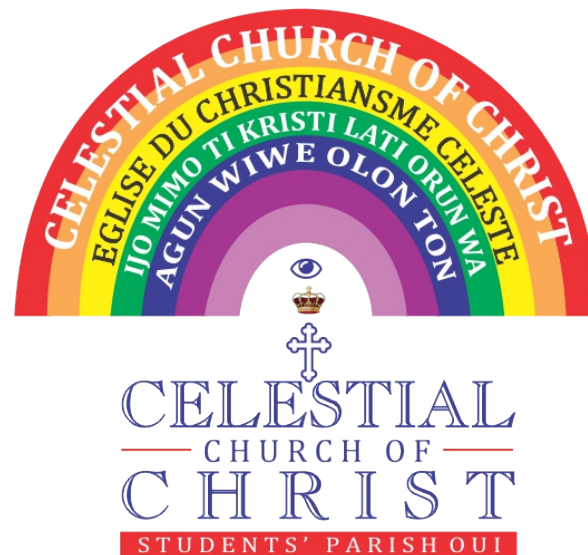


sinful or “the mark of the beast” (as some teach) to observe the 1st day of the week, shows that it is acceptable as a day of rest and worship.

- Typology of the old covenant makes the 1st day of the week prominent. The feasts of firstfruits and Pentecost were observed on the 1st day, as well as the feast of unleavened bread and tabernacles (Lev. 23:8-14, 34-39).
- God honored the 1st day by giving the law on that day (Ex. 19:1, 3,11; Lev. 23:5-6 with Ex. 12:2-18)
- God honored many 1st days of the week in Israel (2Chr. 7:10; 29:17; Ezra 3:6; Neh. 8:14-18; etc.). Hence, to say that no religious service was ever honored of God on that day is unscriptural.
- God honored the 1st day again by giving the book of revelation on that day (Rev. 1:10, note; note, Acts. 20:7).
- The new covenant frees from such bondages of the old covenant as the penalty of death for cooking, making fires, and performing other duties on a Sabbath (Ex. 16:23; 20:8-10; 31:15; 35:2-5; Lev. 23: 3; Num. 15:32).
- Not a passage in the New Testament ever records a distinctive gathering of Christians on the Jewish 7th day Sabbath. On the contrary the records show that Christians gathered on Sunday, the 1st day of the week, which was called “The Lord's day” (Rev. 1: 10), for worship (Jn. 20:1,19; note Acts. 20:1; 1 Cor. 16: 2).

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Dake's and Holman dictionary; bible



FOUNDATION BIBLE SCHOOL ARCHIVES

TOPIC: SHABBATH “REST” שבת

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in life before God again. Figuratively, He killed the killer. He crucified the thing that brought guilt and death to all men (Rom. 3: 19-20; 6: 23; 8: 2-3; 2Cor. 3:6-7; Eph. 2:14-16).

24 REASONS CHRISTIANS OBSERVE 1ST DAY

- The typical Sabbaths of the law of Moses have been abolished
- The new covenant does not command any particular day to be observed by Christians (Rom. 14:5-6; Gal. 4:9-11)
- Christians are free to choose their own day of rest (Rom. 14:5-6)
- They are commanded not to permit any man to judge them regarding a Sabbath (Col. 2:14-17)
- Rigid observance of days is rebuked by Paul (Gal. 4:9-11)
- Sabbaths are not named among the necessary requirements of the gospel (Acts 15: 1-29).
- Real and eternal rest is in Christ, not in a day (Mt.11: 28-29; Heb. 4)
- The 4th commandment (Ex. 20:8-11) concerning the Sabbath was left out of the covenant. (Note, Acts 15:24)
- The 7th-day Jewish Sabbath commemorated a deliverance from bondage in Egypt, with which Christians had no part (Dt. 5:15)
- Going under the law to observe a Sabbath would obligate them to keep the whole law of Moses (Gal. 3:10-14; 5:3, 9-11; Jas. 2:10)
- Resting and worshipping on Sunday serve the same purpose as on Saturday.
- Early Christians kept the 1st day of the week (Jn. 20:1, 19, 26-29; Acts 20:6-12; 1 Cor. 16:1-2).
- The Lord completed His redemptive work and His victory over death, hell and the grave on Sunday, the 1st day.
- Christ's Special manifestations to His disciples after the resurrection were on the 1st day of the week (Mt. 28; Mk. 16; Lk. 23-24; Jn. 20:19, 26).
- No recognition was given by Christ or any apostle to the old Jewish 7th-day Sabbath after the resurrection.
- The outpouring of the Holy Spirit was on the 1st day of week, the day after 7 Jewish Sabbaths (Acts 2:1)
- After Christ's ascension, the first gospel sermon was preached on the first day, and the first conversions (about 3000) took place on the 1st day (Acts 2:1-42)
- The lack of any warning by Christ and the apostles regarding it being

- The Encyclopedia Britannica under “Sabbath” and “Sunday” says. “In the early Christian Church JEWISH CHRISTIANS continued to keep the Sabbath, like other points of the law... on the other hand, Paul from the first days of GENTILE CHRISTIANITY, laid it down definitely that the Jewish Sabbath was not binding on Christians. Controversy with judaizers led in process of time to direct condemnation of those who still kept the Jewish day. ...In 321 A.D. Constantine made the Christian Sabbath, Sunday, the rest for the Roman Empire, but it was observed by Christians for nearly 300 years before it became law by Constantine.”
- The New International Encyclopedia on “Sunday” says, “for some time after the foundation of the Christian Church the converts FROM JUDAISM still observed the Jewish Sabbath to a greater or lesser extent, at first, it would seem, concurrently with the celebration of the first day; but before the end of the apostolic period, Sunday known as the Lord's day, had thoroughly established itself as the special day to be sanctified (set apart) by rest from secular labor and by public worship. The hallowing of Sunday appears incontestably as a definite law in the church by the beginning of the fourth century; and the Emperor Constantine confirmed the custom by a law of the state.”
- The catholic Encyclopedia on “Sunday” says, “Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish Sabbath in apostolic times as the day set apart for public and solemn worship of God.” This volume quotes a number of early Christians writings of the first, second, and third centuries to prove that Sunday was kept by Christians from the earliest times.
- Eusebius, the father of Church History, who made a history of the time between the birth of Christ and Constantine, and who lived 265-340 A.D., says, “From the beginning Christians assembled on the first day of the week, called by them the Lord's day, for the purpose of religion worship, to read the scriptures, to preach and to celebrate the Lord's Supper... the first day of the week on which the Savior obtained the victory over death. Therefore, it has the pre-eminence, first in rank, and is more honorable than the Jewish Sabbath.”

CHRISTIAN LAW ON SABBATHS

This refers to all the Sabbaths of the Law of Moses out of our way. He simply nailed it to the cross and annulled its penalty so we could have a new start

SABBATH

The Hebrew word for Sabbath is “SHABBATH,” meaning Intermission or Cessation from work. The words Sabbath and Seventh do not come from the same original word. “SHEBII” is the Hebrew word for Seventh, God ceased work on this day of the week of recreation, not from fatigue, but from achievement Gen. 2:2-3. He had completed His work, and was refreshed (Ex. 31:17).

From the word “Had rested,” means that God rested on that one day, not on every 7th day from then until now. It was necessary for Him to work again when man sinned (Gen. 3:8-24). This was the reason why Jesus said to the Jews in Jn. 5:16-17 And therefore did the Jews persecute Jesus, and sought to slay Him, because He has done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.”

There is no record of any Sabbath for man for at least 2513 years after God rested on the 7th day. The first Sabbath for man is mentioned in Ex. 16:23-29. Men were told to rest likewise and refresh themselves on the 7th day after 6 days work (Ex. 20:8-11; 23:12, 34:21) this was a mere shadow or temporary picture of eternal rest (Col. 2:14-17; Heb. 4: 1-11).

PURPOSE OF GOD'S REST (Ex. 31:17)

God rested on the 7th day because His work for the time being was finished (Gen.1: 31; 2:1-4). If it had not been finished He would have continued working on the 7th day as He has been doing ever since the fall of man. If some good act had been needful He would have performed it, for this is what He taught through His Son (Mt. 12:1-8; Mk. 2:23; 3:5; Lk. 13:10-17; Jn 5:1-16; 9:1-41).

WHY A SABBATH OR DAY OF REST WAS COMMANDED

It was solely because Israelite had been a slave in the land of Egypt without rest on any particular day, and God brought them out with a strong hand therefore because of this and for this reason, Jehovah commanded them to keep a Sabbath day. Thus it was to commemorate Israel's deliverance from Egyptian bondage, and not because God rested on the 7th day as in Gen. 2:3-4.

The shabbath day is the day Israelite went out of Egypt from slavery “Ex. 13:3”; so that they would not fail to remember; God

commanded Israel to set apart the 7th day to commemorate their deliverance from bondage (Deut. 5:15). It was not required of them to remember a day on which God rested some 2500yrs before this the REMEMBER of "Ex. 20:8" has to do with remembering their own Sabbath wherein Israel rested from slavery, and not the commemorating of God's Sabbath when He rested on the 7th day from His labors as in Gen. 2:2-3.

Dt. 5:15 makes this very clear, saying "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 stretching out arm: therefore the LORD thy God commanded thee to keep the Sabbath day." The Sabbath was a sign between God and Israel only, not the church or gentiles. Furthermore, the Sabbath command did not even apply to Israel until Sinai when the law was given (Ex. 31:14-16; Ez. 20:12-20).

In no place in the scripture is man commanded to remember God's rest day. Such a day of rest, the 7th after 6 days of work could not possibly apply to man for he was only created (and began working) on the 6th day of that week. To fulfill the requirements of Ex. 20:8-11 which commands to labor 6days and rest the 7th man would have rested on what we call Thursday of the 2nd week. This would have been his first 7th day whereas, God completed His 6 days of labor and rested on Saturday of the previous week as His 7th day.

God wisely did not list the Levites, for they were commanded to work on the Sabbath, butchering and offering sacrifices (Num. 28:9-10; 1Chr. 9:32) Necessary work was not forbidden (Lev. 12:3 with Jn. 7:22-23). The kind of work specified, as not to be done on the Sabbath was SERVILE, that which required the use of any animals or slave and even that which was unnecessary by the masters (Lev. 23: 7-8,21,25,35). This allowed for emergencies and all necessary care of stock as mention in Mt 12:3-8,12; Mk. 2:27-28; 3:4; Lk. 13: 15; 14:5

Every occupation was to observe rest that came under the heading of labor, business and industrial employment (Ex. 16:23; 34:21; 35:3; Num. 15:32-36; Neh. 13:15; Jer. 17:21). In religion certain work was necessary and lawful (example Ex. 16:23 do not cook)

SEVEN COMMANDS CONCERNING SABBATH "Ex. 31:13"

- Speak to Israel (not church or the Gentiles), saying you shall keep my Sabbath as a sign between Me and you throughout your generations

The first-century and second century Christian documents indicate that Sunday quickly became the standard day for Christian worship, but they do not explain how or why this change from Sabbath to lord's day came about. The most obvious reason, of course, was the resurrection of Jesus that took place on that first Lord's Day. Since the earliest collective experience of the disciples with the risen Lord took place on Easter Sunday evening (Lk. 24:36-49; Jn. 20:19-23), one might naturally expect the disciples to gather at that same hour on subsequent Sundays to remember Him in the observance of the Supper. This pattern, perhaps, is reflected in the service at Troas in Acts 20.

The change in the time of worship from evening to morning, though, probably came about because of practical necessity. Writing to the emperor Trajan at the beginning of the second century, Pliny the younger, governor of Bithynia, reported that in compliance with Trajan's edict against seditious assemblies, he had ordered that no group, including the Christians, could meet at night. Pliny then described an early morning service of the Christians. Forbidden to meet at night, they met for the observance of the supper at the only other hour available to them on the day of the week: early in the morning before they went to work. It is likely that the practice then spread through out the empire wherever similar regulation against evening worship were in force.

Although some Jewish Christians probably also observed the Sabbath, the early Christians saw Sunday as a day of Joy and celebration, not a substitute for the Sabbath. The use of the term "Sabbath" to refer to Sunday did not become common until the English Puritans began to do so after A.D. 1500. Evidence from the early centuries clearly shows that Christians regarded Sunday as a day to rejoice in the new life brought by the resurrection. On other days Christians might fast and kneel when praying but the Joyous character of the Lord's Day made those actions inappropriate on Sundays. Soon after Christianity became the religion of the Roman Empire, Sunday was officially declared a day of rest.

Fred A. Grissom and Naymond Keathley

SUNDAY THE CHRISTIAN SABBATH (1COR. 16:2)

The disciples of Moses teach that the Sabbath was changed from Saturday to Sunday by Constantine, 321 A.D., and by the Catholic Church, 364 A.D. the following facts from history prove that they are historically wrong:

THE LORD'S DAY

Designation for Sunday, the first day of the week, used only once in the New Testament (Rev. 1:10). The Greek word for "Lord's," however, is precisely the same as that used in term for "Lord's Supper" (1Cor. 11:20). In fact, the Didache, an early Christian manual for worship and instruction, links the two terms together, indicating that the Lord's supper was observed each Lord's day (The Didache 14:1). Herein may lie the origin of the term. Because the first day of the week was the day on which the early Christians celebrated the Lord's Supper. It became known as the Lord's Day, the distinctively Christian day of worship

The earliest account of a first day worship experience is found in Acts 20:7-12. Here Paul joined the Christians of Troas on the evening of the first day of the week for the breaking of bread (probably a reference to the Lord's Supper). The actual day is somewhat uncertain. Evening of the first day could refer to Saturday evening (by Jewish reckoning) or to Sunday evening (by Roman reckoning). Since the incident involved Gentiles on gentile soil, however, the probable reference is to Sunday night.

The important of Sunday to first-century Christians is also intimated in 1 Cor. 16:1-2. Giving instructions about a special relief offering he wanted to take to the Christians in Jerusalem, Paul suggested that the Corinthians should set aside their weekly contributions on the first day of the week. Paul probably mention this day because he knew that his readers routinely assembled on that day for worship and that would be the logical time for them to set aside their offering.

Two other second-century documents also shed light on the significance of the Lord's Day for early church. First, Ignatius in his Epistle to the Magnesians (about A.D. 110-117) stressed the importance of Lord's Day by contrasting the worship done on that day with that formerly observed on the Sabbath (Epistle to the Magnesians 9:1). Second, Justin Martyr (ca. A.D. 150) wrote the first extant Christian description of a worship service. He noted that the early Sunday morning service began with baptism, included scripture readings, expository preaching, and prayer, and then concluded with the observance of the Lord's Supper (Apology 65-67).

(v13, 16)

- You shall keep the Sabbath, for it is holy to you (v14)
- Everyone that defiles the Sabbath shall be put to death
- Whoever does any work on the Sabbath shall be cutoff (v14, 15)
- On 6 days you shall work, but on the 7th day you shall rest (v15)
- The children of Israel shall keep the Sabbath for a perpetual covenant (v16)
- The Sabbath shall be a sign between Me and Israel forever (v17)

5 KINDS OF DAYS – NO SERVILE WORK:

- Weekly Sabbaths (v3; Ex. 20:8-11)
- Special Sabbaths and fast days (v 6-8, 34-36)
- Pentecost (v21)
- Feast of trumpets (v25)
- Feast of the great day of atonement (v27-32)

SABBATHS HAVE BEEN OBSERVED ON DIFFERENT DAYS AND FOR DIFFERENT LENGTHS OF TIME, AS FOLLOWS:

Sabbaths on different Days:

- On the 1st day (Lev. 23:39)
- On the 7th day (Ex. 20:10)
- On the 8th day (Lev. 23:39)

Sabbath of different lengths:

- 1 day long (Ex. 16: 23-29)
- 2 days long (Lev.23: 6-8,15-22)
- 1 year long (Lev. 25: 4)
- 70 years long (2 Chr 36:21)
- Eternity long (Heb. 4: 9)

The weekly Sabbath of Israel was not only a sign of the covenant between God and their nation, but also a witness to all other nations that Israel was a special people set apart from others to receive the revelation of God and to bring the messiah into the world (Ex. 31 v13). The word sanctify in this verse, meaning set apart, indicates that Israel was set apart from all other people to remain separate from them and perform the will of God in a particular calling.

CLASSES NOT TO WORK ON SABBATH

- Parent (Ex. 20:10)
- Sons (Ex. 20:10)
- Daughters (Ex. 20:10)
- Menservants (Ex. 20:10)
- Maidservants (Ex. 20:10)
- Cattle (Ex. 20:10)
- Strangers (Ex. 20:10)
- Ox (Deut 5:14)
- Ass (Deut 5:14)

SABBATH NOT FOR GENTILES, CHURCH.

Not once in scripture are the Gentiles and the New Testament Church commanded to keep any particular day as a Sabbath, or respect one day as being holy any more than another (Rom. 14:5-6; Gal. 4:9-11). The program of the New Testament for all men (Jews and Gentiles) is to consider every day holy and realize that whatever is sin must not be committed on any day – Saturday, Sunday or any other. It is not the day that makes an act sinful; it is the act itself, regardless of the day it is committed on. Transgression of the law is sin and that regardless of the day the transgression take place (1 Jn. 3:4).

Though work is not supposed to be done on the Sabbath day because it is a day of rest. Yet Moses mentioned about circumcision in Ex. 12:44,48; Lev. 12:3. But the law concerning circumcision was given to Abraham not Moses (Gen. 17: 9-14), now Jesus was trying to let the Pharisees understand in Jn. 7:21-24 that if they think they haven't violated the Sabbath in circumcision, then how can you think I broke the Sabbath when I healed one of you who had been helpless for 38yrs Jn. 5:5-9, If you will view my act in the same light as your own then you will not class me as a criminal.

God (JEHOVAH) works on Sabbaths as well as other days in upholding the universe and running its infinite mechanism; He works in providence, watching over and caring for all creation of dependent creatures, so here Christ worked in healing on the Sabbath, in providing food for the hungry, and performing acts of mercy and love. This is the true principle of Sabbath observance if there is to be any recognition of one day above another (Rom. 14:5-6). We are not to rest in indolence or merely rest

from physical and mental toil, but we are to follow the divine examples and “do good on the Sabbath days” (Mt. 12:12; Mk. 2:27-28; 3:4; Lk. 6:9; 13:16; Jn. 7:22-23; Gal. 4:9-10; Col. 2:14-17). Referring to the delegated authority given to Him by the Father (Jn. 5:19-40; Heb. 1:1-2). He was working the works that the Father gave Him to do, and since the Father worked on Sabbaths, so He was also under orders to work on the Sabbath.

THE THINGS JESUS DID ON THE SABBATH

- A man with Unclean spirit healed in the synagogue (Mk. 1:21-27)
- His disciple were plucking grain and eating (Mt.12: 1-2; Mk 2: 23-24; Lk. 6: 1-2)
- A man with withered hand healed (Mt. 12:10-14; Mk.3: 1-6; Lk. 6: 6-11)
- A woman with a spirit of infirmity for 18yrs healed (Lk.13: 10-16)
- A man with dropsy healed (Lk. 14:1-5)
- A man made whole and took up his bed and walk (Jn. 5:9-13)
- Jesus made the clay and opened a man's eye (Jn. 9: 14-16)
- Lazarus healed on the Sabbath day (Jn. 7: 21-24)

Adam is a subject of God and for this reason, Adam has no other choice than to obey Him, being His creator. Therefore, only one law, was assigned to Adam, which is not to eat from the tree of knowledge of Good and evil, but the very moment he disobeyed he became subjected not just, only to God but also to the devil.

As the scripture says “Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness. Rom.6:16” starting from the very moment he disobeyed God, Adam became bond to sin and known as a sinner. Thus, the law began to increase as man began to commit sin and the law was limited not only to Adam but also to his off-spring, meaning the man's seeds. But Christ Jesus was of the seed of the woman which made him to be above every law that binds the off-spring of Adam. Jesus being the Lord of the Sabbath signifies that, as Lord He could set aside any law according to Mk. 2:28. In explaining one of the importance of Sabbath in Mk. 2:27 “And He said unto them, the Sabbath was made for man, and not man for the Sabbath” which simply means man was not made for rest (Sabbath) but rest (Sabbath) was made for man to use for his best good.