

## NOTABLE POINTS ABOUT SABBATH

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### Mosaic Legislation on Sabbath

Exodus **16:4-5** (manna gathering), 22-30 (manna use); **20:8-11** + Deuteronomy **5:12-15** (The Ten Commandments); Exodus **31:12-17**; **35:1-3**; Leviticus **19:3, 30**; **23:3, 38**; **26:2**; Numbers **15:32-36** (death penalty)

1. Exodus **16:5ff** records the first regulation about Sabbath observance.
2. Disregarding Sabbath requirements was Israel's first disobedience (Exodus **16:19-20**).
3. Sabbath was on the analogy of the account of God's "rest" from creation: weekly (vs. monthly or annually), at the end of the week, observed as a rest (vs. celebration, *etc.*) as completely as reasonable.
4. Sabbath was a memorial of the exodus (not the creation): Deuteronomy **6:15**; Exodus **31:17**; hence, Sabbath was a memorial of the exodus observed on the analogy of God's creation rest.
5. Sabbath served as a national holiday to be observed as a patriotic duty. It was not observed as a religious duty before, outside, or after national Israel. After Pentecost of Acts **2**, it was abrogated as a Christian expectancy along with the Mosaic covenant in general, "*Don't let anybody criticize you for . . . not celebrating . . . Sabbaths*" (Colossians 2:16; cp. Romans **14:5-6**; Galatians **4:10-11**).
6. Sabbath observance applied to all citizens, slaves, and foreigners in residence or visiting—even to livestock (Exodus **20:10**; Deuteronomy **5:13**).
7. Profaning Sabbath was a capital crime (Exodus **31:15**).
8. The extensive no-work clauses were not exhaustive but representative for creating an understanding of the level, kind, and purpose of the general regulation.
9. Sabbath was for benefitting people, not burdening them: "*Sabbath was created for people, not people for Sabbath*" (Mark **2:27** < Exodus **23:13**; Deuteronomy **5:14**). Jesus' comment criticized the tradition of the elders, which had made Sabbath a burdensome observance. The Jewish Talmud proscribed and prescribed nearly seventy "picky" activities beyond the Old Testament's directives (*Shabbath 12:3-5*).
10. Jesus' refusal to follow the tradition of the elders on Sabbath observance became a major point of contention during his ministry. It shows up on six occasions: healing the lame man at the Pool of Bethesda (John **5:1-47** + **7:23**), plucking off grain heads ("harvesting," Matthew **12:1-8**; Mark **2:23-28**; Luke **6:1-5**), healing a man with a shriveled-up hand (Matthew **12:9-14**; Mark **3:1-6**; Luke **6:6-11**), healing a man born blind (John **9:1-16-41**), healing a woman bent double (Luke **13:10-17**), healing a man with dropsy (Luke **14:1-24**).