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**The Lord's Day**

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition  
or Roget's Thesaurus - **December 6, 2015**

**Exodus 20:8-11; 31:12-16**

**Introduction:** In this chapter we have an account of the giving of the law on Mount Sinai; the preface to it, Exodus 20:1, the ten commandments it consists of, Exodus 20:8, the circumstances attending it, which caused the people to remove at some distance, Exodus 20:18, when they desired of Moses, that he would speak to them and not God, who bid them **not fear**, since this was for the trial of them; but still they kept at a distance, while Moses drew nigh to God, Exodus 20:19 who ordered him to caution the children of Israel against idolatry, and directed what sort of an altar he would have made whereon to offer their sacrifices, promising that where his name was recorded he would grant his presence and blessing, Exodus 20:22.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=ex&ch=20#1>)

**Exodus 20:8**, Remember the **Sabbath (intermission [pause {REST!}]) day**, to keep it **holy**.

**NOTE:** These words take account of the Jewish custom of counting every day from SUNSET to SUNSET; thus **the Sabbath**, as we would reckon time, actually **began** at **sundown** on the preceding day. The Jews grounded this practice on the Genesis account of creation, where the successive days are listed after the formula, There was **evening** and **morning...**  
(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Genesis 1:5**, And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

**NOTE:** Some have postulated "ages of observance of the Sabbath" prior to this verse (Ex. 20:8), on the strength of the word "**remember.**" "Remember," however is just as appropriately understood as a call for Israel to "remember the Sabbath day" that had been revealed to them only a few days earlier. See Ex. 16:23. There is positively **NO Sabbath commandment** in the Bible **prior** to that verse!

**Exodus 16:22-23**, 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.

**Sabbatarians** who wish to **bind** this **commandment** upon people **today** are themselves NOT keeping the Sabbath in any true sense whatever. Under God's law, the total number of Sabbath days during a period of fifty years amounted to no less than 5,785 days!, a period

of nearly sixteen years, or about one-fourth of the whole time.<sup>[17]</sup> Of course, nobody honors any such commandments today. The usual thrust of the sabbatarian insistence on this is comprised of having a **religious service** on **Saturday**, for which many of them travel long distances, contrary to the Law, and the additional custom of washing their clothes and stringing them out on a clothesline on **Sunday!** All people know, or should know, that **this commandment** is **not binding** upon people **TODAY.**  
(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ex&ch=20#1>)

**Colossians 2:13-14**, And you, being **dead** in your **sins** and the uncircumcision of your **flesh**, hath he **quicken**ed (make ALIVE) together with him, having forgiven you ALL trespasses; **Blotting out (wiping away)** the handwriting of **ordinances (LAW)** was against us, which was contrary to us, and took it out of the way, nailing it to **his cross...**

**NOTE:** ...the whole **LAW** of **Moses** is intended, which was the handwriting of God, and obliged to obedience to it, and to punishment in case of disobedience; and this the Jews Tzeror Hammor, fol. 87. 1, 3. call "the writing of the debt", and is the very phrase the Syriac version uses here: now this was as a **debt book**, which showed and testified the debts of men; that is, their sins, how many they are guilty of, and what punishment is due unto them: and may well be said to be that **that was against us, which was contrary to us;** ...yea, it proceeds against him, and curses and condemns, and kills him: but God has "blotted" it out, Christ having engaged as a **surety** for his people, to **pay off ALL their debts;** and this being done by him, God has crossed the debt book of the law, has blotted it out, so that **this book** is of **NO FORCE** ...

**took it out of the way;** it is not to be seen or looked into as a debt book; it is abolished and **DONE AWAY;** it is no more as administered by Moses, as a covenant of works, or as to its rigorous exaction, curse, and CONDEMNATION; this is true of the whole law of Moses, as well as of the ceremonial, which is utterly **abolished** and **disannulled** in every sense, because of the weakness and unprofitableness of it:

**nailing it to his cross:** every nail in the cross made a scissure (longitudinal opening in a body, made by cutting) in this handwriting, or bond of the law, that lay against us, whereby it was so **RENT** and **TORN**, as to be of **no force;** thus the Holy Ghost makes use of various expressions, to show that there is **NOTHING** in the **LAW standing against the saints;** it is blotted out, and cannot be read; it is took away, and cannot be seen; it is nailed to the cross of Christ, and is torn to pieces thereby, that nothing can ever be produced from it to their **hurt** and **condemnation...**

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=50&ch=2>)

**Colossians 2:15-16**, And having **spoiled** (strip by violence) **principalities** and **powers**, he made a shew of them openly, triumphing over them in it. Let no man therefore **JUDGE (condemn)** you in meat, or in drink, or in respect of an **holyday**, or of the new moon, or of the **SABBATH DAYS**...

**NOTE:** **Let no man therefore judge you,....** Since they were **complete** in **Christ**, had everything in him, were circumcised IN HIM; and particularly since the handwriting of the law was blotted out, and torn to pieces through the nails of the cross of Christ, the apostle's conclusion is, that they should be judged by no man; they **should not regard** or **submit** to any man's **judgment**, as to the observance of the ceremonial law: Christ is the prophet who was to be raised up LIKE UNTO Moses, and who only, and **not Moses**, is to be heard...

**Or of the sabbath days**, or "**sabbaths**"; meaning the **jubilee sabbath**, which was one year in fifty; and the sabbath of the land, which was one year in seven;

and the **seventh day sabbath**, and some copies read in the singular number, "or of the sabbath"; which were all peculiar to the Jews, were never binding on the Gentiles, and to which **believers in Christ**, be they who they will, are by no means obliged; nor ought they to observe them, the one any more than the other; and should they be imposed upon them, they ought to reject them; and should they be judged, censured, and condemned, for so doing, they **ought not to mind** (to regard with attention, treat as of consequence) **it**.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=50&ch=2>)

**Thought 1.** In order that there would be no confusion about God's commandments given under the New Covenant, John clearly states the TWO of them in one of his letters.

**1 John 3:22-23**, And whatsoever **we ASK, we receive** of him, because we **keep** his COMMANDMENTS, and DO those things that are pleasing in his sight. And **THIS** is **his COMMANDMENT**, That we should **BELIEVE** on the name of his Son Jesus Christ, and **LOVE** one another, as he gave us commandment.

**Exodus 20:9-10**, *Six days shalt thou labor, and do all THY WORK: but the seventh day is the **Sabbath** (**intermission** [REST]) 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...*

**NOTE:** Deuteronomy 5:15 adds this: "And **remember** that thou was 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." As long as **Israel** had been in **slavery** to Egypt, they had not been allowed days of **REST**. Their observance of the Sabbath Day was also a **cause of praise** to their God for his mighty deliverance that gave them the **freedoms** they could enjoy after the Exodus.

There are those who teach that we should continue to worship on the **seventh day**. Jesus **ROSE** from **DEATH** on the **FIRST DAY** of the week, and immediately his followers began to gather on that day instead of the **seventh**.

(Source: *The Bible Expositor and Illuminator, Union Press Publication- Christian Life Series*)

**1 Corinthians 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.

**NOTE:** The astounding remark by Farrar that This verse can hardly imply any religious observance of the **Sunday is to be rejected**. That is exactly what it does imply. Macknight translated this clause, "On the first day of every week"; Grosheide declared the meaning to be "On every SUNDAY"; and Hodge said it means, "The collection was to be made every **LORD'S DAY**." Pliny's letter to Trajan bears testimony to the fact that the Christians of his day (prior to his death in 113 A.D.) were accustomed to meet on "an appointed day";<sup>[1]</sup> and here that appointed day is somewhat inadvertently identified by the apostle Paul as **every Sunday**.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=1co&ch=16#1>)

**Thought 1.** During Jesus' ministry, God showed that what the Pharisees believed about the Sabbath was not what he'd commanded. To make plain this point, God, healed a number of people on the Sabbath, doing the WORK through Jesus, as he obeyed him.

**John 14:10**, Believest thou not that I am **IN** the Father, and the **Father IN me?** the words that I speak unto you I speak not of myself: but the **Father** that **dwelleth in me**, **HE doeth** the **WORKS**.

**Luke 13:10-17**, And he was teaching in one of the synagogues on the **SABBATH**. And, behold, there was a **woman** which had a **spirit of infirmity** eighteen years, and was

**bowed together**, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art **loosed** from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had **healed** on the **SABBATH DAY**, and said unto the people, There are **six days** in which men ought to WORK: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou **hypocrite**, doth not each one of you on **the sabbath** loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of **Abraham**, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the **sabbath day**? And when he had said these things, all his adversaries were **ashamed**: and all the **people rejoiced** for all the glorious things that were **done** by him.

**Mark 3:1-5**, And he entered again into the synagogue; and there was a man there which had a **withered hand**. And they watched him, whether he would **heal him** on the **sabbath day**; that they might **accuse him**. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, **Is it lawful** to DO good on the **sabbath days**, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with **anger**, being **grieved** for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was **restored whole** as the other.

***Exodus 20:11**...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.*

**Genesis 2:1-3**, Thus the **heavens** and the **earth** were finished, and all the host of them. 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**...

**Thought 1**. Notice, this set of scriptures says, “he rested from all his work which God created and made. Also, notice it doesn’t say that he rested from “ALL types of work”, period. In other words, scripture specifies the “kind” of work from which God rested. What it really means is that he rested from his work of **CREATING**. Actually, he did more work AFTER he rested from his work of CREATING, and, as we saw, even on the Sabbath. And as he worked to deliver Israel from bondage, he’s still working today.

**Judges 2:10** ...and there arose another generation after them, which knew not the LORD, nor yet the **WORKS** which he had **DONE FOR Israel**.

**John 5:17-18**, But Jesus answered them, **My Father WORKETH** hitherto, and I WORK. Therefore the Jews sought the more to kill him, because he not only had **broken the sabbath**, but said also that God was his Father, making himself equal (bearing a suitable relation) with God.

**John 14:10**, (*Jesus said*) the Father that **dwelleth IN** me, HE doeth the **WORKS**.

**Mark 16:20**, And they went forth, and preached every where, the Lord **working WITH them**, and **confirming (establish** [to fulfill; to make good]) the WORD with **SIGNS** following.

**1 Corinthians 12:5-6** ...there are **differences of administrations (official service** [action that furthers some purpose]), but the same Lord. And there are diversities of **operations (working)**, but it is the same God which **WORKETH ALL IN** all.

**Worketh defined 1754, to be ACTIVE, WORK (effectually in), DO.**



**Exodus 31:12-13**, 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**.

**NOTE:** The reason for the fresh inculcation (a teaching and impressing by frequent repetitions) of the **fourth commandment** at this particular period was, that the great ardour and eagerness with which all classes betook themselves to the construction of the tabernacle exposed them to the temptation of encroaching on the sanctity of the **appointed day** of **rest**. They might suppose that the erection of the tabernacle was a sacred work, and that it would be a high merit-an acceptable tribute-to prosecute the undertaking without the interruption of a day's repose; and therefore the caution here given, at the commencement of the undertaking, was a seasonable admonition.

There is here an allusion to the separation of Israel as a special people to the service of God; and the keeping of the Sabbath was a **sign** or **pledge** of their national **obligation** to **obey** the **whole law**. The reference obviously is not to the institution of the Sabbath on the part of God, but to its observance on the part of the people; and the purpose of God in making a faithful performance of the Sabbath duties a sign between Him and the Israelites was, that they might become a holy and blessed people.'

(Source: <http://www.studyight.org/commentaries/jfu/view.cgi?bk=ex&ch=31#1> )

**Exodus 31:14**, 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.

**NOTE** Ye shall keep the sabbath ... every one that **defileth it** shall surely be **put to death**.

It was as the king of Israel, who had made the sanctification of the Sabbath a fundamental law in the civil and political constitution of His kingdom, that He denounced the violation of it as a capital crime (see the notes at Numbers 15:32-36).

(Source: <http://www.studyight.org/commentaries/jfu/view.cgi?bk=ex&ch=31#1> )

**Exodus 31:15-17**, 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:** It is a **sign** between me and the children ... for ever. The **Sabbath** was a **sign** between God and the people of Israel which they were always to be careful in observing-a national peculiarity evinced (proved) by its being always prominently associated with the sanctity of the temple, **new moons**, and other **feasts** (Lev. 19:30; Isaiah 1:13; 66:23; Ezekiel 45:17; Hosea 2:11), and by its being one of the pledges which the proselyte had for participating in the blessings of the covenant (Isaiah 56:6-8).

"**FOR EVER**," of course, means only commensurate with the duration of the **Jewish** economy (cf. Exodus 12:14; Exodus 12:17; Exodus 12:24; Leviticus 16:34; Num. 10:8). When the **covenant** was **disannulled**, the **sign could not remain**; and accordingly the seventh-day Sabbath is **GONE** with the covenant (cf. Leviticus 26:15; Lev. 27:1-34; Deuteronomy 28:1 with Ezekiel 20:1-49; Hosea 2:11): it was a type or shadow of the **blessed REST IN CHRIST**; "for we who **have BELIEVED do enter into REST**."

(Source: <http://www.studyight.org/commentaries/jfu/view.cgi?bk=ex&ch=31#1> )

**Hebrews 4:1-3**, Let us therefore fear, lest, a promise being left us of entering into his **REST**, any of you should seem to come short of it. For unto us was the **gospel preached**, as well as unto them: but the **word** preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into **rest**...