

# Answers in Exodus

## Abortion and the Sabbath

Is there a relationship between the two?

The question for many people remains - “Some say the Sabbath is Saturday others say it is now on Sunday. Which one is right?”

While AIE is intent on answering that question, there is a greater purpose that we will explore in the relationship between the Sabbath and abortion. And, yes, there is one.

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For most professing Christians the Sabbath recognized as Sunday.

But is that merely traditional Christianity or is it Biblical? And does it really matter? Does God care what day we observe Sabbath, or if we observe it at all.

Well what does Scripture say? And what does man say? For example, didn't the disciples meet on the first day of the week and didn't Jesus appear to them on that day?

*John 20:19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” (ESV)*

The Greek text says this: τῇ μιᾷ σαββάτων *te mia sabbaton te* - the *mia* - (not *protos* as first but *mia* from *heis* - one as a number) *sabbaton* - sabbaths They were gathered on one of the sabbaths. Having just held the feast of First Fruits on the same day as Jesus resurrection (Sunday) they were now meeting and hiding on the following sabbath seven days later.

This is the time of Unleavened Bread and the beginning of the countdown to *Shavuot* where seven sabbaths are counted (49 days) and a day is added (50 days). The church calls this Pentecost which is Greek for fifty. So on the first of the sabbaths (six more to go to count to 49 and then add one so fifty) they were together. Not on the first day of the week.

J.P. Green who spent much of his life translating the Literal Version of the Bible, also known as the King James 3, translated this text keeping the effect of *Shavuot*:

*“Then it being evening on that day, the first of the sabbaths, and the doors having been locked where the disciples were assembled because of fear of the Jews, Jesus came and stood in the midst and said to them, Peace to you.” (John 20:19 LITV)*

What has effected the church so much that translators would alter the text of John and say “on the first day of the week “ which is Sunday, and not the first of the Sabbaths, which is the seventh day?

The Sabbath moving from Saturday to Sunday began with the Council of Nicaea and moved on to what would eventually become the Roman Catholic Church. The following quotes were collected by a pastor in Indiana (Ron Hyre, Messiah Fellowship, Howe Indiana Thank you for this diligent effort!). Read these and consider, who changed the sabbath from Saturday to Sunday? Is it written in the New Covenant that it was changed? Did flesh and blood reveal this to the following authors, or did it come from their Father in heaven (see Matthew 16:17).

### **ROMAN CATHOLIC CONFESSIONS**

**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 Ferres, 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: 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.

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."

**PROTESTANT CONFESSIONS** Protestant theologians and preachers from a wide spectrum of denominations have been quite candid in admitting that there is no Biblical authority for observing Sunday as a sabbath.

Anglican/Episcopal

**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.”

Baptist

**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.”

Congregationalist

**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 – . . . ‘The 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.”

#### Disciples of Christ

**Alexander Campbell, The Christian Baptist, Feb. 2, 1824, vol. 1. no. 7, p. 164.**

“But,’ say some, ‘it was changed from the seventh to the first day.’ Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives’ fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio – I think his name is Doctor Antichrist.’

**First Day Observance , pp. 17, 19.**

“The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change.”

#### Lutheran

**The Sunday Problem , a study book of the United Lutheran Church (1923), p. 36.**

“We have seen how gradually the impression of the Jewish sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both.”

**Augsburg Confession of Faith art. 28; written by Melanchthon, approved by Martin Luther, 1530; as published in The Book of Concord of the Evangelical Lutheran Church Henry Jacobs, ed. (1 91 1), p. 63.**

“They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord’s Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!”

**Dr. Augustus Neander, The History of the Christian Religion and Church Henry John Rose, tr. (1843), p. 186.**

“The festival of Sunday, like all other festivals, was always only a human ordinance, and

it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday.”

**John Theodore Mueller, Sabbath or Sunday , pp. 15, 16.**

“But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel .... These churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect.”

#### Methodist

**Harris Franklin Rall, Christian Advocate, July 2, 1942, p.26.**

“Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day.”

**John Wesley, The Works of the Rev. John Wesley, A.M., John Emory, ed. (New York: Eaton & Mains), Sermon 25, vol. 1, p. 221.**

“But, the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken .... Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other.”

**Dwight L. Moody D. L. Moody, Weighed and Wanting (Fleming H. Revell Co.: New York), pp. 47, 48.**

The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word ‘remember,’ showing that the Sabbath already existed when God Wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?”

#### Presbyterian

**T. C. Blake, D.D., Theology Condensed, pp.474, 475.**

“The Sabbath is a part of the decalogue – the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution . . . . Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand . . . . The teaching of Christ confirms the perpetuity of the Sabbath.”

## If Scripture has not changed the day of Sabbath, what does Scripture say?

### **Exodus 16:22-24; 29-30**

22 And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. 23 Then he said to them, "This is what the Lord has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'" . . . 29 See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." 30 So the people rested on the seventh day.

### **Exodus 20:8-11**

8 "Remember the Sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

### **Exodus 31:12-13, 16-17**

12 And the Lord spoke to Moses, saying, 13 "Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. 6 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. 17 It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

### **Exodus 35:1-2a**

1 Then Moses gathered all the congregation of the children of Israel together, and said to them, "These are the words which the Lord has commanded you to do: 2 Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord.

### **Leviticus 23:1-3**

1 And the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts. 3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.

### **Deuteronomy 5:12-14**

12 'Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. 13

Six days you shall labor and do all your work, 14 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your male servant and your female servant may rest as well as you.

### **Nehemiah 13:15**

In those days I saw people in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them about the day on which they were selling provisions.

### **Isaiah 56:1-2**

1 Thus says the Lord: “Keep justice, and do righteousness, For My salvation is about to come, And My righteousness to be revealed. 2 Blessed is the man who does this, And the son of man who lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil.”

### **Isaiah 58:13-14**

13 “If you turn away your foot from the Sabbath, From doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the Lord honorable, And shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 Then you shall delight yourself in the Lord; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the Lord has spoken.”

### **Ezekiel 46:1-12**

1 ‘Thus says the Lord God: “The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened. 2 The prince shall enter by way of the vestibule of the gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening. 3 Likewise the people of the land shall worship at the entrance to this gateway before the Lord on the Sabbaths and the New Moons.

### **Luke 6:1-11**

1 Now it happened on the second Sabbath after the first that He went through the grain fields. And His disciples plucked the heads of grain and ate them, rubbing them in their hands. 2 And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?” 3 But Jesus answering them said, “Have you not even read this, what David did when he was hungry, he and those who were with him: 4 how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?” 5 And He said to them, “The Son of Man is also Lord of the Sabbath.” 6 Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand



was withered. 7 So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him. 8 But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood. 9 Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?” 10 And when He had looked around at them all, He said to the man, “Stretch out your hand.” And he did so, and his hand was restored as whole as the other. 11 But they were filled with rage, and discussed with one another what they might do to Jesus.

### **Luke 13:10-17**

10 Now He was teaching in one of the synagogues on the Sabbath. 11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. 12 But when Jesus saw her, He called her to Him and said to her, “Woman, you are loosed from your infirmity.” 13 And He laid His hands on her, and immediately she was made straight, and glorified God. 14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.” 15 The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? 16 So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?” 17 And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

### **Luke 14:1-4**

1 Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely. 2 And behold, there was a certain man before Him who had dropsy. 3 And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?” 4 But they kept silent. And He took him and healed him, and let him go. 5 Then He answered them, saying, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?” 6 And they could not answer Him regarding these things.

### **John 5:8-14**

8 Jesus said to him, “Rise, take up your bed and walk.” 9 And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. 10 The Jews therefore said to him who was cured, “It is the Sabbath; it is not lawful for you to carry your bed.” 11 He answered them, “He who made me well said to me, ‘Take up your bed and walk.’” 12 Then they asked him, “Who is the Man who said to you, ‘Take up your bed and walk’?” 13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. 14 Afterward Jesus found him in the temple, and said to him, “See, you have been made well. Sin no more, lest a worse thing come upon you.”

**John 9:14-16**

14 Now it was a Sabbath when Jesus made the clay and opened his eyes. 15 Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." 16 Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them.

**Act 15:19 - 21**

19 For this reason I judge not to trouble those from the nations turning to God, 20 but to write to them to hold back from the pollutions of idols, and from fornication, and that strangled, and blood. 21 For in every city from ancient generations Moses has those proclaiming him, having been read in the synagogues on every sabbath.

**Act 21:19 - 20**

19 And having greeted them, he related one by one what things God had worked among the nations through his ministry. 20 And hearing, they glorified the Lord, and said to him, You see, brother, how many myriads there are of Jews that have believed, and all are zealous ones of the Law.

**Isaiah 66:22-23**

22 For as the new heavens and the new earth which I make stand before Me, declares Jehovah, so your seed and your name shall stand. 23 And it will be, from new moon to its new moon, and from sabbath to its sabbath, all flesh shall come to worship before Me, says Jehovah.

Jesus could as easily say to the church  
what he said in the synagogues.

**Mark 7:5 - 8**

5 And the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?" 6 And he said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, "'This people honors me with their lips, but their heart is far from me; 7 in vain do they worship me, teaching as doctrines the commandments of men.'" 8 You leave the commandment of God and hold to the tradition of men."

Jesus never argued about which day of the week is the Sabbath. What he did with the religious leaders was hold them accountable for what they had done with the Sabbath.

In Deuteronomy Moses warns his listeners saying:

*You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you. Deu 4:20 ESV*

*All the words I am commanding you, guard to do it – do not add to it nor take away from it.* Deu 12:32 TS 2009 (Deu 13:1 in other translations)

The author of Proverbs agrees: *Do not add to His Words, Lest He reprove you, and you be found a liar.* Pro 30:6 TS2009

And Revelation agrees: *I testify to everyone who hears the words of the prophecy of this book. If anyone adds to them, God shall add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his share in the Tree of Life and the Holy City, which are written in this book.* Rev 22:18-19 TLV

What the religious leaders in Messiah’s day had done was add to those words with their own words. And then they added more to their own words on top of what they had already added and kept on adding. Jesus rebuked them for dishonoring the Sabbath with their own rules which went way beyond the scope of what God had said. The simplicity of the Sabbath got buried under man-made added rules.

Rubbing grains between your hands so you could eat actually fulfilled this from Deuteronomy: *When you come into your neighbor’s vineyard, you may eat your fill of grapes; but you are not to put any in your basket. When you come into your neighbor’s standing grain, you may pluck the ears with your hand; but you are not to swing a sickle on your neighbor’s standing grain.* v. 23:25-26 TLV

They were eating, they were following this teaching from Torah, they were not harvesting. This shows the priority in keeping life, whether standing grain, grapes in a vineyard or the showbread in the tent of meeting. But the Pharisees had gone so far as to say if a hungry man came to your house on the Sabbath, do not reach your hand out of the window to feed him, that would be work. But if he reaches his hand into your house, that is permissible.

Yeshua said this and summarized the entire problem:

*Then He said to them, “Shabbat was made for man, and not man for Shabbat.”* Mar 2:27 TLV

Study the Scriptures for yourself and see if you can find anywhere the Bible says that the Sabbath has been changed from Saturday to Sunday. And, if you can find a contextually sound example in Scripture that negates the disciple of Messiah from observing Sabbath, please write to us at Answers in Exodus.

## The Link between abortion and the Sabbath

The link between the Sabbath and abortion is the recognition that this creation, including every person in it, has a Creator. People did not appear out of nowhere or

exist as a product of evolution. Even so, evolutionists if they are honest must ask themselves, “Where did everything including evolution come from.” Honest people will say “I can’t answer that.”

In our earlier text in Exodus 31, we are told that “. . . *the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.*”

The Sabbath is The Sign that God is our Creator.

That he made everything in six days. The seventh he rested. There are astronomical reasons for a day, a month and a year but none for a seven day week. The only sign for the seven day week is the Sabbath. That is why it is a sign forever. No Sabbath on the seventh day, then when did God create? Which days did he create on?

Lose the Sabbath and you lose him as Creator in six days. Lose him as Creator and we lose the sanctity of life.

If life merely evolved, then abortion is not wrong. The most we could ever say is that it is different and whatever standards the Creator says are a matter of opinion, are a matter of belief, are a matter of personal preference. Just like abortion.

Is the Sabbath important? Yes, if for no other reason that it points to our Creator and calls us weekly to remember that we are created beings, all of us. And every abortion destroys a created being and everything that person could have done and would have done with their life. So at least set Saturday aside to take time to remember and thank your Creator who gave you life. And then try keeping it for a year and see how much your life has changed.

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*At Answers in Exodus, we believe that core answers to the problems we face as individuals and as a culture are found within the pages of Scripture, and in particular, within the first five books known as Torah (also known as the Pentateuch, “the Law”). Many opinions abound regarding these books, and much of the conventional church of today dismisses these books in whole or in part. Many methods are used to disqualify certain portions of Scripture, however when the words are allowed to speak for themselves, they craft a worldview designed to give success in life.*

*Both Ends of the Book explores single issues and sometimes single words from a First Century viewpoint with the goal of Bringing Torah to Life© and to enable those willing, to follow the pattern given by our Messiah Yeshua (Jesus). “Whoever says he remains in him ought himself also to walk just like he walked,” (1 John 2:6). As we discover more of how Yeshua walked, we find the answers we need with a foundation matching His foundation in the Torah of God and through the Torah made flesh. Both Ends Of the Book is an ongoing project of Steve Gilbertson, founder of Answers in Exodus and its ministries, the Hebraic Life Alliance and HeartReachers. He has been actively engaged in life affirming actions since 1979 and founded AIE in 2007.*