

Remember The Sabbath Day and Keep It Holy

By Duane Linn

Exodus 20:8-11 Remember the Sabbath day, to keep it holy. 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, 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.

Preface:

In the modern day, it is commonplace for the professing Christian to utilize this day of rest, as a means of self-indulgence. It begins, commonly, for the professing Christian, to get into “church mode”. I remember, prior to my regeneration, that the Sabbath Day was not as I had kept it as a practicing Jew. It was almost like a ritual of an odd sort. The day would begin with the shower, breakfast, getting dressed and heading off to the mega-church some 6 or 7 miles away from where I lived in Westminster, CO.

I would attend the day’s service and then have the rest of the day to myself.

This may sound familiar to some of you, if not all of you, Perhaps it is the same routine, more or less, that you observe and stick to.

The purpose of this message, is to have a look at the Scripture and expound it in its Biblical context.

We will start at the verses in Scripture where the Sabbath Day are mentioned and illustrated. We will then get into the interpretation that is intended for us as a Church, regarding the Sabbath Day and whether we are to keep it as commanded, or that, as some have said, we are to “rest in Christ”

I will be using the KJV as my Scripture text (no, I am not KJV Only) and also be utilizing commentary from John Gill, John Calvin, B.H. Carroll, J.C. Ryle, A.W. Pink, The Geneva Bible footnotes, and Bishop Ussher’s “Annals of the World”, to put everything into a Biblical context and also a historical context. There will also be a links to the Wikipedia page on the Sabbath; from which I will use a quote or two from. <https://en.wikipedia.org/wiki/Sabbath> and also some additional links for your perusal.

Section One: The Creation Ordinance of the Sabbath

Genesis 1:5b “And the evening and the morning were the first day”.

I start off here, in Genesis 1:5b to set the presupposition of the ordaining of the days. The Creation itself took place in 6 actual days. The day, as stated in every translation of Scripture, is **“*And the evening and the morning were the first day*”**. This is perpetual. It is forever and ever so, that the beginning of the day *starts in the evening*.

James Ussher, the author of “Annals of the World” wrote this, regarding the first day of Creation:

“On the first day Ge 1:1-5 of the world, on Sunday, October 23rd 4004 BC, God created the highest heaven and the angels. When he finished, as it were, the roof of this building, he started with the foundation of this wonderful fabric of the world. He fashioned this lower most globe, consisting of the deep and of the earth. Therefore all the choir of angels sang together and magnified his name. Job 38:7 When the earth was without form and void and darkness covered the face of the deep, God created light on the very middle of the first day. God divided this from the darkness and called the one "day" and the other "night".

John Calvin writes, “The first day Here the error of those is manifestly refuted, who maintain that the world was made in a moment. For it is too violent a cavil to contend that Moses distributes the work which God perfected at once into six days, for the mere purpose of conveying instruction. Let us rather conclude that God himself took the space of six days, for the purpose of accommodating his works to the capacity of men. We slightly pass over the infinite glory of God, which here shines forth; whence arises this but from our excessive dullness in considering his greatness? In the meantime, the vanity of our minds carries us away elsewhere. For the correction of this fault, God applied the most suitable remedy when he distributed the creation of the world into successive portions, that he might fix our attention, and compel us, as if he had laid his hand upon us, to pause and to reflect. For the confirmation of the gloss above alluded to, a passage from Ecclesiasticus is unskillfully cited. 'He who liveth for ever created all things at once'”. (John Calvin)

John Gill also writes about that first day, “and the evening and the morning were the first day: the evening, the first part of the night, or darkness, put for the whole night, which might be about the space of twelve hours; and the morning, which was the first part of the day, or light, put also for the whole, which made the same space, and both together one natural day, consisting of twenty four hours; what Daniel calls an "evening morning", Da 8:26 and the apostle *νυκθημερον*, a "night day", 2Co 11:25. Thales being asked which was first made, the night or the day, answered, the night was before one day¹. The Jews begin their day from the preceding evening; so many other nations: the Athenians used to reckon their day from sun setting to sun setting²; the Romans from the middle of the night, to the middle of the night following, as Gellius³ relates; and Tacitus⁴ reports of the ancient Germans, that they used to compute not the number of days, but of nights, reckoning that the night led the day. Caesar⁵ observes of the ancient Druids in Britain, that they counted time not by the number of days, but nights; and observed birthdays, and the beginnings of months and years, so as that the day followed the night; and we have some traces of this still among us, as when we say this day se'nnight, or this day fortnight. This first day of the creation, according to James Capellus, was the eighteenth of April; but, according to Bishop Usher, the twenty third of October; the one beginning the creation in the

spring, the other in autumn. It is a notion of Mr. Whiston's, that the six days of the creation were equal to six years, a day and a year being one and the same thing before the fall of man, when the diurnal rotation of the earth about its axis, as he thinks, began; and in agreement with this, very remarkable is the doctrine Empedocles taught, that when mankind sprung originally from the earth, the length of the day, by reason of the slowness of the sun's motion, was equal to ten of our present months⁶. The Hebrew word ערב, "Ereb", rendered "evening", is retained by some of the Greek poets, as by Hesiod⁷, who says, out of the "chaos" came "Erebus", and black night, and out of the night ether and the day; and Aristophanes⁸, whose words are, chaos, night, and black "Erebus" were first, and wide Tartarus, but there were neither earth, air, nor heaven, but in the infinite bosom of Erebus, black winged night first brought forth a windy egg, etc. And Orpheus⁹ makes night to be the beginning of all things". (John Gill)

So, as we now have learned, the first day is not as we observe it in our day and age. It begins at the evening and ends at the following evening. As the Jewish Sabbath is observed, The Sabbath Day begins at sundown, on Friday and ends at sundown on Saturday. This is practiced by Jews all over the world. However, it is not as the sun rises and falls in Jerusalem, but rather, as the sun falls and rises in the time zone that the observant Jew lives in.

It is worthy of notice, that the sun and moon was not created on the first day, but rather the fourth day. We read, ***“Genesis 1:14-19 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day”***.

Now that we have the Creation Ordinance of light, days and nights; sun, moon and stars; we will now fast forward to the seventh day.

Genesis 2:2-3 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

If you noticed, I had stated that the Creation of the World were ordinances... Here is the 1828 definition of the word, ordinance.

Webster's 1828 Dictionary [K-Z]

ordinance

OR'DINANCE, n.

1. A rule established by authority; a permanent rule of action. An ordinance may be a law or statute of sovereign power. In this sense it is often used in the Scriptures. Ex. 15. Num. 10. Ezra 3. It may also signify a decree, edict or rescript, and the word has sometimes been applied to the statutes of Parliament, but these are usually called acts or laws. In the United States, it is never applied to the acts of Congress, or of a state legislature.

2. Observance commanded.

3. Appointment.

4. Established rite or ceremony. Heb. 9. In this sense, baptism and the Lord's Supper are denominated ordinances.

This now being defined, it is understood that whatever God commands into existence, must be obeyed. We see in the creation of the Earth, that all things have remained as God had ordained it. I will come back to this toward the end of the message to get some further insight from our panel of historians.

Section Two: The Sabbath Day as illustrated in the Law of Moses

After Moses had led the Children of Israel out of Egypt, we see them complaining about the lack of food.

We read in Exodus 16:3; ***“Exodus 16:3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger”.***

At this point, we see that the Lord is beginning to test the people to see if they will obey His Laws. Verse 4 says, ***“Exodus 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.***

To set the context for the administration of the Creation ordinance of keeping the Sabbath, We read up to verse 30.

Exodus 16:5-30 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings

which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

Now, I would hope that you have been paying attention to where we have been reading here in God's Word. This is a full 4 chapters before the actual giving of the 10 Commandments. We see that Moses is saying that this day of rest, The Sabbath, was indeed an ordinance that was established from time everlasting. It isn't new.

I have had arguments with professing Christians over the past couple of days on this very matter; yet STILL, they hold on to some ridiculous notion that they are exempt from obeying God in this matter.

The next place where we see the Sabbath observance mentioned is in Exodus 20:8-11. It was given them as a commandment, the 4th Commandment.

Exodus 20:8-11 Remember the sabbath day, to keep it holy. 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, 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.

Now, there is something I wish to make mention of, which may make some of you uneasy. Nevertheless, I strive to be thoroughly accurate in presenting you the evidence.

Breaking the Sabbath was a capital offense. It merited the death penalty.

Exodus 31:12-17 And the LORD spake unto Moses, saying, 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 generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

We have an incident in Numbers where a man was actually put to death for picking up sticks...

Numbers 15:32-36 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

So now, you see that God takes the 4th Commandment very seriously.

To put this into some historical context, eg; how this has been dealt with over time (even up to the present day), I will add some wiki links for your perusal. This can be accessed for the PDF for the message on Sermon Audio.

https://en.wikipedia.org/wiki/Sabbath_desecration

https://en.wikipedia.org/wiki/Activities_prohibited_on_Shabbat

John Gill, in his Exposition of the Entire Bible, has this to say about Numbers 15:32-36;

John Gill's Exposition of the Entire Bible

Numbers 15:32

And while the children of Israel were in the wilderness,... According to Aben Ezra, in the wilderness of Sinai; for it is a common notion of the Jews, that though this fact is recorded here, yet was committed the first year the Israelites came out of Egypt, quickly after the giving the law of the sabbath: hence Jarchi remarks, that the Scripture speaks of this to the reproach of the Israelites, that they kept only the first sabbath, and on the second this man came and profaned it; but it seems rather to be in the wilderness of Paran where this fact was committed, after the business of the spies and the discomfiture of Israel, and the above laws were given; and stands here in its proper place as an instance of a presumptuous sinner, cut off from his people, according to the above law, which it immediately follows: they found a man that gathered sticks on the sabbath day; plucking them up by the roots, as the Targum of Jonathan, as stubble and the like; for the word signifies gathering straw or stubble, or such like light things, as Ben Melech observes, and binding them in bundles for fuel; and this was done on the sabbath day, by which it appears that that was to be kept in the wilderness, though the laws before mentioned concerning sacrifices, and the cake of the first dough, were not to be put in execution until Israel came into the land of Canaan; and according to the Targum of Jonathan this man was of the house of Joseph, and in the Talmud it is expressly said that he was Zelophehad, who was a descendant of Joseph.

John Gill's Exposition of the Entire Bible

Numbers 15:33

And they that found him gathering sticks,... Admonished him, as say the Targum of Jonathan and Jarchi, but he would not desist; wherefore they brought him unto Moses and Aaron, and unto all the congregation; to Moses and Aaron, and to the seventy elders, who might be at this time met together, to hear, try, and judge causes; for it cannot be thought that the whole body of the people are meant; and it is most likely that it was not on the sabbath day, but the day following, that they brought the man to them, who were then sitting in the court; though Aben Ezra observes, that some say they brought him to them the first night.

John Gill's Exposition of the Entire Bible

Numbers 15:34

And they put him in ward,... In a certain prison in the camp; perhaps the same in which the blasphemer was put, Le 24:12; and for much the same reason: because it was not declared what should be done to him: that is, what kind of death he should die, as Jarchi and Aben Ezra; it had been before declared that the sabbath breaker should die, but not what death he should die, Ex 31:15; though some think it was a matter of doubt whether gathering of sticks was a breach of the sabbath, or at least such a breach of it as required death; and the answer of the Lord seems to confirm this sense, as follows

John Gill's Exposition of the Entire Bible

Numbers 15:35

And the Lord said unto Moses,... Who consulted the Lord upon this affair, in the tabernacle, even at the most holy place, from above the mercy seat, where he promised to meet him, and commune with him about whatsoever he should consult him, Ex 25:22, the man shall surely be put to death; for as no fire was to be made throughout their habitations on a sabbath day, gathering sticks for such a purpose was a work that was a violation of the sabbath, punishable with death, Ex 35:2; and the kind of death follows: all the congregation shall stone him with stones without the camp; as afterwards without the city: of the place and manner of stoning;

John Gill's Exposition of the Entire Bible

Numbers 15:36

And all the congregation brought him without the camp,... What was done by the order of Moses and the seventy elders is said to be done by the whole congregation, though it was by a few persons only the man was actually brought out, who were the proper officers to do such business: and stoned him with stones, and he died: stoned him to death: as the Lord commanded Moses: at the time he consulted him in the sanctuary, which he acquainted the court with, and they immediately ordered the execution, which was accordingly done.

Breaking the Sabbath is something that we all need to consider... very carefully. I have done it, you have done it, all of us have done it. Those of us who are still alive now have a chance to remedy this. I know that I certainly will.

Section Three: How the Puritans viewed the Sabbath Day. The Westminster Confession on the Sabbath. Quotes from theologians (on both sides of the camp) on observance of the Sabbath Day.

There is a wealth of information online for the serious student of the Word of God with regards to virtually everything you could ever want to know about the practice of Christian Living. In this case, I will quote some passages from an article titled, "*From Sunday to Sabbath: The Puritan Origins of Modern Seventh-day Sabbatarianism*". Here is the link, so that it can be read in its entirety; <https://www.gci.org/law/sabbath/sun-sab1>

<http://www.apuritansmind.com/puritan-worship/the-lords-day/sabbath-a-day-to-keep-by-bishop-j-c-ryle/>

http://www.wtsbooks.com/market-day-of-the-soul-james-dennison-9781601780379?utm_source=lkeister&utm_medium=lkeister

<http://www.reformedresource.net/index.php/sabbath-observation/64-the-puritan-view-of-the-sabbath.html>

I would also recommend looking at the many great books on the subject that go into far better detail than I can here.

Here are some quotes from famous writers and theologians on the keeping of the Sabbath;

Money gained on Sabbath-day is a loss, I dare to say. No blessing can come with that which comes to us, on the devil's back, by our willful disobedience of God's law. The loss of health by neglect of rest, and the loss of soul by neglect of hearing the gospel, soon turn all seeming profit into real loss." - C.H. Spurgeon

'People who cannot abide the Lord's Day, cannot abide the Lord.' – Thomas Watson

[W]e love the Lord's day, because it is his. Every hour of it is dear to us - sweeter than honey, more precious than gold. It is the day He rose for our justification. It reminds us of His love, and His finished work, and His rest. And we may boldly say that that man does not love the Lord Jesus Christ who does not love the entire Lord's day.- Robert Murray M'Cheyne

"That then is where spiritual rest begins: we abandon all our claim to rights; our wishes and all our appetites are put to death; and, at the same time, our feet, our hands, our eyes, and our tongues are under restraint, and everything is captive to obedience to God. When that condition exists, we will be governed by God's Spirit to rest from our works, that is to say, we are not to take the liberty of doing what seems good to us, of pursuing our appetites of whatever sort. That is what the day of rest means."

"Here, then, in brief is what we have to remember concerning the day of rest. In the first place, we must withdraw from all other occupations, business dealings, and cares which distance us from God, and we must apply all our effort to considering how limitless God's power and goodness and wisdom are so we will be encouraged to give and dedicate ourselves completely to Him."

"And then they chose the day on which Jesus Christ was raised because they wanted to show that He broke all of the restraints of the Law and that we are no longer bound by that simplistic teaching, but that we have reached the age of maturity [I disagree with him here, it is because of Christ and the Spirit]. That, in short, is why the day of rest was changed. Even so, we must adhere to that policy among ourselves, for we are not more capable or more fervent in the worship of God than the Jews were. But let us acknowledge our indifference and our coldness. Each of us must be convinced that that is our condition and that we need help. Now our Lord has willed and provided that one day of the week be set apart, not that we may be under a servile

bondage as under the Law, but that, whatever the situation, that day must be set forth, as before our eyes."- John Calvin Genesis 2:1-6 sermon

In the words of John Owen, God blessed "that individual day in the first place, and a day in the revolution of the same space of time for succeeding generations."14 Being grounded in the time of creation, the Sabbath is an obligation resting upon all of mankind.- John Owen, Exposition of the Hebrews Vol 2 pg 295-96

"if its institution at creation is accepted, then its practice thereafter is a given" – John Owen Exposition of the Hebrews Vol 2 Pg 302

Section 4: Commentary on the Sabbath

I will now narrate some commentary on the 4th Commandment by a few of those whom I normally refer to, to show that I am not teaching something new.

Here is J.C. Ryle on the authority of the Sabbath (see the above link)

1. THE AUTHORITY OF THE SABBATH

Let me, in the first place, consider the authority on which the Sabbath stands.

I hold it to be of primary importance to have this point clearly settled in our minds. Here is the very rock on which many of the enemies of the Sabbath make shipwreck. They tell us that the day is "a mere Jewish ordinance," and that we are no more bound to keep it holy than to offer sacrifice. They proclaim to the world that the observance of the Lord's Day rests upon nothing but Church authority, and cannot be proved by the Word of God.

Now I believe that those who say such things are entirely mistaken.

My own Firm conviction is, that the observance of a Sabbath Day is part of the Eternal Law of God. It is not a mere temporary Jewish ordinance. It is not a man-made institution of priestcraft. It is not an unauthorized imposition of the Church. It is one of the everlasting rules which God has revealed for the guidance of all mankind. It is a rule that many nations without the Bible have lost sight of, and buried, like other rules, under the rubbish of superstition and heathenism. But it was a rule intended to be binding on all the children of Adam.

What saith the Scripture? This is the grand point after all. What public opinion says, or newspaper writers think, matters nothing. We are not going to stand at the bar of man when we die. He that judgeth us is the Lord God of the Bible. What saith the Lord?

(a) I turn to the history of Creation. I there read that "God blessed the seventh day and sanctified it" (Gen. 2:3). I find the Sabbath mentioned in the very beginning of all things. There are five things which were given to the father of the human race, in the day that he was made. God gave him a dwelling-place, a work to do, a command to observe, a helpmeet to be his companion, and a Sabbath Day to keep. I am utterly unable to believe that it was in the mind of God that there ever should be a time when Adam's children should keep no Sabbath.

(b) I turn to the giving of the Law on Mount Sinai. I there read one whole commandment out of ten devoted to the Sabbath Day, and that the longest, fullest, and most detailed of all (Exod. 20:8-11). I see a broad, plain distinction between these Ten Commandments and any other part of the Law of Moses. It was the only part spoken in the hearing of all the people, and after the Lord had spoken it, the Book of Deuteronomy expressly says, "He added no more" (Deut. 5:22). It was delivered under circumstances of singular solemnity, and accompanied by thunder, lightning, and an earthquake. It was the only part written on tables of stone by God Himself. It was the only part put inside the ark. I find the law of the Sabbath side by side with the law about idolatry, murder, adultery, theft, and the like. I am utterly unable to believe that it was meant to be only of temporary obligation.

(c) I turn to the writings of the Old Testament Prophets. I find them repeatedly speaking of the breach of the Sabbath, side by side with the most heinous transgressions of the moral law (Ezek. 20:13, 16, 24; 22:8, 26). I find them speaking of it as one of the great sins which brought judgments on Israel and carried the Jews into captivity (Neh. 13:18; Jer. 17:19-27). It seems clear to me that the Sabbath, in their judgment, is something far higher than the washings and cleansings of the ceremonial law. I am utterly unable to believe, when I read their language, that the Fourth Commandment was one of the things one day to pass away.

(d) I turn to the teaching of our Lord Jesus Christ when He was upon earth. I cannot discover that our Saviour ever let fall a word in discredit of any one of the Ten Commandments. On the contrary, I find Him declaring at the outset of His ministry, "that He came not to destroy the law but to fulfil," and the context of the passage where He uses these words, satisfies me that He was not speaking of the ceremonial law, but the moral (Matt. 5:17). I find Him speaking of the Ten Commandments as a recognized standard of moral right and wrong: "Thou knowest the Commandments" (Mark 10:19). I find Him speaking eleven times on the subject of the Sabbath, but it is always to correct the superstitious additions which the Pharisees had made to the Law of Moses about observing it, and never to deny the holiness of the day. He no more abolishes the Sabbath, than a man destroys a house when he cleans off the moss or weeds from its roof. Above all, I find our Saviour taking for granted the continuance of the Sabbath, when He foretells the destruction of Jerusalem. "Pray ye," He says to the disciples, "that your flight be not on the Sabbath Day" (Matt. 24:20). I am utterly unable to believe, when I see all this, that our Lord did not mean the Fourth Commandment to be as binding on Christians as the other nine.

(e) I turn to the writings of the Apostles. I there find plain speaking about the temporary nature of the ceremonial law and its sacrifices and ordinances. I see them called "carnal" and "weak." I am told they are a "shadow of things to come," — "a schoolmaster to bring us to Christ," and "ordained till the time of reformation." But I cannot find a syllable in their writings which teaches that any one of the Ten Commandments is done away. On the contrary, I see St. Paul speaking of the moral law in the most respectful manner, though he teaches strongly that it cannot justify us before God. When he teaches the Ephesians the duty of children to parents, he simply quotes the Fifth Commandment: "Honour thy father and mother, which is the first commandment with promise" (Rom. 7:12; 13:8; Eph. 6:2; 1 Tim. 1:8). I see St. James and St.

John recognizing the moral law, as a rule acknowledged and accredited among those to whom they wrote (James 2:10; 1 John 3:4). Again I say that I am utterly unable to believe that when the Apostles spoke of the law, they only meant nine commandments, and not ten.'

(f) I turn to the practice of the Apostles, when they were engaged in planting the Church of Christ. I find distinct mention of their keeping one day of the week as a holy day (Acts 20:7; 1 Cor. 16:2). I find the day spoken of by one of them as "the Lord's Day" (Rev. 1:10).

Undoubtedly the day was changed: — it was made the first day of the week in memory of 'our Lord's resurrection, instead of the seventh: — but I believe the Apostles were divinely inspired to make that change, and at the same time wisely directed to make no public decree about it. The decree would only have raised a ferment in the Jewish mind, and caused needless offence: the change was one which it was better to effect gradually, and not to force on the consciences of weak brethren. The spirit of the Fourth Commandment was not interfered with by the change in the smallest degree: the Lord's Day, on the first day of the week, was just as much a day of rest after six days' labour, as the seventh-day Sabbath had been. But why we are told so pointedly about the "first day of the week" and "the Lord's Day," if the Apostles kept no one day more holy than another, is to my mind whole inexplicable.

(g) I turn, in the last place, to the pages of unfulfilled prophecy. I find there a plain prediction that in the last days, when the knowledge of the Lord shall cover the earth, there shall still be a Sabbath. "From one Sabbath to another shall all flesh come to worship before Me, saith the Lord" (Isa. 66:23). The subject of this prophecy no doubt is deep. I do not pretend to say that I can fathom all its parts: but one thing is very certain to me — and that is that in the glorious days to come on the earth there is to be a Sabbath, and a Sabbath not for the Jews only, but for "all flesh." And when I see this I am utterly unable to believe that God meant the Sabbath to cease between the first coming of Christ and the second. I believe He meant it to be an everlasting ordinance in His Church.

I ask serious attention to these arguments from Scripture. To my own mind it appears very plain that wherever God has had a Church in Bible times, God has also had a Sabbath Day. My own firm conviction is, that a Church without a Sabbath would not be a Church on the model of Scripture.²

Let me close this part of the subject by offering two cautions, which I consider are eminently squired by the temper of the times.

For one thing, let us beware of under-valuing the Old Testament. There has arisen of late years a most unhappy tendency to slight and despise any religious argument which is drawn from an Old Testament source, and to regard the man who uses it as a dark, benighted, and old-fashioned person. We shall do well to remember that the Old Testament is just as much inspired as the New, and that the religion of both Testaments is in the main, and at the root, one and the same. The Old Testament is the Gospel in the bud; the New Testament is the Gospel in full flower. The Old Testament is the Gospel in the blade: the New Testament is the Gospel in full ear. The Old Testament saints saw many things through a glass darkly: but they looked to the same Christ by faith and were led by the same Spirit as ourselves. Let us, therefore, never listen

to those who sneer at Old Testament arguments. Much infidelity begins with an ignorant contempt of the Old Testament.

For another thing, let us beware of despising the law of the Ten Commandments. I grieve to observe how exceedingly loose and unsound the opinions of many men are upon this subject. I have been astonished at the coolness with which even clergymen sometimes speak of them as a part of Judaism, which may be classed with sacrifices and circumcision. I wonder how such men can read them to their congregations every week! For my own part, I believe that the coming of Christ's Gospel did not alter the position of the Ten Commandments one hair's breadth. If anything, it rather exalted and raised their authority. I believe, that in due place and proportion, it is just as important to expound and enforce them, as to preach Christ crucified. By them is the knowledge of sin. By them the Spirit teaches men their need of a Saviour. By them the Lord Jesus teaches His people how to walk and please God. I suspect it would be well for the Church if the Ten Commandments were more frequently expounded in the pulpit than they are. At events, I fear that much of the present ignorance on the Sabbath question is attributable to erroneous views about the Fourth Commandment.

John Calvin on Exodus 20:8

John Calvin's Verse Commentary

Exodus 20:8

Ex 20:8. Remember the Sabbath-day. The object of this Commandment is that believers should exercise themselves in the worship of God; for we know how prone men are to fall into indifference, unless they have some props to lean on or some stimulants to arouse them in maintaining their care and zeal for religion. Under the Second Commandment we have already indeed made some remarks on the outward profession of piety, and under the First also brief mention has been made of some festivals, inasmuch as in the passover and the offering of the first-fruits the people devoted themselves to God, as if by a solemn repetition of the covenant. Many also of the ceremonies which we have explained had an affinity to the Sabbath. Yet it is not without good cause that God has appointed a special place to the Sabbath as well as to the other festivals; and although there is a connection between the observance of the Sabbath and the tabernacle with its sacrifices, and the priesthood itself, still it was advisedly done that the festivals should be separately appointed, that by their aid the people might be the more encouraged to maintain the unity of the faith and to preserve the harmony of the Church. Meanwhile, the mutual connection between the sanctuary and the Sabbath is evident from what has been already said. God indeed would have it to be a notable symbol of distinction between the Jews and heathen nations. Whence, too, the devil, in order to asperse pure and holy religion with infamy, has often traduced the Jewish Sabbath through froward tongues. But the better to shew what there is peculiar in this Commandment, and what is its difference from the First, we must remember the spiritual substance of the type; for not only did God prescribe certain days for the holding of assemblies, in which the people might give attention to sacrifices, prayers, and the celebration of His praise; but He placed before their eyes as the perfection of sanctity that they should all cease from their works. Surely God has no delight in idleness and sloth, and

therefore there was no importance in the simple cessation of the labors of their hands and feet; nay, it would have been a childish superstition to rest with no other view than to occupy their repose in the service of God. Wherefore, lest we should make any mistake in the meaning of this Commandment, it is well to remember its analogy and conformity with the thing it signifies; i.e., that the Jews might know that their lives could not be approved by God unless, by ceasing from their own works, they should divest themselves of their reason, counsels, and all the feelings and affections of the flesh. For they were not forbidden without exception from the performance of every work, since they were required both to circumcise their children, and to bring the victims into the court, and to offer them in sacrifice on that day; but they were only called away from their own works, that, as if dead to themselves and to the world, they might wholly devote themselves to God. Wherefore, since God declares elsewhere by Moses, and again by Ezekiel, that the Sabbath is a sign between Him and the Jews that He sanctifies them, (Eze 31:13; 20:12,) we must see what is the sum of this sanctification, viz., the death of the flesh, when men deny themselves and renounce their earthly nature, so that they may be ruled and guided by the Spirit of God.

Although this is sufficiently plain, still it will be worth while to confirm it by further statements. And first of all, that this was a ceremonial precept, Paul clearly teaches, calling it a shadow of these things, the body of which is only Christ. (Col 2:17.) But if the outward rest was nothing but a ceremony, the substance of which must be sought in Christ, it now remains to be considered how Christ actually exhibited what was then prefigured; and this the same Apostle declares, when he states that "our old man is crucified with Christ," and that we are buried with Him, that His resurrection may be to us newness of life. (Ro 6:4.) It is to be gathered without doubt from many passages, that the keeping of the Sabbath was a serious matter, since God inculcates no other commandment more frequently, nor more strictly requires obedience to any; and again, when He complains that He is despised, and that the Jews have fallen into extreme ungodliness, He simply says that His "Sabbaths are polluted," as if religion principally consisted in their observance. (Jer 17:24; Eze 20:21; 22:8; 23:38.) Moreover, if there had not been some peculiar excellency in the Sabbath, it might have appeared to be an act of atrocious injustice to command a man to be put to death for cutting wood upon it. (Nu 15:32.) Wherefore it must be concluded that the substance of the Sabbath, which Paul declares to be in Christ, must have been no ordinary good thing. Nor does its excellency require much eulogium, since spiritual rest is nothing else than the truly desirable and blessed death of man, which contains in it the life of God, even as Paul glories that he is as it were dead, because Christ liveth in him. (Ga 2:20.) The Apostle in the epistle to the Hebrews argues more subtly, that true rest is brought to us by the Gospel, and that it is rejected by unbelievers, (Heb 4:3;) for although he mixes up some allegorical matter with it, he still retains the genuine reason of the Commandment, viz., that we should rest from our works "even as God from His." (Heb 4:10.) On this ground Isaiah, when he reproves the hypocrites for insisting only on the external ceremony of rest, accuses them of "finding their own pleasure" on the Sabbath, (Isa 58:13;) as much as to say, that the legitimate use of the Sabbath must be supposed to be self-renunciation, since he is in fact accounted to cease from his works who is not led by his own will nor indulges his own wishes, but who suffers

himself to be directed by the Spirit of God. And this emptying out of self must proceed so far that the Sabbath is violated even by good works, so long as we regard them as our own; for rightly does Augustin remark in the last chapter of the 22d book, De Civitate Dei, 3 — "For even our good works themselves, since they are understood to be rather His than ours, are thus imputed to us for the attaining of that Sabbath, when we are still and see that He is God; 4 for, if we attribute them to ourselves, they will be servile, whereas we are told as to the Sabbath, Thou shalt not do any servile work in it."

Next it is asked, why God rather assigned every seventh day to the Sabbath rather than the sixth or tenth. Because the number seven often represents perfection in Scripture, some have thought that believers were thus reminded that they must strive after perfect holiness with all their might, and not devote themselves to God by halves only. Others elicit a different meaning from it, although not a contrary one, that believers were taught that although they might be sanctified and laboring in all sincerity to cease from their own life, still some remainders of the flesh would continue in them, and therefore that through the whole course of their life they must aspire to that holiness which no mortal attains. I do not, however, doubt but that God created the world in six days and rested on the seventh, that He might give a manifestation of the perfect excellency of His works, and thus, proposing Himself as the model for our imitation, He signifies that He calls His own people to the true goal of felicity. Although a promise is included in this Commandment, yet will we observe upon it separately, and as if by the way. He promises indeed that as He blessed the seventh day and set it apart, so He will bless believers to sanctify them. But the main point is the command, and the recital of the blessing is equivalent to an exhortation to obedience, since otherwise it would be inappropriately placed here amongst the Commandments of the Law. When I said that the ordinance of rest was a type of a spiritual and far higher mystery, and hence that this Commandment must be accounted ceremonial, I must not be supposed to mean that it had no other different objects also. And certainly God took the seventh day for His own and hallowed it, when the creation of the world was finished, that He might keep His servants altogether free from every care, for the consideration of the beauty, excellence, and fitness of His works. There is indeed no moment which should be allowed to pass in which we are not attentive to the consideration of the wisdom, power, goodness, and justice of God in His admirable creation and government of the world; but, since our minds are fickle, and apt therefore to be forgetful or distracted, God, in His indulgence providing against our infirmities, separates one day from the rest, and commands that it should be free from all earthly business and cares, so that nothing may stand in the way of that holy occupation. On this ground He did not merely wish that people should rest at home, but that they should meet in the sanctuary, there to engage themselves in prayer and sacrifices, and to make progress in religious knowledge through the interpretation of the Law. In this respect we have an equal necessity for the Sabbath with the ancient people, so that on one day we may be free, and thus the better prepared to learn and to testify our faith. A third object of the Sabbath is also stated by Moses, but an accidental one as it were, viz., that it may be a day of relaxation for servants. Since this pertains to the rule of charity, it has not properly any place in the First Table, and is therefore added by Moses as an extrinsic advantage, as will be seen a little further on.

8. *Remember the Sabbath-day.* The word *keep* is used in Deuteronomy with the same meaning. Hence we infer that it is no trifling matter here in question, since God enforces the sanctity of the Sabbath by these two words, and exhorts the Jews to its scrupulous observance, thus condemning carelessness about it as a transgression. Moreover, when He says, "Six days shalt thou labor," He indirectly reproves their ingratitude, if it should be irksome and disagreeable to them, to devote one day out of the seven to God, when He in His generosity gives up six to themselves. For he does not, as some have foolishly thought, make a demand here for six days' labor; but by His very kindness entices them to obedience, since He only claims a seventh part (of their time) for Himself — as if He had said, Since you cannot be instant in seeking me with all your affection and attention, at any rate give up to me some little undistracted time. Therefore, He says, "all thy work," whereby He signifies that they have plenty of time, exclusive of the Sabbath, for all their business.

A.W. Pink, in his "Gleanings of Exodus", has this to say about the 4th Commandment;

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4. *"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 the 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"* (vv. 8-11). There are two things enjoined here: First, that man should work six days of the week. The same rule is plainly enforced in the New Testament: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you" (1Th 4:11). "For even when we were with you this we commanded you. that if any would not WORK, neither should he eat" (2Th 3:10)! The second thing commanded is, that on the seventh day all work must cease. The Sabbath is to be a day of rest. Six days work: one day for rest. The two must not be separated: work calls for rest; rest for work.

The next thing we would observe is that the Sabbath is not here termed "the seventh day of the week." Nor is it ever so styled in Scripture! So far as the Old Testament is concerned any day which was used for rest and which was followed by six days of work was a Sabbath! It is not correct, then, to say that the "Sabbath" can only be observed on a Saturday. There is not a word of Scripture to support such a statement.

In the next place, we emphatically deny that this Sabbath law has ever been repealed. Those who teach it has, are guilty of the very thing which the Savior so pointedly condemns in Mt 5:19. There are those who allow that it is right and proper for us to keep the other nine Commandments, but they insist that the Sabbath has passed away. We fully believe that this very error was anticipated by Christ in Mt 5:19: "Whosoever shall break one (not "any one") of these

least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Heb 4:9 tells us that Sabbath-keeping remains: it has not become obsolete.

The Sabbath (like all the other Commandments) was not simply for Israel but for all men. The Lord Jesus distinctly declared "the Sabbath was made for MAN" (Mr 2:27) and no amount of quibbling can ever make this mean Jews only. The Sabbath was made for man: for man to observe and obey; also for man's well-being, because his constitution needed it. One day of rest each week is requisite for man's physical, mental, and spiritual good.

"But we must not mistake the means for the end. We must not think that the Sabbath is just, for the sake of being able to attend meetings. There are some people who think they must spend the whole day at meetings or private devotions. The result is that at nightfall they are tired out and the day has brought them no rest. The number of church services attended ought to be measured by the person's ability to enjoy them and get good from them, without being wearied. Attending meetings is not the only way to observe the Sabbath. The Israelites were commanded to keep it in their dwellings as well as in holy convocation. The home, that center of so great influence over the life and character of the people, ought to be made the scene of true Sabbath observance" (The late Mr. D. L. Moody).

John Gill, in his "Exposition of the Entire Bible", has this to say about the 4th Commandment;

John Gill's Exposition of the Entire Bible

Exodus 20:8

Remember the sabbath day, to keep it holy. By abstaining from all servile work and business, and from all pleasures and recreations lawful on other days, and by spending it in religious exercises, both internal and external. This the Israelites are bid to "remember", by observing it in such a manner, because this command had been given them before at the first time the manna was rained about their tents, Ex 16:23 and because it was a command of positive institution, and not a part of the law of nature, and therefore more liable to be forgotten and neglected; for, as a Jewish writer¹ observes, all the laws of the decalogue are according to the dictates of nature, the law and light of reason, and knowledge of men, excepting this: wherefore no other has this word "remember" prefixed to it; there being somewhat in the light of every man's reason and conscience to direct and engage him in some measure to the observation of them. In what day of the week this sabbath was to be kept next follows; for all to the end of the eleventh verse belongs to this command, which is the fourth.

B.H. Carroll, in his epic work, An Interpretation of the English Bible, has this to say about the 4th Commandment;

An Interpretation of the English Bible (B.H. Carroll)

02a-16. The Decalogue – The Fourth Commandment

THE DECALOGUE — FOURTH COMMANDMENT Ex 20:8-11; De 5:12-15

We now study the Fourth Commandment. I take up the questions in their order.

1. What is the relation of the First, Second, Third, and Fourth Commandment?

Ans. — In the First Commandment we are commanded to worship Jehovah and none other; in the Second Commandments we are commanded to worship directly and not through intervention of anything; in the Third we are commanded to worship Jehovah sincerely, not falsely; and in the Fourth Commandment we are directed to worship Jehovah, as to time, in the regular period set apart. The four enjoin worship, direct, sincere, and when.

2. Repeat the Fourth Commandment.

Ans. — I quote three accounts. In Ex 20:8-11, it reads: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.” De 5:12-15, where Moses recapitulates: “Observe the sabbath day, to keep it holy, as Jehovah thy God commanded thee. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto Jehovah 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 thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the sabbath day.” The other account is in Ex 16:22-26, preceding both of these others; “And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which Jehovah hath spoken, To-morrow is a solemn rest, a holy sabbath unto Jehovah: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as

Moses bade: and it did not become foul, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a sabbath unto Jehovah; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none.”

In these three scriptures the sabbath is connected with the creation, with the manna and with the deliverance from Egypt.

3. Considering subsequent legislation and history, give an analysis of the Fourth Commandment, and explain and give an answer to each item of the analysis.

Ans. — This ends the questions, but this third question has twenty-four subquestions in it, and each is a big one. We will give the analysis and then discuss it: (1) Its name; (2) Its authority; (3) Its sanctity; (4) Its duties; (5) Its reasons; (6) Its commemorations; (7) Its anticipations; (8) Its time; (9) Its signification; (10) Its cycle; (11) Its festivals and offerings; (12) Its exceptions; (13) Its rewards for observance; (14) Its penalties for nonobservance; (15) Its preparation; (16) Its profanations (notable cases of weekly sabbaths); (17) Its remarkable judgment — case of land sabbaths; (18) Its song; (19) Its cessation in prophecy; (20) Its abrogation in fact; (21) Its Christian successor; (22) Its successor — the argument for, scriptural and historical; (23) Its enemies today; (24) Its final antitype. That is the analysis; and it takes into account subsequent sabbatic legislation and subsequent sabbatic history. We take:

4. Its name and meaning?

Ans. — “Sabbath,” which is merely an English translation of the Hebrew

word sabbaton and that means “rest,” a period of rest.

5. Its authority?

Ans. — Jehovah appointed it, preceded both by example and by precept.

6. Its sanctity?

Ans. — Jehovah blessed and hallowed it. Its holy nature comes from God's blessing and hallowing. Therefore in many of the scriptures the name of it is the "holy sabbath."

7. Its duties?

Ans. — These are (a) to work six days. It is impossible for me to magnify the dignity of labor. It is a great misconception to hold that work comes from sin; it preceded sin. When God made man and gave him his commission, he gave him a working commission, viz.: to subdue the earth; when he put Adam in the garden before sin he told him to dress the garden and to keep it, keep it in trust. So that labor is one of the things that comes from the other side of the fall of man; that is the first duty — work. It drives a spear through the heart of the lazy man; it drives the nonworker away from the table. Paul said, "If a man won't work, neither shall he eat." (b) The second duty is rest on the seventh day. Labor on that day was to be suspended; it is suspended for you, your wife, your sons, your daughters, your servants, and your cattle. There is a reason for this which we will consider under the next head. The (c) third reason is for religious instruction. God commanded Moses that on each one of the cycle of sabbaths when they got over into the Promised Land, the whole nation should come together, men, women, and children, and that they should be instructed in all the teachings of God's Word. (d) The next thing is worship, which is a different kind of rest; a cessation from physical labor gives rest to the body, worshiping God gives rest to the soul. No man has soul rest that does not worship God. Another (e) duty is that of offerings. I have not time to discuss these; you will find in Numbers and particularly in Leviticus the offerings that are to be made on the sabbath day, and on the whole cycle of sabbaths; there they are specified. So that you now see what are its duties: work, rest, instruction, worship, and offerings.

8. What are its reasons?

Ans. — It could not be a moral law unless there was a reason underlying it.

(a) On account of its relation to God. Man is related to God; he is God created, and after redemption he is God's redeemed one. Now it is essential that the man should always be sensible of that highest relation, that paramount relation. But if there be no particular time when that relation is to be considered, that man is a wreck. Whenever you find a man that has no sabbath, you find a man that has no sensibility of his relation to God. (b) In relation to the man upon whom the commandment rests. In the nature of the physical man, inherently, there is a necessity for periods of rest. That this relation is inherent is evident from the testimony of people who are not considered themselves witnesses for religion. They say of it: "If the mind just keeps right on, work, work, work, and does not stop, that man will snap, break." It is not only true of the mind,

but it is true also of the body; it is not only true of the body, but it is true of the ax with which you cut down a tree. Take a steam engine and engineers will tell you that the engine which is run every day, and is not laid off, will not last. Even a steam engine calls for a sabbath day. The reason, I say, is

inherent in the man, and means a different relation, which is highest of all relations, the paramount relation that man should be kept close to God. Suppose that he never gets more than six days from him, you can always call that fellow back; but where he gets a year away, or twenty years away, then it is very hard to ever get him back. Another reason is, (c) toward his fellow men is a relation; we are related to our fellow men. For instance, if I own a factory and employ my fellow men to work in that factory, I have no right to take advantage of their necessity and make them work on Sunday. The laborer must rest; the slave must rest; and God says, "Remember that you were under taskmasters in Egypt; that then you knew no sabbath, and how hard that made your bondage. Now let the thought of your fellow man come into your mind when you remember this day; that servant needs rest; that ox which you are working to the wagon, and that horse that you are ploughing with six days needs a rest." So that the reasons of the sabbath arise from relations to God, to man, and are inherent in our fellow man and in the lower creatures, (d) Included in the idea of our fellow man comes the social idea, or relation to society, since man is made a social being. Now, if society becomes so corrupt that it rots, then it becomes a stench to heaven; this is true wherever there is no sabbath. The whole body politic becomes corrupt. In his Colonial history, Bancroft describes a certain community in Vermont. It is the most remarkable historical testimony I ever read. He says that a visit to the community would impress forever any man that was susceptible to impression as to the observance of the sabbath; the godliness of the community, the respect that the children have for their parents; the absence of jails, the needlessness of sheriffs; a little paradise,

(e) As I have shown, we sustain a relation to lower creatures.

9. Its commemorations?

Ans. — From the three scriptures I read, you will notice (a) God's rest after the creation of the world, Ge 2:2; (b) God's giving of the manna, which was to be the food of his people, Ex 16:25-31; (c) God's deliverance of his people from bondage, De 5:15. These three stupendous thoughts of the past would rise up like mountain peaks whenever they took a retrospective glance. God wrote that "in six days he created the heavens and the earth, and all that in them is, and rested on the seventh day." When his people were in bondage he gave them freedom. He delivered them. When they were in the wilderness and hungry he gave them bread, bread from heaven, a miracle that lasted forty years.

10. *Its anticipation?*

Ans. — It not only commemorates past events, but it looks forward to a great event, viz.: Rest in the Promised Land. On their pilgrimage and in the wilderness they looked back at the creation and the deliverance, and anticipated the end of their pilgrimage, where, in the Promised Land, they should have rest and peace.

11. *Its time?*

Ans. — The seventh day: hebdomos. The seventh day does not necessarily mean the sabbath: sabbaton means sabbath. Hebdomos was the time, the seventh day.

12. *Of what is it a sign, or what does it signify?*

Ans. — In Ex 31:13,16-17, and Eze 20:12,20, the sign is brought out very clearly. “This sabbath shows the covenant between you and me, as a sign to you that you are with Jehovah under covenant relations.” The seventh day sabbath was the God-appointed sign of the national covenant with Jehovah.

13. *Its cycle?*

Ans. — There were seventh day sabbaths, or weekly sabbaths; lunar, or monthly sabbaths; annual sabbaths, i.e., sabbaths that came only once a year, e.g., the Passover, Pentecost, and the Tabernacle sabbath; the land sabbaths, or the seventh year sabbaths. Every seventh year the land must rest. They were not to put a plow in it all during that time; if anything was produced voluntarily they took that, and they took that seventh year, which would have been devoted to business, and came up to Jerusalem and spent it there entirely, with all the men, women, and children; and if they were afraid to leave their homes from the most distant parts of the territory of the Promised Land, then they were to remember that as they left, Jehovah would be its guard, and solemnly assured them that if they in faith left that field uncultivated and went up to spend an entire year in a great big Bible study, that he would keep the enemies off and the wolf of starvation from their door. But the cycle is not complete yet. There was the fiftieth year sabbath, called the Jubilee:

Blow ye the trumpet, blow: The Jubilee has come.

When seven times seven years have passed away, and you have given God a seventh of the week, and the thirtieth of the month, and a part of the year, and the seventh year; when you come to the end of the forty-ninth year, which is a land year, the whole land must give another year, called Jubilee year; and the object of that Jubilee is to hedge against alienation of title to property, restoration of bond-servants to freedom, to prevent land monopolies. You could not sell a piece of land, you could only give a lease on it, till the end of the forty-ninth year; and if you were within six months of the Jubilee, you could not lease it for more than six months. But when the Jubilee comes, it reverts back to the original owner. What a pity the politicians could not look at this thing in avoiding the land laws! What a tremendous gang of greedy men, that according to Isaiah, sins against God, by adding land to land, house to house, until there is no room for the people. What then is the cycle? Weekly sabbaths, monthly sabbaths, annual sabbaths, the land sabbath, or every seventh year, and the Jubilee, or fiftieth year sabbath. That is the cycle.

14. What are its festivals and offerings?

Ans. — In connection with the sabbath there was a feast, the weekly festival; it means a time for a feast; there was a weekly feast, a monthly feast, three annual feasts, lasting quite a while, e.g., the Passover feast. They had the Passover day and then had the Passover feast, which lasted a week; and they had the Pentecost proper, followed by the Feast of Pentecost. All these things you learn in Leviticus, but we will come to that later.

15. What are its exceptions?

Ans. — The law says that on the seventh day thou shalt do no work, neither thyself, thy children, thy servants, nor thy beasts. Is that law absolute, or has it exceptions? Among the exceptions are certainly the following, which are referred to repeatedly by our Lord and discussed in the subsequent legislation. We take up first the sheep and the ox. It is the sabbath day. You are to do no work; and you hear a sheep bleating or an ox bellowing, and you go out and find the ox or the sheep in a ditch. There is a commandment: "Thou shalt do no work," forbidding you to take that poor suffering sheep out of the ditch. But in mercy and kindness to animals you take him out. Next you bring your old plowhorse up on Saturday night and hitch him in the stall; it is a quarter of a mile to the tank and it is Sunday. "Water my horse today? No, I must do no work on the sabbath day." Jesus says, "You go, take that horse and water it on the sabbath day." That is a necessity to him; the other was a mercy. Next, "thou shalt do no work." Shall not the priest that offers the sacrifices work in getting these sacrifices ready? Yes; that does not alter it. Jesus said, "Do you not see that the priests work on the sabbath day?" which is the hardest workday the

preacher has; he is working as he ministers to God's people. We take up another case: The law of circumcision says that on the eighth day this child shall be circumcised. So if that comes on the sabbath day, you circumcise it. Another exception is the sabbath day's journey. The camp of Israel is afterward described as being in such a position that the farthest tribe, if you measure from the center where the tabernacle stood to the most distant corner, it amounted to as much as about one-eighth of a mile; that is a sabbath day's journey. In other words, you may travel from your place to your appointment, your sabbath day's journey may be 100 miles, but don't you go on business on Sunday. So that we have found quite a number of exceptions touching mercy and necessity and the performance of duties otherwise required like circumcision and the work of the priests.

16. *Its rewards for observance?*

Ans. — These are scattered over the Bible. We have some beautiful accounts of these rewards in Isa 46:2,4-7, where it talks about the poor outlaw and the stranger; if he shall at heart enter into God's covenant, shall keep God's sabbaths, he goes on to tell then of the rewards that God shall give him; that if in his heart he desires to honor God by keeping that day for him; if he follows, if he shall observe that day, then God blesses him. As an old proverb has it: "A Sabbath well spent brings a week of content."

17. *Its penalty for nonobservance?*

Ans. — For nonobservance of the week day sabbath the penalty was death or other judgments.

18. *The preparation of the sabbath?*

Ans. — A man cannot keep a day holy without making preparation for it. Suppose that fellow that went out to get sticks to make a little fire had gathered his sticks the day before. Now, whatever you can do the day before, you must; just think that the sabbath is coming tomorrow; therefore the gathering today of twice as much manna as they did on the ordinary day. Prepare your work.

19. *Its profanations?*

Ans. — The book of Numbers tells us of a man who went out to gather sticks on the sabbath day and he was stoned to death for labor on the sabbath day. In Ne 10 we have an account of those who bought and sold on the sabbath day. They were expelled from the covenant, and excommunication was inflicted upon those guilty; and so was the penalty for the cycle of sabbaths like the lunar sabbaths and the annual sabbaths: “The soul that will not come up to the Passover shall be cut off from his people,” excommunicated.

20. Its judgment in case of land sabbaths?

Ans. — Now we come to consider the penalty for the nonobservance of the land sabbath, which is recorded in 2Ch 36:21. Jeremiah made a prophecy because for 490 years during the period of the monarchy they had disregarded this law. He says, “You have not given the sabbaths to the land; therefore you shall go into captivity for seventy years, and the land shall have its sabbath.” Am 8 brings out a penalty on those who profane God’s sabbath, who draw a long breath and say, “Oh, when will this Sunday pass away? I want to get to business. I am tired of all this religious instruction; I want to go fishing, hunting, etc.”

21. Its song?

Ans. — Ps 92. This psalm was written expressly for the sabbath day.

22. Its cessation in prophecy?

Ans. — The cessation of the whole cycle in prophecy is found in Ho 2:11, yea, a dozen prophecies are made that the entire sabbatic cycle shall cease. God says, “I will cause to cease,” and mentions the weekly, lunar, and annual sabbaths, saying, “they shall cease.”

23. Its abrogation in fact?

Ans. — You find proof of the abrogation of the Mosaic sabbaths in the letter to the Colossians (Col 2:14), where Paul says that all of them, and exactly those mentioned in Hosea — weekly, lunar) annual — they are all nailed to the cross of Christ, and taken out of the way. That is the abrogation.

24. *Its Christian successor?*

Ans. — The first day of the week, or the Lord's Day, not the hebdomadal, seventh day of the week.

25. *What is the argument for its successor?*

Ans. — It is both scriptural and historical. Those of you who will read the last sermon in the author's first volume of sermons will find my argument at length, but I will give the substance of it very rapidly. Jehovah says — Jehovah of the Old Testament — that he is Lord of the sabbath; that the sabbath was made for man, and not man for the sabbath. The sabbath was made for man as man and not for the Jew alone. The sabbath given on Mount Sinai was part of the national covenant with the Israelite nation, to one people, but long before Moses was the sabbath of the creation and rest; not long before Sinai the manna fell; long before Abraham was called, the fall came. God gave man, the first man, a sabbaton; the seventh day commemorated that; the seventh day commemorated the manna; the seventh day commemorated the deliverance from Egypt. Now Jesus is Lord of the sabbath. He does not change the sabbath; but he changes the day of the sabbath, which is substantially: Jesus is the antitype. Joshua was to give them rest; Joshua did not give them rest. Jesus gives them the rest. God created the world; the seventh day sabbath commemorated that. Jesus redeemed the world; the first day of the week commemorates that. As we learn from Heb 4, Jesus also rested from his work, as God did from his. Therefore there remaineth a keeping of the sabbath to the child of God. Secondly, when Jesus had abrogated, nailed to his cross, the Mosaic sabbath, and rested, from that day instantly they began to observe another day. Five times we read that "on the first day of the week" he appeared to his disciples and in all of these to at least seventy people; on that day the Spirit came; on that day the disciples assembled break bread, to pray, to keep the Lord's Supper, as you learn from Ac 2, on that day, according to the habit and custom of the churches, Paul gave commandment that collections should be taken; on that day, in banishment of the Lord's Day, John was in the Spirit. The citations from history you will find in that volume of sermons.

26. *Its enemies today?*

Ans. — The enemies today are indeed very formidable; they have allied themselves with so many things that are good. It is a good thing to have a stock show, a fair, but it is bad to have an open door on Sunday and things exhibited that are indecent to the eye and to the moral life, as horse racing and gambling. Such are the oppositions. I have not time to go into the discussion of the battles with these enemies.

27. *What is its final antitype?*

Ans. — Let us labor to enter into that rest, not the promised land on earth with its metes and boundaries, but the Promised Land in heaven, where is no war and all is rest forever.

Oh, land of rest, for thee I sigh, When will the moment come When I shall lay my armour by, And rest with Christ at home?

ADDED QUESTIONS

Is it right for a man living five miles out of town to drive to church on Sunday with a horse used all the week?

Ans. — We must consider two things: (a) Man greater than the beast; man must go to church. Can he and his family walk ten miles, or five and back, regularly? Some would have to stay at home. (b) I have never read of a horse dying while taking a family to church. They generally carry feed, tie him to a shady tree, water him, and drive him slowly back. You might have brought a question harder than this, viz.: The railroad matter. It is a law to excuse railroad employees or clerks working in the postoffice on Sunday. But I would not, as a Christian, enter any business that left me no Sunday privileges, no alternation. Employers regarding their fellow men should have done on Sunday only such work as concerns public necessity.

For the final word on the 4th Commandment, the Geneva Footnotes say this:

Geneva Bible Footnotes

Exodus 20:8

Remember the sabbath day, to keep it holy.

g. Which is by meditating the spiritual rest, by hearing God's word, and resting from worldly labours.

This has been a long and detailed study on the 4th Commandment.

I would strongly suggest, that you pray earnestly on whether it is worth it to neglect observance of the Lord's Day... I know that my family will not neglect it any longer.

For if there was one statement to make on the matter, it would be thus: Is it too much to take one day to worship the Lord as He has commanded to worship? For if we cannot even keep one day, how are we to be expected to live an eternity with the Lord Jesus?

May the Lord bless and preserve you.

