

given the Church one for the remembrance of the resurrection of Christ (Psa. 118:22-24; Acts 4:10, 11). *Rock* Believers of this Dispensation of Grace remember the first day because of its significance (Matt. 28:1; John 20:19-23, Acts 20:6, 7; 1 Cor. 16:2; Rev. 1:10). A Spirit-controlled child of God will seek to do things well pleasing to the Lord on this day. He will celebrate the resurrection, delight in the Lord, and exercise himself in keeping the law of love and expediency. It will be a day of glory to God. All will spring from his liberty in the Lord and the work of the Spirit in his heart!

c. About week days

Some believers will extend the thoughts of the first day to other days, indeed all of them (Rom. 14:1-12). Those who may not see matters this way will still find harmony with such saints. All are to be led by the Spirit and His Word.

d. About the rest day

Rather than get involved with a seventh day project, the believer will find his total rest in the Lord and enjoy the soul's "sabbath rest" (Heb. 4:1-16). This all comes through faith.

Conclusion True sabbath rest is for the soul resting in the finished work of Christ at Calvary. Do you have this? God grant that you do! Amen.

*Phil 4: 6, 7.*

*Isa 26:3*

THE BOOK OF LEVITICUS

"The Sabbath - Why?"

Leviticus 23:1-3

Introduction

1. God's pattern for worship is just as clearly given in the Bible as is His pattern for living. This chapter outlines Israel's festivals which peculiarly related the nation to God.

2. The listing of the festivals is headed by a word concerning the sabbath. Careful study of the text shows the sabbath is not one of the festivals (v. 4). On the sabbath, no work was to be done "in all your dwellings." This was the Word of God spoken through Moses to Israel.

3. The question is now raised, in view of so many distortions of the Word, as to the place of the sabbath today. Does the Bible support sabbatarians? What really is the truth? Here are some salient points to study on the subject:

1. HISTORICALLY

The thought here concerns the occurrences of the concept of sabbath during distinct Bible periods. Check them out: *God*

a. Creation to Sinai

There is no mention of the sabbath for man in this period, though there is for God (Gen. 2:1-3). It is known that this was a 24 hour day (Ex. 20:11). Job, who lived about 500 years before Moses, never mentions the sabbath! This is confirmed word that there was no sabbath for man prior to Moses!

b. Sinai to Christ

This is the Age of Law. With the introduction of the law, the sabbath came (Neh. 9:13, 14). It was given as a sign between God and the nation Israel (Ex. 31:12-17; Ezek. 20:10-12). Even the land was to have a sabbath (Lev. 25; 2 Chron. 36:21) and when it did not, the Babylonian captivity was measured against the nation! But

*prior to (Jesus) Coping of Jesus for Jews*

*Jul EX 31:17*

what is of note is this: nothing whatsoever is hinted to apply Mosaic legislation upon the Gentiles nor the yet unborn Church of Jesus Christ! All 613 laws given to Moses were for the nation (Ex. 19:6).

c. Christ to Rapture

*John 1:1 - Begins doctrine of N.T.*

It is readily admitted that Christ lived and conducted Himself "under the law" (Gal. 4:4). The Bible states He came to fulfill it and He did (Matt. 5:17). It is in the Person of our Substitute that believers find complete liberation from the law on the basis of this truth! Christ never imposed the law on Gentiles nor the Church (Matt. 12:8 and Mark 1:27 notwithstanding!). Our Lord's major Upper Room Discourse (John 13-17) and His post-resurrection ministry give no mention of the law or sabbath for His own. Were it for them, He surely would have given instruction on such an important facet of truth.

*synoptic Gospels - Matt Mark Luke O.T.*

*John - Broad new Teaching*

*Substitution Christ*

*God never changed the sabbath - its for Jews Nation*

d. Rapture to Eternal Ages

Following the Rapture, the Tribulation and Millennium will come. These are peculiarly Jewish periods of time and they evidence the revival of the sabbath day (Matt. 24:20; Isa. 66:23; Ezek. 45:17; 46:1). The return of the sabbath in these time zones show that God's chastisement of the people has come to an end (Hos. 2:11). Nothing is indicated about the sabbath in the eternal ages.

2. THEOLOGICALLY

The argument of this section rests with the distinctions which God has made. He has grouped the world around three major divisions: Jews, Gentiles, and the church of God (1 Cor. 10:32). The first two are what they are by physical birth. The third is what it is by spiritual birth (John 3:3; Gal. 3:26). The question is: what relation does the law (including the sabbath) bear to each of these groups?

a. Jews

The law was given to this group (Ex. 19:6) and there is no abrogation of this in the New Testament (Rom. 9:4). This special day was a sign between the nation

and God. (Ex. 31:12-17; Ezek. 20:10-12). No amount of exegesis will yield a shred of evidence to the contrary! Therefore, unless one is of the heritage of Abraham in the flesh, he has no concern for the law and its demands.

b. Gentiles

The Scriptures affirm that the Gentiles do not have the law (Rom. 2:14). Being a people distinct from the Jews, they have not the privileges nor the same responsibilities laid upon them (Eph. 2:11, 12).

c. Church of God

Unending trouble has been generated at this point because of the confusion related to the Church. But the Bible is clear that the Church was yet future in the time of our Lord (Matt. 16). This being true, it is not surprising to see that the key factor for the formulation of the church was the baptism with the Holy Spirit (1 Cor. 12:13). Since the Body of Christ and the Church of Christ are synonymous, only those who are baptized by the Spirit are in the Body. Fortunately, the Bible is clear that every believer is so baptized (1 Cor. 12:13). These people are not under law (Rom. 6:14) and this means the law relating to the sabbath also (Rom. 7:7-14; 2 Cor. 3:7-14; Gal. 4:9, 10; Col. 2:16, 17). If there is any alteration of this, then believers are not complete in Him, but they are (Col. 2:9, 10)! God forbid that the Word should be changed.

3. PRACTICALLY

In view of the truth presented here, what are some of the practical notions to be gained? Take the following as some samples:

a. About the seventh day

Believers of this present Age of Grace do not have anything to do with the sabbath. There is no such thing as a Christian sabbath either. It just does not pertain to believers!

b. About the first day

As Israel had a sign day for itself, so God has