

# Calvary Chapel Bible College

1100 Caprice Drive • Castle Rock • Colorado • 80109  
Tel: 303.663.2514 • Email: [cbbc@calvarychapelcastlerock.com](mailto:cbbc@calvarychapelcastlerock.com)



---

Grace CL305

Spring 2012

---

## 4-March 22, Section 4 Law Done Away, Sabbath versus Lord's Day, pgs. 215-300

Class 4 Outline

### THE LIFE UNDER GRACE (continued) SECTION FIVE THE LAW DONE AWAY

1-Since law and grace are opposed to each other at every point, it is impossible for them to co-exist, either as the ground of acceptance before GOD or as the rule of life.

2-Of necessity, therefore, the Scriptures of the New Testament which present the facts and scope of grace, both assume and directly teach that the law is done away.

### The larger conception of the law, as before defined, is four-fold:

#### I. THE ACTUAL WRITTEN INSTRUCTIONS OF BOTH THE TEACHINGS OF THE LAW OF MOSES AND THE KINGDOM ARE DONE AWAY

These actual written commandments, either of Moses or the kingdom, are not the rule of the believer's life under grace, any more than these systems are the basis of his salvation.

#### First, The Passing of the Law of Moses is the Explicit Teaching of the New Testament Scriptures.

1- the difference which is revealed between the abiding, eternal character of the Abrahamic covenant and the temporal, limited character of the law covenant of Sinai.

2- The Abrahamic covenant anticipated both the earthly seed through Israel, and the spiritual seed that would stand related to GOD on the principle of faith

3- On the other hand, the covenant of the Mosaic law was a temporary, *ad interim*, dealing with GOD, which was deliberately chosen by the nation Israel, and which applied to them only.

4- The coming of CHRIST into the world was the realization of the hope contained in the Abrahamic covenant, and, of necessity, the termination of the ad interim reign of the law.

Romans 4:13-24, Galatians 3:19, 22,

5- It is important to observe, however, that, while GOD has completely terminated the reign of law by the death of CHRIST, so far as His relation to man is concerned, man is free to reject or distort the truth of GOD, and to impose the law obligation upon himself.

6- The following Scriptures disclose the fact that the law was never given to any people other than Israel: Romans 9:4, Romans 2:14,

7-There is no record of any assumption of the law on the part of Gentiles before the death of CHRIST. At the Cross, it will be seen, the divine application of the law ceased even for the Jews, and all - Jew and Gentile - were shut up to grace alone

8- Turning to the Gentiles, there are two aspects of their assumption of the law:

1- "For as many as have sinned without law shall also perish without law." Then it is added concerning Israel, "And as many as have sinned in the law shall be judged by the law" (Romans 2:12).

2- the word is final relative to GOD's dealing in this age: "By the deeds of the law there shall no flesh be justified in his sight" (Romans 3:20)

9- Regarding assumption of the law by Gentiles it is said: Romans 2:14, 15

1- Let it never be supposed that, because of self-imposed legality and misguided conscience, there is any divine recognition of Gentiles as being under the law.

10- Before turning to the positive teaching of the Scripture relative to the passing of the law, it may be important to restate the three major aspects of the law, which are yet to be considered in this connection more at length:

1- Both the commandments and requirements of the Mosaic system, and the commandments and requirements of the kingdom, are wholly legal in their character, and, together, comprise the written statement of the law; which law, it will be seen, is set aside during the present reign of grace.

2- Every human work, be it even the impossible, Heaven-high beseeching of grace, which is wrought with a view to meriting acceptance with GOD, is of the nature of a legal covenant of works, and, therefore, belongs only to the law

3- Again, any manner of life, or service, which is lived in dependence on the flesh, rather than in dependence on the Spirit, is legal in character and has passed during the present period in which grace reigns.

11- In view of the positive Biblical statements relative to the passing of the law, questions may be raised as to the meaning of certain passages. For Example:

1- Galatians 3:23: The Apostle is here speaking as a Jew, and of those circumstances which could have existed only for the Jew of the early church who had lived under both the dispensation of Moses, and the dispensation of grace

2- I Corinthians 9:20: This is plainly a consideration of the whole class of people who have imposed the law upon themselves in any aspect of the law whatsoever Note: Galatians 4:21

3- Romans 3:31. "Do we then make void the law through faith? God forbid: yes, we establish the law.": It is kept, however, by those who humbly acknowledge their helplessness to do anything well-pleasing to GOD, and who turn and find shelter in CHRIST

4- Romans 7:16. "If then I do that which I would not, I consent unto the law that it is good." The use of the word "law" throughout this whole context (7:15 to 8:13) is clearly of the wider sphere of the whole will of GOD, rather than the limited commandments of Moses

12- A few important passages which declare the fact of the passing of the law here given:

1- Galatians 3:19-25: (student encouraged to look up)

2- Romans 6:14. "For sin shall not have dominion over you: for you are not under the law, but under grace."

3- Romans 7:2-6: **2** For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. **3** So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. **4** Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another--to Him who was raised from the dead, that we should bear fruit to God. **5** For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to

death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.

1- The relation of one who had been under the law (which was true of the Apostle Paul) to the teachings of grace was that of a wife to her second husband.

2- The sacrificial death of CHRIST was the ending of the reign of the law, which law is likened to the first husband.

3- The Christian, it is clearly stated, is not only "dead to the law," but is "delivered from the law," and every aspect of the law, that he should serve in "the newness of the Spirit"

4- It is by vital union in the body of CHRIST as a living member that the believer is both absolved from every other relationship, and is made to be centered only in that which belongs to the living Head

4- II Corinthians 3:7-13: It is the law as crystallized in the Ten Commandments which is in view; for that law alone was "written and engraven in stones."

1- **The striking contrasts which are presented in this whole context are here arranged in parallels:**

**The Teachings of the Law**

1. Written with ink.
2. In tables of stone.
3. The letter kills.
4. The ministration of death.
5. Was glorious.
6. Done away.
7. Abolished.

**The Teachings of Grace**

1. Written with the Spirit of the living GOD.
2. In fleshy tables of the heart.
3. The Spirit gives life.
4. The ministration of the Spirit.
5. Is rather glorious.
6. Remains.
7. We have such hope.

5- Galatians 5:18. "But if ye be led of the Spirit, ye are not under the law." There is no place left for the law, and hence no occasion for its recognition.

6- Ephesians 2:15. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances."

7- John 15:25. "But this cometh to pass, that the word might be fulfilled that is written in their law.": This one and only reference in the upper-room discourse to the law of Moses is most significant. He says "their law"; not "your law," thus indicating that these Jews who had come under grace were no longer under the reign of the law of Moses.

**Second. The Error of Co-mingling the Law of the Kingdom with the Teachings of Grace.**

1- Definite proofs are needed to establish the fact that there are kingdom laws presented in the Scriptures. These proofs have already been offered. Having granted that the kingdom laws are found in the Scriptures, should they be considered as any part of the divine instruction now governing the daily life of the Christian?

2- In considering the question as to whether the laws of the kingdom are to be applied to the Christian in this age, the fact that there is a complete system of kingdom ruling, and that this ruling is strictly legal in its character, is assumed on the basis of proofs already given.

**Certain vital issues, though already mentioned, should not be forgotten at this point:**

**1. The two systems cannot co-exist.**

1-The laws of the kingdom, being legal in their character, introduce those principles of relationships to GOD which can never co-exist with the relationships which obtain under grace.

2- Since the kingdom rule is purely legal, and since the believer is not under law, it follows that he is not under the injunctions of the kingdom.

**2. It is not necessary to combine them.**

1- The laws of the kingdom are not required to be combined with the teachings of grace, since every item within those laws, which could have any present application, is exactly and amply stated in the teachings of grace.

2- The kingdom law is a complete and indivisible system in itself.

3-- "Cursed is everyone that continues not in all things which are written in the book of the law to do them" Gal. 3:10

4- The law of Moses is interrelated and wholly dependent on the sacrifices and ritual provided for Israel in the land. The laws of the kingdom are only related to the yet future kingdom conditions which shall be in the earth under the power and presence of the King when Satan is bound, creation delivered, and all shall know the Lord from the least unto the greatest.

**II. THE LAW COVENANT OF WORKS, IN ALL OF ITS APPLICATION, WHICH CONDITIONS BLESSING AND ACCEPTANCE WITH GOD ON PERSONAL MERIT, IS DONE AWAY**

1- law, its scope is extended beyond the actual writings of the Mosaic system and the law of the kingdom, and includes, as well, any human action, whether in conformity to a precept of Scripture or not, which is attempted with a view to securing favor with GOD.

2- The law formula is, "*If you will do good, I will bless you.*", if it is attempted with a view to securing favor with GOD, such relationship to GOD is self-imposed, since it ignores His attitude of grace, and such attempt is purely legal in character and result.

3- if it is attempted with a view to securing favor with GOD, such relationship to GOD is self-imposed, since it ignores His attitude of grace, and such attempt is purely legal in character and result.

4- Moreover, the saved do not return to divine fellowship after a relapse into sin because they plead for divine forgiveness; their restoration is conditional on confession.

5- In no case are divine blessings to be secured by human merit, or by pleading; they await the faith that will appropriate them.

**III. THE LAW PRINCIPLE OF DEPENDENCE ON THE ENERGY OF THE FLESH, IN PLACE OF THE GRACE PRINCIPLE OF DEPENDENCE ON THE POWER OF THE INDWELLING SPIRIT, IS DONE AWAY**

1- The law, being a covenant of works and providing no enablement, addressed itself to the limitations of the natural man. No more was expected or secured in return to its commands than the natural man in his environment could produce.

2- On the other hand, grace, being a covenant of faith, and providing the limitless enablement of the power of the indwelling Spirit, addresses itself to the unlimited resources of the supernatural man.

3- There is no divine injunction addressed to the unregenerate concerning his daily life. The Gospel of the saving grace of GOD alone is offered to him.

4- Since there is no provision for the flesh in the plan of GOD for a life under grace, the law is done away.

#### **IV. JUDAISM IS DONE AWAY**

- 1- It is often inferred that Christianity is an outgrowth or product of Judaism. In reality these two systems are as independent of each other as the two opposing principles of law and grace
- 2- One is of the earth, the old creation, and the flesh; the other is of Heaven, of the new creation, and the Spirit. As there are elements and threads of truth which run throughout the entire Bible, so certain features which belong to Judaism are seen to reappear in Christianity; but this obvious fact should not be made the basis of a supposition that these systems are the same, or that one was merged into the other.
- 3- When these two systems are confused, it is because the differentiating essentials which constitute the Jewish religion and Christianity are ignored.

##### **First. Considering Them as Rules of Life.**

The Old Testament system of law is absolutely superseded by the new system under grace. Christians are not under law either for justification or for sanctification.

##### **Second. Considering Them under Their Respective Aspects.**

In the matter of service, there is nothing but contrast between Judaism and Christianity. Israel, under Judaism, went in to perform a sacrifice; we go out to proclaim a sacrifice.

##### **Third. Considering Them in Respect to Personal Relationship to GOD.**

Under Judaism, the nation was related to Him by the covenant of Sinai, the Abrahamic covenant being temporarily set aside until CHRIST should come (Galatians 3:19)

- 1- In like manner, the "mystery" (3:6) is the formation of a new humanity - the Church - out of both Jews and Gentiles, and not a combining of Old Testament saints with New Testament saints.
- 2- Similarly, Gentile branches are not grafted into Judaism, but into CHRIST (Romans 11:17). He is the Vine.
- 3- Christianity is indebted to Israel for the humanity of CHRIST and for the Oracles of GOD; but Israel, the people, must be distinguished from Judaism, the law system.
- 4- Judaism was based on the law and, like the law, applied only to Israel and passed out of force with the death of CHRIST.
- 5- The sanctity of the law is never preserved by those who attempt to keep it. The holy will of GOD was never wrought by any person other than CHRIST. The effort of man has universally failed.

#### **We may conclude,**

then, that every aspect of the reign of the law has ceased with the death of CHRIST and the introduction of the reign of grace.

- there is no longer any obligation to do the things which are written in the law, only as they have been transferred and restated under the teachings of grace;
- there is no longer any obligation to secure favor with GOD by human merit; and
- there is no longer any yoke of bondage, or impossible burden to do what no flesh has ever been able to do.

There is perfect liberty and victory in the priceless provisions of grace; "For you are not under the law but under grace."

~ end of section 5 ~ \*\*\*

#### **THE LIFE UNDER GRACE (continued) SECTION SIX THE SABBATH, A TEST QUESTION**

- 1- The distinction between the reign of law and the reign of grace is at no point more sharply drawn than in the question of the observance of the seventh day of the week or the first day of the week; for these two days are symbolical of the dispensations to which they are related.

2- It was His liberal teaching on the observance of the Sabbath which, more than aught else, provoked the wrath of the Jewish leaders against CHRIST, and, it may be observed, there is no religious subject to-day which so draws out personal convictions and opinions.

3- The question is a far deeper one than the observance, or the manner of observance, of a day. It is the fundamental question whether grace is to reign supreme in place of law, or whether it is to be co-mingled with law.

4- A "Christian *Sabbath*" is a misnomer, and the very use of the term indicates inexcusable inattention to Bible terms

5- Of the whole Decalogue, it is the Sabbath-day commandment only which is not carried forward in any manner whatsoever into the reign of grace, nor could it be.

6- On the other hand, the greatest foe of such clear comprehension of pure grace and its issues is the confusing, soul-wrecking and unscriptural admixture of these opposing principles. This admixture is ruinous at every point; but at no point is it more destructive of Scriptural distinctions than in the confusion of a Jewish Sabbath with the Christian's day - the Lord's day, or Sunday.

#### **7-The reasons for this discussion are four:**

(1) It vitally determines the individual's conception of, and blessing in, grace.

(2) It, of necessity, determines the character of the believer's conduct and measure of comprehension of his scriptural obligation to GOD.

(3) It is the central issue of a misleading heresy.

(4) And, it is now urged as a national reform, in which it is proposed to legislate a Jewish Sabbath on a Christ-rejecting world.

## **I. THE BIBLICAL TESTIMONY REGARDING THE JEWISH SABBATH**

1-the Jewish Sabbath is considered as it is related to various periods of time:

### **First. The Period from Adam to Moses.**

Two theories obtain concerning the question of Sabbath observance during this period.

#### **1-There are those who contend that the Sabbath was committed to man in Eden,**

1-The first theory is usually advanced with a view to applying the institution of the Sabbath to all men before the law even was given, in order that the Sabbath law may be treated as now applicable to all men, even after the termination of the Mosaic law in the Cross.

2- it is employed by many writers and religious leaders who are attempting to transfer the Biblical authority concerning the Jewish Sabbath to the observance of the Lord's day.

3-"*The Sabbath was divinely sanctified at creation.*" This sanctification, it is true, is clearly stated in 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 and made."

4- there is no mention of a Sabbath observance from creation to Moses. It is incredible that this great institution of the Sabbath could have existed during all these centuries and there be no mention of it in the Scriptures dealing with that time.

5- The words of Job, who lived five hundred years and more before Moses, offer an illustration: Job and his friends refer to creation, the flood, and many details of human obligation to GOD; but not once do they mention the Sabbath.

6- The following quotation from the confession of the priests and Levites under Nehemiah definitely fixes the time of the institution of the Sabbath: "Thou came down also upon Mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments: and made known unto them thy holy sabbath, and

commanded them precepts, statutes, and laws, by the hand of Moses thy servant" (Nehemiah 9:13,14).

## **2-there are those who contend that the Sabbath was given to Israel only, at the hand of Moses.**

1- The Sabbath began to be observed by Israel from the time of its institution through Moses. Invested with the character of a sign between the Lord and the nation Israel, it was in no sense extended to Gentiles.

2- These facts are disclosed in the following Scriptures: Exodus 31:12-17

3- Nothing but blind prejudice could apply this or any other Old Testament Scripture concerning the Sabbath, to the Gentiles. The Sabbath was a part of Israel's law, and it was the possession of that law which distinguished that nation from all other peoples of the earth.

## **Second, The Period from Moses to CHRIST.**

1- During the period from Moses to CHRIST in which the Sabbath obtained under the direct sanction of GOD, it was, as the word Sabbath indicates, a day of physical rest. It was binding on the whole nation Israel, and death was the penalty for its violation. No fire was to be kindled, no food prepared, no journey undertaken, no buying or selling permitted, and no burden to be borne. Even the land was to have its Sabbaths (Exodus 31:12-17; 35:3; 16:22-26; Nehemiah 10:31; 13:15-21; Leviticus 25: 4; II Chronicles 36:21).

2- The Sabbath was inter-related with the law, just as it is embedded in the heart of the Decalogue. The exact manner of its observance is revealed only in the teachings of Moses, and since the law was a covenant of human works, the Sabbath was the divine provision for rest under that covenant.

3- It is taught by some that although the laws which conditioned the manner of Sabbath observance have ceased, the recognition of the day, whether it be Saturday, or Sunday, remains as a binding obligation.

4- The Sabbath was a vital institution under the reign of the law. It depended on the entire law system for its proper observance, and the law system depended on the Sabbath for its normal action.

5- It is equally erroneous to insist that the Sabbath was always celebrated on the last day of the week. The Sabbath, but for necessary exceptions, was the seventh in a series of seven, whether days or years. Of necessity it often fell on other days of the week as well as on Saturday.

1- There were at least fifteen Sabbaths which were fixed dates in their given month, and these Sabbaths fell on those particular dates regardless of the day of the week.

## **Third. The Period Represented by the Gospels.**

1- Much confusion concerning the Sabbath is due to a failure to recognize the peculiar character of the period represented by the Gospels. It should be remembered that CHRIST was first: 1- a "minister of the circumcision";

2- He was "made under the law"; and - He lived and wrought under the law.

3- The law did not pass at His birth. It passed at His death.

2- During the days of His ministry, He recognized, kept, and enforced the Sabbath as an integral part of the whole Mosaic system. True, He insisted that the Mosaic system, and the Sabbath in particular, be delivered from the encrusted teachings of men which had been superimposed on the law of Moses.

3- Because He ignored all else but the Word of GOD, CHRIST appeared as a liberalist on the question of the Sabbath.

4- Before His death, the Sabbath was one of the most important issues in the experience and ministry of CHRIST. However, it is both obvious and suggestive that He never mentioned that day in the upper-room discourse, nor is that day once mentioned as an obligation in all of His post-resurrection ministry.

5- It has also been claimed that CHRIST extended the Sabbath-keeping obligation to all men, when He said: "The sabbath was made for man, and not man for the sabbath. did He use the word man in its more limited sense as applying only to the nation Israel?"

**1- Two facts determine the answer:**

(1) The Sabbath is never by any subsequent Scripture applied to Gentiles, and (2) the word man is used in the Old Testament no less than 336 times when referring to Israel alone, and many times in the New Testament when referring only to Christians.

2- there is no Biblical evidence that CHRIST ever imposed the Jewish Sabbath on either Gentiles or Christians; but true to the law, He did recognize its important place and obligation in relation to Israel until the reign of the law should be terminated through His death.

#### **Fourth. The Period Represented by the Acts and the Epistles.**

1- It should be observed first that the law, as a rule of conduct, is not once applied to the Christian, and that these Scriptures by overwhelming revelation, assert that the law has passed, through the death of CHRIST. They assert that the law has ceased both as a means of justification, and as a rule of life for the one who is justified (John 1:16, 17; Romans 6:14; 7:1-6; II Corinthians 3:1-18; Ephesians 2:15; Colossians 2:14; Galatians 3:19-25).

2- Turning to these Scriptures we discover:

**1- The Sabbath in the Book of The Acts:** The word Sabbath is used nine times in the Acts, and wherever it is referred to as a day which is observed, it is related only to the unbelieving Jews, who, as would be expected, perpetuated, and who still perpetuate, the observance of the Sabbath day.

**2- The Sabbath in the Epistles:** Turning to the Epistles, it will be seen in this portion of the Scriptures, as in the Book of Acts, that no Christian is said to have observed a Sabbath day. It is highly probable that some in the early church who were drawn into the observance of the law were also complicated with issues of Sabbath keeping; but the Spirit of GOD has omitted every such incident, if such there was, from the pages of Scripture.

3-Upon examination of the direct injunctions and doctrinal teachings of the Epistles, it is discovered that the word Sabbath is used but once, the term seventh day is mentioned in one passage only, and the legalistic observance of a day is referred to but once

4- It is significant, then, that in all the Epistles, wherein the believer's obligation under grace is set forth, the only use of the word Sabbath is under absolute prohibition concerning its observance, and that it is there held to be in conflict with the most vital and superseding elements of grace.

5- Hebrews 4: 4. In this passage the one reference in all the Epistles to the seventh day is found. We read: "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."

6- In the application of this passage, it may be noted that the rest under CHRIST is not for one day in the week, nor is it that Sabbath-rest which was due after a six-day strain of meritorious works. It is rather the abiding rest of faith in Another who, as Substitute, has wrought all the "works of God." This blessed rest is promised "to him that works not."



## **Fifth. The Sabbath in Prophecy.**

### **1- The cessation of the Sabbath.**

1-It is clear from Hosea 2:11 that the chastisement which was to fall on Israel, and which she is now experiencing, would be characterized by the cessation of all her solemn feasts and Sabbaths: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

### **2. The reestablishment of the Sabbath.**

Upon the completion of the present divine purpose in the Church, Israel's Sabbaths will be reinstated.

1- Concerning the great tribulation it is said: "But pray ye that your flight be not in the winter, neither on the sabbath day" (Matthew 24:20). No Christian has ever been inclined to offer this prayer. The time of its fulfillment does not concern him, nor does he have any relation to a Sabbath day. It will be in the "time of Jacob's trouble," and Israel's Sabbaths will then be observed again.

#### **2- Concerning the kingdom age we read:**

1st- "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD" (Isaiah 66:23);

2nd- "Thus saith the LORD God; The gate of the inner court that looks toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened" (Ezekiel 46:1).

## **Sixth. The Exact Day.**

1- The supposition that an exact continuation of weekly Sabbaths is now being kept by all who observe the seventh day, is without foundation. It should be noted:

2- A day is holy by divine decree, and that decree is subject to change at the appointment of GOD. By no means did the day always fall on Saturday, nor were the Sabbaths always separated by six full working days.

3- The Sabbath was to begin with sunset and end with sunset. This was simple enough when ordered for Israel in the small geographical boundaries of Palestine. No uniformity of the observance of an exact day is possible over the whole earth. While some are keeping Saturday on one hemisphere, others are keeping Sunday (as Sabbath) on the other.

4- The exact day in which GOD finished creation and rested is quite unknown. He rested on the seventh day; but it could hardly be proven that sundown on Friday night at a given place on the earth is the perpetuation of the exact moment when GOD began to rest from His work of creation.

5- There would be little occasion for discussion of the question if the simple distinctions between law and grace were recognized.

## **II. THE BIBLICAL TESTIMONY CONCERNING THE LORD'S DAY**

This aspect of truth will be considered under two general divisions:

- (1) The reason for the observance of the day, and
- (2) The manner of observance of the day.

### **First, The Reason for the Observance of the New Day.**

1-Even a cursory reading of those portions of Scripture which condition the daily life of the Christian will reveal the fact that, while every other fundamental principle of righteousness found in the Decalogue is restated in the teachings of grace, the Sabbath is not once imposed upon the believer

2- Throughout the history of the church, a new day has been observed which superseded the Jewish Sabbath, and this change of days has not been contrary to the teaching of the Scriptures, as some insist; it has, rather, been according to the revealed plan and purpose of GOD.

### **3-There are certain Biblical reasons for this change:**

**1. The Mosaic system has ceased.** there are two groups of professing Christians who evidently do not receive this divine testimony.

(a) Those who persist in the observance of the seventh day; and

(b) those who observe the first day, but who invest it with the character of the Jewish Sabbath, and observe it on the authority of the law which was given to Israel by Moses.

1-(a) Those who persist in the observance of the seventh day, do so on the claim that, while the law passed away in the death of CHRIST, the Decalogue is not a part of the law and therefore it, with its Sabbath day, has not been abolished.

2- Not only is the Decalogue included and embedded in the Old Testament statement of the law, but, in the New Testament, the Decalogue, as has already been shown, is distinctly said to be "the law." In Romans 7:7, the Apostle Paul has written of the tendency of his own heart toward sin. He states: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

3- The class of legalists who now try to observe the seventh day, having no way to introduce the Ceremonial law, borrow the features of the new day of grace. They hold services, worship, and do much religious work on the seventh day, which, being strictly a day of rest, was never designed to be a day of activity, religious or otherwise, nor was such activity ever allowed on this day during the reign of the law.

4- The original heresy of the church was the attempted admixture of law and grace teachings. It is one of the most destructive heresies of the present hour, and at no point of contact do the opposing principles of law and grace become more clearly crystallized than in the question of the exact day which is to be observed.

### **2. A new day is divinely appointed under grace.**

1- This new day is also a particular day of the week and has been given a name which is in accordance with its character. Its divine appointment is first recorded in a prophetic message: "The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvelous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it" (Psalm 118:22-24).

2- This is the "day which the LORD hath made." It is therefore the Lord's day.

3- A change of the first day to another breaks the symbolic meaning of the day as it represents the true relationships under grace. It results in robbing CHRIST of that glory which is His alone.

4- His resurrection is vitally related to the ages past, to the fulfillment of all prophecy, to the values of His death, to the Church, to Israel, to creation, to the purposes of GOD in grace which reach beyond to the ages to come, and to the eternal glory of GOD.

5- Since the day of CHRIST's resurrection is the day in which the new creation was formed, and all that enters into the Christian's life and hope was brought into being, both according to Scripture and according to reason, the Christian can celebrate no other day than the Lord's day.

### **3. A new day is indicated by important events.**

b. On the first day of the week CHRIST met His disciples in the new power and fellowship of His resurrection life.

c. On the first day of the week CHRIST symbolized the new resurrection fellowship by breaking bread with His disciples.

- d. On the first day of the week He gave them instructions in their new resurrection ministry and life for Him.
- e. On the first day of the week He commanded the disciples to preach the new message to all the world.
- f. On the first day of the week CHRIST ascended into Heaven as the "Wave Sheaf."
- g. On the first day of the week He breathed on His disciples and imparted the HOLY SPIRIT to them.
- h. On the first day of the week the Spirit descended to take up His age-characterizing ministries in the world.
- i. On the first day of the week the Apostle Paul preached to the assembled believers at Troas.
- j. The Apostle commanded the Corinthian believer to "lay by him in store," on the first day of the week,
- k. On the first day of the week CHRIST appeared to John on Patmos in that revelation of Himself in all His present resurrection, heavenly glory.

#### **4. The new day typifies the new creation.**

- 1- The rite of circumcision, being accomplished on the eighth day, was a suggestion of the spiritual circumcision of the flesh which CHRIST wrought by His death and resurrection.
- 2- The Apostle writes: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Colossians 2:11).
- 3- Only a new standing in the resurrected CHRIST abides and this both demands and provides a new day. That new day is the eighth day, or the first day following the ending of the old creation.

#### **5. The new day is typical of unmerited grace.**

- 1- The first day of the week is a type of the facts and relationships which are under grace; while the seventh day is a type of the facts and relationships which are under the law.
- 2- Under the law, six days of faithful labor are followed by one day of absolute rest.
- 3- On the other hand, the observance of the first day of the week is typical of the believer's position under unmerited grace. He begins with a day of blessing before any works are wrought, and then he is expected to live the following six days in the power and blessing he has received on that day.
- 4- Some Additional Contrasts:
  - The seventh day was governed by an unyielding, ironclad law.
  - The first day is characterized by the latitude and liberty belonging to grace.
  
  - The seventh day was observed with the hope that by it one might be accepted of GOD.
  - The first day is observed with the assurance that one is already accepted of GOD.
  
  - The keeping of the seventh day was wrought by the flesh.
  - The keeping of the first day is to be wrought by the indwelling Spirit.

#### **6. The new day began to be observed with the resurrection of CHRIST.**

- 1- It is claimed by a certain group of sabbatarians that the Sabbath was kept by the early church until the day was changed by the Emperor Constantine in the year 321 A. D., or even later by the Pope of Rome.

2-(a) in the Scriptures: Turning to the Epistles of the New Testament, wherein is conditioned the believer's life under grace, we discover that there is prohibition against the observance of a Sabbath day, and that there is not one record that any Christian kept a Sabbath day, even in error.

3-(b) The testimony from the early fathers is also conclusive. \*

\* The student is encouraged to read and review the testimony given in our Text Book.

## **7. The new day has been blessed of GOD.**

1- Christians have observed the Lord's day under the evident blessing of GOD for nearly 2000 years. Among them have been the most devout believers, the martyrs, the missionaries, and a countless throng of those who would have passed through any trial or persecution to know and do the will of GOD.

2- The reasons for keeping the Lord's day, or the first day of the week, are clear and sufficient to those who will receive the teachings of GOD's Word without prejudice.

## **Second. The Biblical Observance of the Lord's Day.**

1- The manner in which the first day of the week should be observed is clearly indicated by the very name which is given to it in the Scriptures. Being the Lord's day, it is to be lived in that manner which will most honor and glorify the Lord. Whatever enters into the present relationship between the believer and his Lord, such as prayer, joyful worship, and service, will naturally characterize the observance of the day.

2- The two days are similar only in one respect: they both sustain the ratio of one particular day in seven.

## **When contemplating the Scriptural observance of the Lord's day, three considerations arise:**

(1) It belongs to a particular people;

1- As the Sabbath under the law belonged only to the nation Israel, so, in like manner, the new day in grace belongs only to those who are regenerated by the Spirit.

2- As men are now saved by a personal faith, and afterwards their service is in the power of an individual gift by the Spirit, they walk alone in the Spirit, and they receive their own reward for faithfulness to GOD.

3- The unsaved sustain no relation to the Lord's day, since that day belongs only to the new creation, and therefore the pressing of the observance of a religious day upon the individual who is unsaved, is misleading in the extreme; for it tends to the utter confusion of the Gospel of grace.

4- The Lord's day is not a national day. In this age GOD is represented as dealing with the individual only. In matters of human government, it is the "times of the Gentiles," with all that is involved, and no individual or nation is now accepted of GOD on the basis of human works.

5- The Lord's day and the children. Until he is of age, the child is properly under the direction of the parents and the government of the home. He should live in conformity to the wishes and customs of the parents, but it is vitally important that the child should be brought to know CHRIST as a Saviour at the earliest possible moment.

(2) it is not subject to rules; and Such is the character of all the teachings of grace, and at this point the grace teachings are wholly in contrast to the teachings of all law.

1- Under grace, great principles are announced, but the outworking of those principles is to be according to the leading of the Spirit in the individual. Liberality is enjoined, but the object and amount of the gift is a matter of prayerful dependence on the Spirit.

2- Evidently there will be no failure to observe the day on the part of the Spirit-filled believer. But what of the great company of carnal Christians? Should they not be held by laws to the keeping of the day? In reply to this important question it should be stated: The position of a carnal Christian is different from that of the unsaved.

The Lord's day belongs to the Christian, but it does not belong to the unregenerate.

3-The student is encouraged to apprehend all that Dr. Chafer shares on this subject in his book.

(3) its observance is not limited to one day.

1- The Lord's day observance alone is capable of being extended to all days; for in no wise could a Jewish Sabbath be thus extended.

2-Ref. Rom. 14:1-12: The primary teaching of this passage puts the emphasis on the fact that Christian conduct is largely a matter to be settled between the believer and his Lord. There need be no fear; "God is able to make him stand." The passage might be understood as presenting a contrast between a man who keeps one day, and a man who keeps no day at all.

3- The true Sabbath under grace.

- the Sabbath under the law was a day.

- the Sabbath under grace is a life.

4- In Hebrews 4:1-16 there is full revelation concerning the Sabbath under grace.

This whole message is gathered up in one brief portion of the passage:

"There remains therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (vs. 9, 10).

5- This great blessing is not restricted to a Sabbath day; it is an unbroken Sabbath life.

6- The true Sabbath under grace is well stated in these words:

- "Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God" (I Corinthians 10:31);

- "Be instant in season, out of season" (II Timothy 4:2);

- "Pray without ceasing" (I Thessalonians 5:17);

- "Giving thanks always for all things" (Ephesians 5:20);

- "Rejoice evermore" (I Thessalonians 5:16); and,

- "You be steadfast, unmovable, always abounding in the work of the Lord" (I Corinthians 15:58).

7- The millennial Sabbath. The Sabbath, as a type, will have its final earthly fulfillment in the coming kingdom-reign of CHRIST.

### III. CERTAIN CURRENT ERRORS

1- A brief recapitulation of what has already been covered of the current errors on the Sabbath question is here given in conclusion of this aspect of the teachings of grace.

2- That the Sabbath Obtains from Creation to the End of Time.

There is no Scripture upon which this claim may be based, either for the period from Adam to the giving of the law, or from the death of CHRIST until the end of the present age of grace.

3- That the Sabbath was Ever Given to Gentiles.

The disastrous results of the prevalent custom of borrowing certain features from Judaism, including its Sabbath, and intruding them into Christianity cannot be too strongly emphasized.

4- That the Decalogue was Never a part of the Law, and Therefore the Sabbath of the Decalogue is Now Binding Though the Law is Done Away. This claim is silenced by the Scriptures. The Decalogue is included, incorporated, and embedded in the Old Testament statement of the law; and in the New Testament, the Decalogue is explicitly declared to be "THE LAW" (Romans 7:7).

5- That the Jewish Sabbath was Changed to the Lord's Day. The Sabbath could not be changed. An entirely different day has been established by GOD Himself.

6- That the Lord's Day Should be Called the Christian Sabbath.

The practice of speaking of the Lord's day as the Christian Sabbath is wholly without Scriptural warrant, and is no doubt more often the result of careless habit, or lack of due consideration of the Bible teachings, than of unbelief.

7-The Practice of Adopting Rules from the Jewish Sabbath Law to Supplement the Precious Absence of Rules for the Lord's Day.

This blasting error should be judged without mercy, for it, in effect, drives every grace-aspect of the Lord's day from the field, and induces one "to tempt God" (cf Acts 15:10).

8-That the Universal Observance of a Sabbath, or Lord's Day, Should be Required by Legislation of a Town, a State, or a Nation. This teaching, likewise, is foreign to Scripture.

~ end of section 6 ~