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# SCRIPTURAL REASONS

## For Observing The Lord's Day As The Christian Sabbath

By REV. W. G. HANNA, B.A.

"The Sabbath was made for man"—*Mark 2:27*.

"The Lord's Day"—*Rev. 1:10*.

The Sabbath was one of the first institutions that God established for the human race. His own example furnished the rule for its observance (*Gen. 2:3*). The seven-day division of time in the patriarchal period may have been associated with its observance.

When God chose a special people to be the custodians and disseminators of His revelation, one of the first requirements was the observance of the Sabbath (*Ex. 16:21-30*). Later, when He entrusted them with the permanent moral code for the human race, He set the command safeguarding the day at its centre (*Ex. 20:8-11*), thus showing the significance He attached to it. Then He incorporated the requirement of its observance, in the ceremonial law specially intended for the Hebrew people.

In the lapse of time the Hebrew people allowed the moral significance of the Sabbath to be overshadowed by the burdensome ceremonial with which they surrounded it. Hence our Lord lifted into the place of appropriate emphasis its moral significance, as a day of special blessing for all mankind (*Mark 2:27*).

As the Lord of the Sabbath (*Mark 2:28*), He endowed it with new richness of meaning and associated its manifold blessings with the day that was to bear His own name ever after.

- (1) By rising from the tomb on the first day of the week and bestowing upon men the assurance of completed redemption.
- (2) By appearing as risen to His disciples, at different places, thus opening up a new hope for them (*Mark 16:9-11, 12, 13; Matt. 28:8-10; Luke 24:34; John 20:19-23*).