

A Study about the Sabbath Day ***by Carla Cravens Taylor*** ***(my daughter)***

A. Jesus' own Words

1. Matt. 19:16-21

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, **Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.** He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.** The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.**

(Note: Jesus did not say that this man needed to keep the Sabbath to inherit eternal life. If it were that important, I believe Jesus would have mentioned it.)

2. Matt. 22:36-40

Master, which *is* the great commandment in the law? Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.**

3. John 5:1-17

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, **Wilt thou be made whole?** The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, **Rise, take up thy bed, and walk.** And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. **The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.** He answered them, **He that made me whole, the same said unto me, Take up thy bed, and walk.** Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said unto him, **Behold, thou art made whole: sin no more, lest a worse thing come unto thee.** The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. but Jesus answered them, **My Father worketh hitherto, and I work.**

(Note that even Jesus broke the Sabbath according to the Jews. Jesus also makes a point to state that God the Father is working, and therefore, He is working.)

4. Matt. 12:1-8

At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, **Have ye not read what David did, when he was an hungred, and they that were with him;**

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the sabbath day.

(Note: Jesus does not condemn His disciples for breaking the Sabbath. He condemns the people judging them. He also makes it clear that He is Lord of even the Sabbath day. In other words, Jesus is the one who determines what is right and wrong to do on the Sabbath day.)

5. Matt. 12:9-14

And when he was departed thence, he went into their synagogue: And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, **What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.** Then saith he to the man, **Stretch forth thine hand.** And he stretched *it* forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him.

6. Mark 2:23-27

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

And he said unto them, **Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath:**

(Note that the Sabbath was made for man. This means God gave this law for the good of the people. He knew rest and worship were profitable. However, man was not made for the Sabbath. This means that the meaning of our life should not be wrapped up in keeping the Sabbath law.)

7. John 13:34-35

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another."

(Note that the new commandment given by Jesus is to love. People will know that we are followers of Christ if we love. It is as simple as that.)

B. The Bible is clear.

1. Col. 2:16-17

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ.

(Note: The following is the Greek definition of the word "Sabbath" in verse 16. The same word is used for Sabbath in Exodus 20:8.)

4521. saꝓbbaton sabbaton, sab´bat-on; of Hebrew origin (H7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:-sabbath (day), week.

(Note that no one should judge someone for not keeping the sabbath day.)

2. Rom. 14:1-14

Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. **One man esteemeth one day above another: another esteemeth every day alike.** Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in *his* brother's way. **I know, and am persuaded by the Lord Jesus, that *there is nothing unclean of***

itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

(Note that each person can regard which ever day he/she wants unto the Lord.)

3. Acts 15:5-29

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, **and to command them to keep the law of Moses.** And the apostles and elders came together for to consider of this matter.

And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago **God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.** And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; **And put no difference between us and them, purifying their hearts by faith.** Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.**

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. **Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.** For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely,* Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: **Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:** It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For **it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.**

(Note that the Holy Ghost did not tell them to tell the Gentiles to keep the Sabbath in verse 28. I believe it would have been mentioned if it were important for the Gentiles to follow since the Sabbath day was not a custom of the Gentiles.)

4. Rom. 13:10

Love worketh no ill to his neighbour: therefore **love is the fulfilling of the law.**

(Note: This verse says it very clearly. LOVE FULFILLS THE LAW.)

5. Gal. 4:4-10

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. **But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.**

(Note that God sent Jesus to live under the law so that we would be redeemed from the law. The following verses help us understand this further...)

- Gal. 2:16

knowing that **a man is not justified by the works of the law but by faith in Jesus Christ**, even we have believed in Christ Jesus, **that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.**

(Note that NO FLESH will be justified by keeping any part of the law. Justification comes by faith in Christ ALONE.)

- Gal. 2:20-21

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; **for if righteousness comes through the law, then Christ died in vain.**

(Note that if one thinks righteousness comes by obeying the law, one must also believe Christ died for nothing. This cannot be the fact. Christ died so that we could be saved and spend eternity with Him if we would ONLY believe on Him.)

- Gal. 3:1-14

O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: **Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?** Have you suffered so many things in vain—if indeed *it was* in vain? Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?— just as Abraham *“believed God, and it was accounted to him for righteousness.”* Therefore know that **only those who are of faith are sons of Abraham.** And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, “In you all the nations shall be blessed.”* So then those who are of faith are blessed with believing Abraham. **For as many as are of the works of the law are under the curse;** for it is written, *“Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.”* **But that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.”** **Yet the law is not of faith,** but *“the man who does them shall live by them.”* **Christ has redeemed us from the curse of the law, having become a curse for us** (for it is written, *“Cursed is everyone who hangs on a tree”*), that

the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

(Note that if anyone is trying to obtain the promise of salvation by obeying the law, they are under a curse. If you are trying to obey one part of the law, it is not good enough for salvation. One must obey ALL of the law to receive salvation apart from Christ. No one can or has done this except for Jesus Christ. Christ “redeemed us from the curse of the law...”)

- Gal. 3:19-25

What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator. Now a mediator does not *mediate* for one *only*, but God is one. *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. **But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.**

(Note that since Christ died for our sins, we are no longer under the law. Again, justification is by faith.)

- Gal. 4:20-31

I desire to be present with you now, and to change my voice; **for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law?** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. **Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.** For this Agar is mount Sinai in Arabia, and answereth to Jerusalem **which now is, and is in bondage** with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than shew which hath an husband.

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.**

So then, brethren, we are not children of the bondwoman, but of the free.

(Note that we should not be bound by the law. We are free from the law. Our hope is in Christ, not in obeying the law.)

- Gal. 5:1-6:2

Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage. Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. **You have become estranged from Christ, you who attempt to be**

justified by law; you have fallen from grace. For we through the Spirit eagerly wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love. You ran well. Who hindered you from obeying the truth? This persuasion does not *come* from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is. And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased. I could wish that those who trouble you would even cut themselves off! **For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."** But if you bite and devour one another, beware lest you be consumed by one another! I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. **But if you are led by the Spirit, you are not under the law.** Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those *who are* Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become conceited, provoking one another, envying one another. Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. **Bear one another's burdens, and so fulfill the law of Christ.**

(Note that loving one another FULFILLS the law of Christ.)

- Rom. 10:4-11

For Christ is the end of the law for righteousness to everyone who believes.

For Moses writes about the righteousness which is of the law, "*The man who does those things shall live by them.*" But the righteousness of faith speaks in this way, "*Do not say in your heart, 'Who will ascend into heaven?' "* (that is, to bring Christ down from above) or, "*Who will descend into the abyss?' "* (that is, to bring Christ up from the dead). But what does it say? "*The word is near you, in your mouth and in your heart*" (that is, the word of faith which we preach): **that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.** For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. For the Scripture says, "*Whoever believes on Him will not be put to shame.*"

(Note that Christ IS the END of the law and we will NOT be put to shame if we believe in Him.)

- 2Cor. 3:1-18

Do we begin again to commend ourselves? Or do we need, as some *others*, epistles of commendation to you or *letters* of commendation from you? You are our epistle written in our hearts, known and read by all men; clearly *you are* an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, *that is*, of the heart. And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as *being* from ourselves, **but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.** But if the ministry of death, written

and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, **what remains is much more glorious.** Therefore, since we have such hope, we use great boldness of speech— unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. **For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.** But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, **the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

(Note that the law KILLS.)

- Matt. 11:28

“Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”

(Note that there is rest found in Christ.)

- Eph. 2:8-16

For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.**

(Note that Christ ABOLISHED the law of commandments at the cross.)

6. Acts 16:25-31

But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone’s chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, “Do yourself no harm, for we are all here.” Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, **“Sirs, what must I do to be saved?”**

So they said, “**Believe on the Lord Jesus Christ, and you will be saved**, you and your household.”

(Note: All that is necessary for salvation is believing on Jesus.)

C. Only 9 of the 10 commandments are restated as commands in The New Testament.

1. Worship God

- Matt. 4:10

Then Jesus said to him, “**Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’**”

- Phil. 3:3

For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,

2. No Idolatry

- Matt. 4:10

Then Jesus said to him, “**Away with you, Satan! For it is written, ‘You shall worship the LORD your God, and Him only you shall serve.’**”

- Acts 15:20

but that we write to them to abstain from things polluted by idols, *from* sexual immorality, *from* things strangled, and *from* blood.

- 1Cor. 6:9

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

3. No Profanity

- Matt. 12:36

But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

- Eph. 5:4

neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

4. Sabbath

- **NONE**

5. Honor Parents

- Matt. 15:4

For God commanded, saying, *“Honor your father and your mother”; and, ‘He who curses father or mother, let him be put to death.’*

- Eph. 6:2

“Honor your father and mother,” which is the first commandment with promise:

6. Murder

- Matt. 5:21-22

“You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’

But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, “Raca!” shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.

- Luke 18:20

You know the commandments: “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not bear false witness,” ‘Honor your father and your mother.’ ”

7. Adultery

- Mark 10:19

You know the commandments: “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not bear false witness,” “Do not defraud,” ‘Honor your father and your mother.’ ”

- Rom. 13:9

For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

8. Stealing

- Matt. 19:18

He said to Him, “Which ones?” Jesus said, *““You shall not murder,’ “You shall not commit adultery,’ “You shall not steal,’ ‘You shall not bear false witness,’*

- Eph. 4:28

Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need.

9. Lying

- Matt. 19:18

He said to Him, “Which ones?” Jesus said, *““You shall not murder,’ “You shall not commit adultery,’ “You shall not steal,’ ‘You shall not bear false witness,’*

- Mark 10:19

You know the commandments: "Do not commit adultery," "Do not murder," "Do not steal," "Do not bear false witness," "Do not defraud," "Honor your father and your mother." "

10. Don't Covet

- Mark 7:20-23

And He said, "What comes out of a man, that defiles a man.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man."

- Luke 12:15

And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses."

(Note that Jesus gave commands concerning all 9, but not concerning the Sabbath.)

D. After the Resurrection of Christ, Jesus met with the disciples On the first day of the week.

1. Matt. 28:1-9

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. **And they came and held him by the feet, and worshipped him.**

(Note that Jesus accepted their worship on the first day of the week. See also Mark 16:9.)

2. Luke 24:1-53

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things

unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And, behold, two of them **went that same day** to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, **while they communed together and reasoned, Jesus himself drew near, and went with them.** But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, **to day is the third day since these things were done.** Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? **And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,** Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread. **And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.** But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. **And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.**

3. John 20:19-26

Then the same day at evening, **being the first day of the week**, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you**. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you**. And when he had said this, he breathed on *them*, and saith unto them, **Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained**. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And **after eight days again his disciples were within, and Thomas with them: then came Jesus**, the doors being shut, and stood in the midst, and said, **Peace be unto you**.

(Note that Jesus told them to receive the Holy Ghost on the first day of the week.)

E. The Disciples and other Gentile churches met to study the Word on Sunday.

1. Acts 20:7

And upon the first *day of the week*, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

2. 1Cor. 16:1-2

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: **On the first day of the week** let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

F. The Sabbath was NOT given as a sign for all mankind, but it was given as a sign to Israel under the Mosaic law.

1. Ex. 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.

(Note that the Sabbath was given AS A SIGN between God and the children of Israel, NOT as a sign for all mankind.)

2. Deut. 5:1-20

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. **The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.** The LORD talked with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain. **Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.** Six days thou shalt labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour.

(Note that the Lord did not make this covenant with “our fathers.” In other words, God did not require these of Adam, Abraham, Isaac, and Jacob. They were not required until Moses' time for the children of Israel.)

3. Neh. 9:13-14

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And **madest known unto them thy holy sabbath,** and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

(Note that God made known the Sabbath day to the Israelites by the hand of Moses.)

G. *Is the Sabbath the seal of God?*

1. Eph. 1:13-14

In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, **you were sealed with the Holy Spirit of promise**, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

2. Eph. 4:30

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

3. 2Cor. 1:21-22

Now He who establishes us with you in Christ and has anointed us is God, who also has **sealed us and given us the Spirit in our hearts as a guarantee.**

(Note that the seal of God *for the church* is the Holy Spirit.)

4. Rev. 9:4

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; **but only those men which have not the seal of God in their foreheads.**

Rev. 14:1

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, **having his Father's name written in their foreheads.**

(Note that the seal of God during the tribulation referenced in Revelation is the Father's name, not the Sabbath.)

H. *There is historical evidence that the early church worshipped on Sunday.*

1. **"Sunday is the day upon which we all hold our communion and assembly" (Justin Martyr, First Christian Apology)**

Justin Martyr (100-165 A.D.) stated, "And on the day called Sunday, all who live in the cities and the country gather together to one place...bread and wine and water are brought...there is a distribution to each, and a participation of that over which thanks have been given...But Sunday is the day on which we all hold our common assembly, because it is the first day on which God...made the world; and Jesus Christ our Saviour in the same day rose from the dead." 2

(Note that this quote came from the second century. Therefore, Sunday was an accepted day of worship long before the fourth century Roman Emperor Constantine imposed Sunday as the day of worship. Also, there is a direct link between the Apostle John and Justin Martyr through Polycarp with no evidence of doctrinal dispute.)

2. Ignatius (37-108 A.D.) of Antioch said, "Let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen and chief of all days of the week." 1

**3. Barnabas 15:9 (80-120 A.D.)
Wherefore also we keep the eighth day for rejoicing, on which also Jesus rose from the dead, and having been manifested ascended into the heavens.**

4. Didache (The Teaching of the 12 Apostles):

Jonathan Draper writes (Gospel Perspectives, v. 5, p. 269):

"...Hence a date for the Didache in its present form later than the second century must be considered unlikely, and a date before the end of the first century probable."

14:1 And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure.

14:2 And let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled;

14:3 for this sacrifice it is that was spoken of by the Lord;

14:4 {In every place and at every time offer Me a pure sacrifice;

14:5 for I am a great king, saith the Lord and My name is wonderful among the nations.}

I. Conclusion of the Matter

1. The principle of the sabbath is good and beneficial, but it doesn't matter what day someone chooses to worship on. We are only exhorted to continue to meet together, not commanded to observe a particular day of the week.

▪ Heb. 10:24-25

And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

Some information taken from:

- <http://www.reachouttrust.org>
- <http://www.imkchurchofchrist.com>
- <http://www.earlychristianwritings.com>
- <http://www.sdaoutreach.org>