Seventh day is made for rest. Gen. 2:2)

1. All within in your sphere of influence must keep the Sabbath.

C. The Sabbath celebrates God's creation

IV. Deuteronomy 5:12-15

A. The Sabbath celebrates liberation.

V. Nehemiah 10:31

A. Don't follow the example of the non-Sabbath keeper in their response to the Sabbath.

VI. Isaiah 58:13-14

A. (The Sabbath is directed to God Exodus 16)

1. Delight in Sabbath keeping brings joy in the LORD.

B. Sabbath keeping is a condition of the heart.

C. (The Seventh day is separate from the other six days Gen. 2:2)

1. The Sabbath is honorable.

D. (The Seventh day is blessed where the other six are not Gen. 2:2)

1. You are blessed by Sabbath keeping.

E. The Sabbath is a sign (one of many) of the holiness of people.

Articulate the various New Testament principles of Sabbath-keeping.

The New Testament also contains some principles concerning the Sabbath Commandment. These are as follows:

I. Mark 2:27-28

A. The Sabbath is for man's benefit.

The Sabbath is given for man. Each man needs time to retool and to escape from his day-to-day activities. He needs to spend time in recognition of God's marvelous work of creation, and liberation that is celebrated each Sabbath. He needs the time to remind him of all God has done, and will do.

B. Jesus is master of the Sabbath.

Jesus Christ created all that there is both visible and invisible, and therefore desires the adoration and praise that is due the Creator. Since He designed and created the day He controls and determines the actions and applications that may be applied to this day. He is

the ultimate judge concerning this and all laws.

II. Mark 3:4

A. It is Lawful to do good on the Sabbath.

The original purpose of the Sabbath was for good. The Sabbath retains that quality. The day was originally designed for liberation. It retains that quality. The Sabbath keeper must keep this in mind and do God's will on the Sabbath. This will shall include acts of kindness and mercy. These acts will bring relief and recovery to the person who receives them. These good works might include some acts of ministry. (See Matthew 12:5-7)

III. John 7:21-22

A. Sabbath keeping is not to be judged by appearance.

The principle of the Sabbath as originally designed has very few directives associated with it. These directives themselves are not seen as hard and fast rules. When the need is seen to fill the purpose of the Sabbath some of the "regulations" may be temporarily set aside. Some people interpret the Sabbath law differently. God made it as an individual responsibility.

Therefore what ever you allow for your self with in the bounds set by scripture you must do. Others must be allowed the same freedom. The Sabbath law where it is specific should be kept, and others should keep it. Remember however it is the fulfillment of the ultimate purpose of the commandment that should be followed over and above all else. You must allow other to do the same.

IV. Heb. 4:1-11

A. Future blessings are reserved for those who keep the Sabbath holy.

God is sovereign He will bless whom He will bless. The Sabbath has a blessing associated with it. So do many other things in the Bible. To receive that blessing you must act on the scripture. The blessing associated with this day has some future aspects to it. These blessings cannot be seen as justification but deal with the sanctification of the individual in the world to come.

What does it mean for you to rest and keep the Sabbath holy in the twentieth century?

Rest means ceasing from one's daily labors. Resting on the seventh day also requires that a person separate this day by working on the other six days. The keeping of the Sabbath Holy is to use it for Holy purposes. This means that it should be kept in the light of the blessing and separateness God attached to the day. In the light of the redemptive aspects of the day it means that one must carefully act to the good of himself and others in the light of remaining within God's purposes for the day. One must also recognize the great Creator, and marvel in all that He has done.

These are the original purposes of the Sabbath. These are also the ways one can keep the Sabbath holy today.

Give a short history of the change from Sabbath-keeping to Sunday-keeping.

As seen from earlier sections of this paper the Sabbath was kept through out the Biblical period including the New Testament. As the New Testament closes around 100 A.D. the Christian Church is keeping the Sabbath. The focus of this section will be the transition that took place in the period between approximate 100 A.D. and 400 A.D. from worship on the Sabbath day to worship on the first day of the week.

Doctor Samuele Bacchiocchi in his work *From Sabbath to Sunday* postulates that Sunday worship arose in the western church because of the persecution of the Jews during the last part of the first century.

After the death of Nero the Jews began a revolt, which eventually led to the destruction of the temple in 70 A.D. The Jews also had a second uprising in a period from 132-135 A.D. which caused anti-Jewish rioting in several cities throughout the Empire. These Jewish wars led to a Roman backlash. During the 70 A.D. uprising there was nearly 600,000 Jewish fatalities. These Jewish uprisings also led to edicts against Judaism. Emperor Hadrian (117-138 A.D.) outlawed many Jewish practices including the observance of the Sabbath. (Bacchiocchi: 1977, p. 169-171)

This situation Bacchiocchi postulates may have also caused the persecution of people in the early Church. The early church in the western portion of the Empire is seen to have participated in the anti-Semitism practiced by the Romans. This was partly due to a policy of reconciliation on the part of the Western church in an attempt to appease Rome. These acts of reconciliation to Rome and repudiation of Judaism is seen by Bacchiocchi as the major cause for the exchanging of Jewish customs for new ones.

(Bacchiocchi: 1977 pp. 172-180)

The church in the west centered out of Rome replaced its Sabbath worship with that of Sunday worship to separate its self and its teachings from that of Judaism as a matter of self-defense according to Bacchiocchi. He is also careful to point out that the Eastern Church continued the practice of Sabbath worship but added to it Sunday worship as a compromise for the same self-preservation motives as the Western Church. (Bacchiocchi: 1977, pp. 185-186)

The background for the Sabbath to Sunday transference having been laid down through the fairly well documented theory of Bacchiocchi this section will now turn its attention to some of the early writings of the Western Church.

Bacchiocchi would allow that the writings of Barnabas in 135 A.D. and Ignatius about 110 A.D. reflected the anti-Semite views of their day. He sees in these writing as an attack on the Sabbath day. He would tie these attacks to the Western Church's attempts at separating themselves from Judaism. (Bacchiocchi: 1977, p. 186)

A.H. Lewis, a Seventh-day Baptist writer whose writings spanned the 19th and 20th centuries, had a different view of Barnabas and Ignatius. He felt that both of the writings were spurious and misinterpreted. The passages following will describe Lewis' view of these writings.

The writings of the *Catholic Epistle of Barnabas* is the first work discussed by Lewis as having some reference to another day of worship besides the seventh day Sabbath. The epistle ties the six days of creation to a six thousand year period, to be followed by a seventh thousand year of rest. After this description the writer of Barnabas says:

“ ... Lastly, he saith unto them, ‘Your new moons and your sabbaths, I cannot bear them. Consider what he means by it. ‘The sabbaths,’ says he, ‘which ye now keep are not acceptable unto me, but those which I have made.’ When resting from all things, I shall begin the eighth day; that is the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, he ascended into heaven.” (Lewis: 1886, pp. 40-41).

The book of Barnabas is seen by most commentators as having been written around 200 A.D. by a Jew living in Alexandria. The writing style speaks to an Alexandrian origin not a Palestinian Jewish origin. (Lewis: 1886 pp. 36-40 Note: Lewis quotes Clark’s Edition of the Apostolic Fathers p. 127)

As a side bar to Lewis’ writings on the writings of Barnabas Bacchiocchi makes some interesting observations of Barnabas’ views. Bacchiocchi synthesizes the arguments of Barnabas into three main points. These are:

“(1) The rest of the seventh day is not a present experience but an eschatological rest that will be realized at the coming of Christ when all things will be changed...”

“(2) The sanctification of the Sabbath is impossible for man at the present time since he himself is impure and unholy. This will be accomplished in the future ...”

“(3) God has explicitly declared ... the present sabbaths are not acceptable to Him, but only the one which is future. This will mark the beginning of the eighth day, that is, of a new world ...” (Bacchiocchi: 1977 p. 221)

Leaving Barnabas behind the writing of Lewis concerning Ignatius will now be pursued.

Ignatius to Magnesians This Epistle is supposedly written in about 100 A.D. This Epistle claims that Christians no longer lived under Jewish law. It says that Christians were keeping the “Lord’s Day” instead of the seventh day Sabbath. It says, “... no longer observing Sabbaths, but keeping the Lord’s-day, in which our life sprung up by him, through his death, whom some deny” Lewis rejects this letter as authentic for the following reasons: 1) It is obviously “untruthful, since it asserts that the ‘most holy prophets’ ceased to keep Sabbaths, and kept the Lord’s-day.” (Lewis: 1886, p. 42); 2) He

sees in the Greek another possible translation which would omit the phrase Lord's-day all together; 3) Many commentators feel that the writing of Ignatius may be a spurious text written about 150 A.D. (Lewis: 1886 pp. 42-48)

After their discussions of Ignatius and Barnabas both Lewis and Bacchiocchi turn their attention to Justin Martyr. Both would see his writings as the first definitive statements concerning Sunday worship and degradation of the Sabbath. Lewis and Bacchiocchi again come to different conclusions concerning this writing. Both seem to have merit. The truth may lie somewhere in-between. For Lewis Justin is reflecting his Stoic and Platonic past, while for Bacchiocchi the writings reflect the anti-Semitic mood of the time.

It is in the writing of Justin Martyr that Lewis finds the first concrete references to Sunday observance can be found. This would be during the middle of the second century (150 A.D.).(Lewis: 1886 p. 70).Lewis in his work Spiritual Sabbathism says of Justin Martyr:

“... Justin was a philosopher; his very clothes showed it; he preached in the old philosophic gown he wore in the days of his paganism. This restless inquirer had in turn been a Stoic, a Pythagorean, and a Platonist, and had finally adopted Christianity ...” (Lewis: 1910, p. 147)

It is in his first Apology that he wrote to the Emperor Antoninus Pius that the first reference to Sunday is worship is found. For Lewis the arguments for Christianity through out this document are based on Justin's Stoic and Platonist background. In it according to Lewis he had painted Moses as the original Platonist. Lewis says that Justin props up Sunday-keeping by using Plato. (Lewis: 1910, pp. 148-149)

Lewis also quotes Justin in his Dialogue with Trypho, the Jew. In it Justin says that you must keep a “perpetual sabbath”. Justin equates the act repenting of adultery with the keeping of the Sabbath. (Lewis: 1910, p. 150)

Bacchiocchi finds in Justin’s writings the idea that:

“The Sabbath ... is just a temporary ordinance, derived from Moses, which God did not intend to be kept literally, for He Himself ‘does not stop controlling the movement of the universe on that day.; He imposed it solely on the Jews as ‘a mark to single them out for punishment they so well deserved for their infidelities.’” (Bacchiocchi: 1977, p. 186)

Bacchiocchi would go on to tie the teachings of Justin on the Sabbath to the mood of the day through the teachings of Maricon (144 A.D.). Bacchiocchi reflects that Maricon held anti-Sabbath views similar to Justin’s. Maricon had his followers fast on the Sabbath. A practice which Bacchiocchi says began with Maricon and continued in the Roman Church even after he was expelled for dualistic-Gnostic views. The fact that Maricon was expelled led Bacchiocchi to think that perhaps Maricon was continuing a practice that was already in place in the Roman Church. These fast days associated with the Sabbath are to Bacchiocchi is the continuation of the attempt by the Church at Rome to Separate itself from the Jews (Bacchiocchi: 1977, pp. 186-197).

Near the end of the second century a controversy between the Eastern and Western Churches arose. The Eastern Church had continued a practice they said they had learned from the Apostles. They were keeping a Passover celebration on the 14th of Nisan. The Western Church had started keeping Easter Sunday as a Holy day. There was a serious rift between the two branches of the church over this issue. Historically this is called the Quartodeciman Controversy.

Bacchiocchi sees a connection between the Quartodeciman Controversy and the rise of Sunday worship. He feels that Easter Sunday and the weekly worship on Sunday are connected. Supporting his view he quotes Eusebius, Origen and others that seem to tie the two events (Easter/Sunday, weekly) together. Therefore for Bacchiocchi as Easter became dominate so did weekly Sunday worship.(Bacchiocchi: 1977, pp. 189-207)

The progression of Sunday worship continued and this progression is reflected in the writings of Tertullian. It is Tertullian who defends Sunday worship, against accusations that the keepers of Sunday were involved in the worship of the sun. (Lewis: 1910, p. 152)

Tertullian and many others bring out this connection between the worship of the Sun and the day of the Sun. This aspect will be pursued later.

It is during the reign of Constantine the Great that Sunday worship seems to finally over come the Sabbath officially. Constantine (274 A.D. -337 A.D.) made the first Sunday legislation on March 7, 321 A.D. The edit called for all tradesmen to rest on the “venerable day of the sun”.(Lewis: 1910, pp. 154-155)

The day after his Sunday edit he issued a second edict that should public buildings be struck by lightening ceremonies to propitiate the gods should be performed. (Lewis: 1910 p. 155). It was not until near his death that Constantine was baptized in 337 A.D.

This discussion brings us to approximately 400 A.D. by this time the worship by the Western Church is well established. Dovetailing with this rise of Sunday worship is the rise of the Church at Rome to supremacy. As Rome’s dominance increases so does the worship on Sunday. (Bacchiocchi: 1977, pp. 207-212)

Bacchiocchi establishes the actual progression of Sunday worship, but the reasons for the transference from Sabbath to Sunday go beyond the scope of a simple history. Both Bacchiocchi and Lewis find the actual root of Sunday worship to be found in the worship of Mithra. Mithra the “Sun-god” was worshipped in Rome and many other places. The name may be different in different places, but the practices of the worship of this “Sun-god” were basically the same.

Lewis says of Sunday worship:

Long before Christ was born, the weekly Sunday was celebrated by thousands of pagans, and it was celebrated by their children, converted or unconverted, throughout the first four centuries of Christendom...”

“Asia Minor was the chief seat of the ancient Persian religion, Mithraism, in the two centuries just before Christ. Mithra-Anahita, sun-god and fertility-goddess, were worshipped in those regions where Christianity spread most rapidly in the first century. ‘Here paganism was absorbed,’ says Harnack; ‘there were no fierce struggles. Paganism simply disappeared to emerge again in the Christian Church.’” (Lewis: 1910, p. 129)

Tertullian and others in their defense of Sunday worship had to defend against this fact. The fact that Sunday was already a day of worship before Christianity.

It was not the purpose of this section to try and provide all the information available on the ties between Sunday worship and paganism. Nor was it the purpose to completely establish the Bacchiocchi theory of transference from Sabbath to Sunday based on persecution. The purpose has been to demonstrate that it was not until about 150 A.D. can it be established that Sunday was the day in which the Church at Rome worshipped. It also was to show that while Rome was worshipping on Sunday the Eastern Church retained the Sabbath. The Eastern Church may have bent to allow both days to be days of worship, but they definitely continued the practice of Sabbath worship.

Defend Sabbath keeping against the two main Sunday-keeping positions of antinomianism and transference.

The key scripture of defense against both of these positions is found in Matthew 5:17-18. It says:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass not one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

This passage clearly attacks each view given by the Sunday-keepers. The antinomian wants the whole law to be destroyed. The transference person wants to make the phrase “the seventh day” in the Sabbath commandment pass away.

In this section both positions shall be discussed. First the antinomian and then the transference position.

Antinomian position

In writing his summation to Paul’s writings on the Law de Lacy says:

“The law presents mankind with the ethical standards of the holy God. As such, its goodness is unquestionable, but its effects simply to demonstrate the existence of our sin, to condemn us as a result, and also to provoke our sin. Because of the weakness of the flesh, it can have no other effect on us when we read its righteous demands. Only death with Christ will remove us from the condemnation that it would otherwise constantly pronounce on anyone who endeavored to live by its standards.” (de Lacy: Chapter 6: p. 174)

What de Lacy is saying by this is that the law and its righteous demands are to high a standard for him to reach and therefore he feels that Christians should not have to reach that standard. By saying this he is destroying the standard and its requirements. There is no need to live by its standards because they are to high anyway. The fact is that Christ went on to broaden and redefine and make more binding many of the requirements of the Law. One only has to look at the rest of Matthew 5 to see Christ raising the standard not doing away with it. See especially verses 21-48.

Christ himself gives a different purpose for the law and commandments than de Lacy's. He states in Matthew 23:36-40 that the Law and the prophets were to define the Love of God and the Love of Neighbor.

Paul the Apostle goes on to point out to specifically quote the last six commandments in Romans 13:8-10. He points out that the purpose of these laws is the love of neighbor. He says that love is the fulfilling of the commandments for the Christian.

John in I John 3:4 points out that sin is the transgression of the law. Paul in referring to sin says that we should not continue in sin (i.e. law breaking) that grace may abound.

Paul kept the Sabbath commandment as his custom was. He is also pictured as having taught both Jews and Greeks in Corinth for over a year and a half on the Sabbath day. (see Acts 17:1-2 and Acts 18:1-4, and verse 11).

Christ pointed out that the Sabbath's purpose was more than just a command to beat man down. It is a command that was made for our good. (Mark 2:27)

The things taken away and nailed to the cross in Colossians 2, and the commandments abolished in Christ can have nothing to do with the law that Christ defines as not being destroyed. The law that he says will not be destroyed includes the commandments, which he goes on to define in Matthew 5.

Deuteronomy 31:24 defines those commands, and laws that have been taken away. See the discussion on Colossians 2 earlier in the paper.

Paul puts the final nail in the antinomian position by saying that in Christians the righteous demands of the law is fulfilled. Romans 8:4

Transference Position

The defenders of the transference position want to take away just a part of the law. Kaiser perhaps reflects this thinking well when he says:

“The fourth commandment is ceremonial in part because it specifies the seventh day, but it is also moral in part because it says in effect, ‘God has a right to my time. (Kaiser: 1973, p.64)”

Kaiser and others have tried to blot out and erase just the small portions of God’s law that they don’t like, or that they feel is ceremonial. Early in the history of the printed word of God, a version of the “Great Bible” came out and became nicknamed “The wicked Bible”. The reason that it got its name is that the printer left out the word “not” in the seventh commandment. In the “Wicked Bible” it said, “Thou shalt commit adultery.” Taking away the words “seventh day” from the commandment and replacing them with something else is sort of like taking the word not out of the seventh commandment. It changes the context, the meaning, and the God breathed nature of the commandment.

God said he would not take one “jot” or “tittle” out of the law, surely He would not want to take the whole phrase “seventh day” out of His commands.

Transference wants to use the passages in Romans, Galatians, and Colossians to do surgery on the word of God. They should let Paul’s life speak for itself. He over and over again preached to both Jews and Gentiles on the Sabbath, while only once that known on the “first day of the week”. The need to be reminded that the scripture is the only reliable source for doctrine not Ignatius, Barnabas, or Justin Martyr.

They need to realize that neither Paul, nor Christ nor anyone in the New Testament ever even hinted that Sunday was in anyway to separated from the rest of the days of the week. Paul and Christ both separated the Sabbath from the rest of the days by the way they lived and acted.

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