

Jewish Sabbath, Christian Sabbath

by Tony Rigden, June 2009

As a child attending the Anglican Sunday School, I became aware that Jesus kept the original Jewish Sabbath on the seventh day of the week; which was actually Friday sunset to Saturday sunset since proper Jewish days run from sunset to sunset, not midnight to midnight as ours do. I remember discussing this issue with our Vicar at confirmation class. The gist of the conversation was that I asked him why Christians keep the Sunday as their Sabbath, when the Bible makes no mention of the Sunday being this special day of rest and worship. In his reply he acknowledged that the Bible makes no mention of Sunday worship, nor specifically authorises a change of the Sabbath to Sunday for Christians, but explained that the change to Sunday was made by the church on extra biblical authority given to it by God.

Because I became an atheist not long after my confirmation, I didn't really give the conversation anymore thought. However, the issue confronted me again 20 or so years later at my conversion when information concerning the Friday evening / Saturday Sabbath, and details of the change to Sunday, were again brought to my attention.

What follows is a summary of this information, and some of my thoughts on it, spanning the following topic areas:

- Sunday in the bible
- Sunday in church history
- The Sabbath in the commandments
- Nine out of ten (are there any commandments we shouldn't keep?)

Sunday in the Bible

It's worth noting for a start that there are no texts anywhere in the Bible that announce a change of the day of worship. While many texts are alluded to by various church doctrines in terms of the disciples possibly worshiping on a Sunday, we cannot find any texts that authorise a change in the day of Sabbath worship with a clear "thus says the Lord".

There are eight texts that mention the first day of the week. Let's start by looking at each of them to see if they indicate a change of the day of worship:

Math 28:1 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.

This is not about Christ's disciple's day of worship, Mary merely went to see Christ's tomb.

Mark 16:2 And very early in the morning the first [day] of the week, they came unto the sepulchre at the rising of the sun.

Same as above

Mark 16:9 Now when [Jesus] was risen early the first [day] of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Again worship is not mentioned. Many Christians indicate that the day of worship was changed to Sunday because Jesus was raised on the Sunday. However, there are no Bible texts anywhere indicating this to be the case. In these texts about Resurrection Sunday, worship is not mentioned.

Luke 24:1 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.

Again, worship is not mentioned

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

Same as before

John 20:19 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.

Here the disciples are at an assembly, but the stated reason for the assembly is they were hiding from the Jews. To say it was their day of worship would be to wrest another meaning from the text.

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.

Of the eight texts that mention the "first day of the week" this, and one other, are the only texts that appear to mention the day of worship. However, let us examine the text closely to see if the day of worship is what it is talking about. The argument for it talking about the day of worship is that it mentions breaking bread and preaching. However, when we look at it in context, we find it difficult to use this text to prove that a day of worship was taking place on the Sunday. Firstly, preaching was not confined exclusively to the day of worship. Preaching is mentioned many times in the book of Acts. So many times, and in so many places, that it indicates they were preaching at public campaigns possibly every day of the week. The disciples also preached in synagogues and therefore preached also on the Saturday (see Acts

13:5). Secondly, the breaking of bread does not necessarily mean communion, since it was simply the term in that day for eating a normal meal. We need to look at the wider context of this text to see if it was a special day of worship, or if they were just listening to Paul preach at meal time.

First we need to appreciate that in New Testament times, there were two calendars in use. The Jewish calendar, based on the Genesis account of creation, marking each day as spanning from sunset to sunset, and the Roman calendar which was based on midnight to midnight as our modern calendar is. New Testament texts, being written from a Jewish perspective presumably use the Jewish calendar. Therefore “the first day of the week” as mentioned in the Bible spans from about 6:00pm Saturday to 6:00pm Sunday on our Roman calendar. This fits with the texts above which are all about the resurrection. It is described as taking place on the “first day of the week” and all Christians agree that the resurrection took place on a Sunday morning (our calendar).

Now Acts 20:8 mentions that “there were many lights in the upper chamber”. This places the time of the meeting where Paul preached till midnight as being in the evening meal time on Saturday night (our calendar). The context of the text is that this is Paul's last night with them, “ready to depart on the morrow”. So it is most likely that this is a fellowship gathering of the disciples and Paul, held because it is their last chance to be together since Paul is departing the next day. Even if Christians did meet regularly at this time, it would in such a case appear to be for a fellowship meal at the end of the Sabbath; Sunday evening quite possibly being what is referred to as “the first day of the week”, taking into account the Jewish day and the fact that Paul preached to midnight.

1 Cor 16:2 Upon the first [day] of the week let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come.

Basically, this mentions putting aside some money for an offering on the “first day of the week”. As described above, this does not necessarily mean a Sunday on our calendar. It could be any time from Saturday night to Sunday night. In addition no mention of made when the offering is to be taken up. It uses the words “lay by him in store”. Therefore there is no indication here that worship is taking place.

In addition to the term “the first day of the week”, the Bible also uses the term “the Lord's day” but only once in Revelation 1:10. Since there are no other references to that term in the Bible, we cannot determine, from the Bible alone, what day that is. Tradition has it as Sunday, but if our beliefs are to be based on the Bible and the Bible alone, we cannot determine what day John had the vision.

Sunday in Church History

The Bible is absolutely silent on the change of the day of worship. So where did this change come from? Fortunately, the question is very easy to answer. Remember what the vicar at the Anglican church told me, “the change to Sunday was made by the church on extra biblical authority given it by God”. We need to understand what this was that the vicar was saying. At the age of 10 I did not understand what he was saying and did not think to ask any more questions. However, study of some basic church history establishes what he was speaking of.

Did a church change the day of worship? If so, which church and when did they change it? Currently, the Roman Catholic Church teaches that the apostles changed the day of worship not long after the ascension of Jesus. They quote:

“Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish Sabbath in Apostolic times as the day set apart for the public and solemn worship of God.”
(www.newadvent.org/cathen/14335a.htm)

Most Sunday keeping Protestant Churches teach exactly the same. However, no historical evidence or proof exists for this allegation. The earliest instances of Sunday observance which have any historical proof or evidence are dated from AD 100 onward. This is sometime after the Apostles were all dead. In addition, the Sunday keeping churches from AD 100 until about AD 300 were very few and far between. They were mainly Gnostic offshoots of mainstream Christianity.

The Roman Catholic church has only in very recent times alleged that the Apostles kept Sunday. Let us look at some quotes from Roman Catholic leaders and theologians from the late 19th and early 20th centuries:

James Cardinal Gibbons, *The Faith of our Fathers*, 88th ed., pp. 89.

"But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Stephen Keenan, *A Doctrinal Catechism* 3rd ed., p. 174.

"Question: Have you any other way of proving that the Church has power to institute festivals of precept?"

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

John Laux, *A Course in Religion for Catholic High Schools and Academies* (1936), vol. 1, P. 51.

"Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days."

Daniel Ferrer, ed., *Manual of Christian Doctrine* (1916), p.67.

"Question: How prove you that the Church hath power to command feasts and holy days?"

"Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church."

James Cardinal Gibbons, Archbishop of Baltimore (1877-1921), in a signed letter.
"Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day -Saturday - for Sunday, the first day? I answer yes . Did Christ change the day'? I answer no!
"Faithfully yours, J. Card. Gibbons"

The Catholic Mirror, official publication of James Cardinal Gibbons, Sept. 23, 1893.
"The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."

Catholic Virginian Oct. 3, 1947, p. 9, art. "To Tell You the Truth."
"For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the[Roman Catholic] church outside the Bible."

Peter Geiermann, C.S.S.R., The Converts Catechism of Catholic Doctrine (1957), p. 50.
"Question: Which is the Sabbath day?
"Answer: Saturday is the Sabbath day.
"Question: Why do we observe Sunday instead of Saturday?
"Answer. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

Martin J. Scott, Things Catholics Are Asked About (1927),p. 136.
"Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday Now the Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."

Peter R. Kraemer, Catholic Church Extension Society (1975),Chicago, Illinois.
"Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

"1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

"2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the

unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws.

"It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible."

T. Enright, C.S.S.R., in a lecture at Hartford, Kansas, Feb. 18, 1884.

"I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church."

So the Roman Catholic church openly admits that it changed the day of worship from Saturday to Sunday. History shows that they did this over a period spanning a few centuries from the time of Constantine.

Now you will recall that my Anglican vicar stated "change to Sunday was made by the church on extra biblical authority given it by God". We can soon establish that he was not speaking for himself but re-iterating Anglican doctrine

These are quotes from noted Anglicans:

Isaac Williams, Plain Sermons on the Catechism , vol. 1, pp.334, 336.

"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it."

Canon Eyton, The Ten Commandments , pp. 52, 63, 65.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday into the rest of Sunday no divine law enters.... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday."

Bishop Seymour, Why We Keep Sunday .

We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church."

On the whole, the Anglican church still acknowledges, to varying extents, the authority of the Roman Catholic church from which it descended in the time of King Henry the 8th

While the Roman Catholic and Anglican churches have a basis for Sunday observance, that is tradition, the fundamentalist churches which reject the authority of tradition have no basis for Sunday worship at all.

The allegation that the disciples and apostles kept Sunday can not be established from the Bible or history. In spite of the quote on www.newadvent.org/cathen/14335a.htm, the Roman Catholic church, which has rich historical resources, acknowledges this fact and does not attempt to justify Sunday from the Bible but establishes that they have the right to change the day because of the extra biblical authority they claim God gave them.

Therefore sincere Sunday keeping Christians, have to ask themselves did God truly give the Roman Catholic Church extra biblical authority. If God truly did give them that authority then they are indeed the true church and sincere Christians should immediately join them. If God did not give them that authority and they claimed it falsely for themselves, then there is a real problem with Sunday keeping.

At this stage, I am assuming that the readers of my paper, coming mostly from more fundamental protestant backgrounds do not accept that God gave the Roman Catholic church extra biblical authority. So we must address the issue that Sunday keeping becomes a case of keeping a day that God has not authorised. You see, if the Roman Catholic claim is correct then God, by proxy, has authorised Sunday keeping. If the Roman Catholic claim is in error, then there is no authority anywhere for keeping the Sunday.

There are even a few evangelical church leaders that acknowledge this fact:

Dr. Edward T. Hiscox, a paper read before a New York ministers' conference, Nov. 13, 1893, reported in New York Examiner , Nov.16, 1893.

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week Where can the record of such a transaction be found? Not in the New Testament absolutely not.

"To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question . . . never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated.

"Of course, I quite well know that Sunday did come into use in early Christian history But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"

William Owen Carver, *The Lord's Day in Our Day* , p. 49.

"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance."

Dr. R. W. Dale, *The Ten Commandments* (New York: Eaton & Mains), p. 127-129.

" . . . it is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath - . . . 'Me Sabbath was founded on a specific Divine command. We can plead no such command for the obligation to observe Sunday There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

Timothy Dwight, *Theology: Explained and Defended* (1823), Ser. 107, vol. 3, p. 258.

" . . . the Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive Church called the Sabbath."

In summary, the Bible is absolutely silent on the concept of changing the Sabbath from Saturday to Sunday. However, the Catholic Church openly acknowledges her part in changing the day and claims that God gave her the authority to do so.

Regarding the Bible's silence on the topic: Had God intended the day to be changed, for whatever reason, it is impossible that he would not have mentioned it in scripture somewhere. Jesus taught the disciples all they needed to know to commence the gospel work once He ascended to heaven and left them. The writers of the Bible faithfully recorded all that Jesus taught them. It is impossible that an issue as large as changing the day of worship should not be mentioned by Jesus or, if it was, that the Bible writers would ignore it. Remember, the apostles and Bible writers were Jews. They became quite agitated about the doing away with such rites as circumcision. So if the Sabbath was to be done away with, you can be absolutely sure they would have commented on it at large.

Regarding the Roman Catholic Churches changing the day: All revolves around the question did God really give them the right to change the day of worship or indeed to do anything outside of what Jesus instructed His church through the apostles? If so, then they are indeed the true church and we all should join them. If not, then we have real issues with keeping a day set by them and not Jesus just as we have real issues with other things they teach which are not Biblical such as the transubstantiation.

The Sabbath in the Commandments

Often, the claim is made that the Ten Commandments law was "done away with at the cross". The text most often quoted in connection with this is:

*Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

Most theologians explain this text as meaning the commandments were nailed to the cross. There is a school of Christian belief that the common man, without theological training can understand the bible for themselves by the following methods:

1. Examine the text in it's immediate context. That is what to the texts around it say?
2. Look for other texts on the same topic to see what the Bible as a whole says about it.

3. If the meanings of certain words or phrases are unclear, find out how the same author uses the same words or phrases elsewhere

Let us now examine Col 2:13 using these methods:

What is the immediate context?

This can be found in the few verses above:

Col 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 2:9 For in him dwelleth all the fulness of the Godhead bodily.

That is a warning regarding philosophy, vain deceit and tradition

Vs 11 gives us a clue as to what philosophy, vain deceit and tradition Paul is talking about:

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

That is, the church was being bothered by false teachers insisting that Christians be circumcised

Now is circumcision is clearly not part of the Ten Commandment law but it is part of the ceremonial law

Therefore it is most likely that the ordinances spoken of in vs 14 is the ceremonial law. Verse 13 still mentions circumcision.

Let us now look at the Biblical meaning of the words ordinances, laws and commandments:

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] Elisabeth. 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

The context is the blamelessness of Zacharias with respect to the commandments and the ordinances, suggesting that they are two different things and yet Zacharias kept them both

Ex 18:20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.

Again distinguishes ordinances from laws

Lev 18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] the LORD your God.

Here is our first indication that ordinances are not the ten commandments. It speaks of the ordinances of the Egyptians, which they are not to keep and the ordinances of the Lord, which they are to keep.

Ordinances can be moral laws that are extensions of the ten commandments

Lev 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I [am] the LORD your God. 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I [am] the LORD. 18:6 None of you shall approach to any that is near of kin to him, to uncover [their] nakedness: I [am] the LORD.

Ordinances can even be laws of nature:

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, [and] the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts [is] his name:

We find they are an amplification of the ten commands but not the ten commandments themselves. However, in addition to these moral/civil laws, we find that ordinances can be ceremonial laws as well:

Num 9:12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

Ezek 43:18 And he said unto me, Son of man, thus saith the Lord GOD; These [are] the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

Ezek 44:5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

Paul seems to favour the ceremonial law meaning of the word ordinances:

Heb 44:5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

Heb 9:10 [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation.

If we take the theme of Hebrews being the doing away with the ceremonial law (to do with the sanctuary service) at the cross and Paul's use of the word ordinances there and compare with Paul's use of the same word in Col 2:14 and also look at the context of Col 2:14 being circumcision, then clearly, in Col 2:14, the ceremonial law was nailed to the cross. Not the ten commandments.

In addition, we should look at what the Bible has to say as a whole about the 10 commandments to see if the idea that they were for the Jews only is Biblical or merely popular theology

First we identify what the Bible calls “Commandments”

Ex 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Ex 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Lev 27:34 These [are] the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

Math 19:17 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. 19:18 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, 19:19 Honour thy father and [thy] mother: and, Thou shalt love thy neighbour as thyself.

Math 22:37 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. 22:38 This is the first and great commandment. 22:39 And the second [is] like unto it, Thou shalt love thy neighbour as thyself. 22:40 On these two commandments hang all the law and the prophets.

That is the Bible identifies “commandments” as being the moral law as given to Moses on the mount

Next, does the Bible say they are ad-hoc, temporary or stand in perpetuity?

Deut 7:9 Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Math 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

In addition to the above , we find in the New Testament, texts that indicate that the new covenant involves keeping the commandments

John 14:15 If ye love me, keep my commandments.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

1 John 2:3 And hereby we do know that we know him, if we keep his commandments.

1 John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Rev 14:12 Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.

Rev 22:14 Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

We all clearly understand that we are not saved by keeping the commandments. But these verses make it clear, that grace does not exempt us from keeping them.

Nine out of Ten?

Protestant Christianity today seems to be divided into two groups. There are those who subscribe to antinomianism, believing that grace exempts us from keeping the moral law, notwithstanding the 7 texts given above that indicate that grace is not an exemption from keeping the moral law. When we ask them the rhetoric question: "Then can I have your wife for tonight?" they inevitably answer "no". However, when asked to give a reason for their answer, they are always unable to.

There is also a large group of Christians that do understand that the moral law is still binding on those of us who are under grace. They rejoice in the power of God in the converted person to give victory over our fallen natures and to bring that person's life into harmony with His [God's] moral law. However, many of this group, when presented with the claims of the true Saturday Sabbath then revert to antinomian views on the Sabbath, while they do not hold antinomian views on the other nine commandments. The most common comment I here on the proof of the Saturday Sabbath is "you are absolutely right, Saturday is the true day of the Sabbath, but". The "buts" being usually:

It's not important, as long as we keep one day

The Sabbath was for the Jews only

The Sabbath, but not the rest of the moral law, was done away with at the cross

I think the Bible texts given in this document clearly refute these argument so I will finish by making some comments on why many Christians see only nine out of the ten commandments as binding.

The main problem a believer faces once they see that the only day God authorised is Saturday, is the logistical problems they would face in keeping it. These being:

- The need to leave the main body of believers, if they do not want to keep it alone at home.
- Prejudice against Sabbatarian denominations
- The disapproval of their fellow believers. Some of whom will be close friends or even family
- Proper Sabbath keeping involves doing no secular work on the day. In today's 24 by 7 world, this would involve considerable hardship if one is to keep the Saturday Sabbath. As a matter of fact, in the past, most protestant Christians refrained from secular work on the Sunday believing it to be the Sabbath. For most Christians today, even the Sunday Sabbath involves nothing more than a few hours of "doing church" on the Sunday morning or evening.

History shows us that the Roman Catholic Church introduced a number of errors into the Christian religion during its full reign of power in the Middle Ages. The reformation was inspired by God to call His people out of those errors. Initially He [God] tried to reform the Catholic Church from within by the likes of Martin Luther. However the church irrevocably rejected God's call to reform and thus a people were called out. The initial error that prompted them to come out was salvation by works in the form of penances and indulgences. Later, the protestant movement began to reform in other areas of error. For example, they rejected the concept of the communion wafer being the actual body of Christ being sacrificed anew.

I believe that while the protestants reformed many of the errors introduced by Rome, that God is still waiting for them to reform the biggest one of them all. The change of God's appointed day of worship. Basically, the reformation is, at this point in time, an uncompleted work.