

**Nov. 2003 Bible Study Notes; Page 1 of 1**

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## The Sabbath Day

Remember the Sabbath Day, to keep it Holy, Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it. (Exodus 20: 8 - 11)

God had first hallowed a day for Himself when He finished the creation, now He is hallowing a day for the Nation. Hallow means to sanctify or to set apart for divine use; to make Holy.

It was not that God just chose one day to hallow, but that each day of creation was hallowed for a specific work and only when the work is complete can He set aside a day to enjoy it.

The purpose of God's will in being a Creator was the pleasure of that which He had made; therefore it is obvious that He must complete the work of creation before He can have the pleasure from it. In other words the Sabbath Day cannot be one of the six because it celebrates the work of all six.

When someone is making something it may not be apparent as to what it is or what it is for until completion and you observe its use. Every work of creating is followed by a Sabbath when the work is complete, else why would you make something if you had no purpose or will for it when it is finished?

God ceased His work of creating with the sixth day when He gave man His spirit, then began another work whereby He could enjoy that which He had made in six days. The seventh day was set apart for this divine activity. God had defined the work that He was doing in each of the six days and now He declares the work that He plans for the seventh day.

To hallow and sanctify is the action verb of which Holy is the noun state. Sanctification is the activity of setting something apart for God and holiness is the noun state of that which is hallowed.

We must determine if sanctification is the work of God or of man because God sets things apart for divine use and man may also consecrate things for Godly service. Sanctified things must first exist and then be in possession before they can be hallowed. God could not sanctify the creation until after six days of work, only then can it be consecrated for divine use.

Since man has been given dominion of that which God has sanctified, man must agree to the sanctification and keep it Holy (hallowed). God can sanctify every thing which He created on each work day, but God cannot sanctify man. Man must sanctify himself. Sanctification requires a will to set something apart to serve a purpose. Then a work is required to keep it Holy (serving). Both God and man have a will therefore both can have a purpose and each may have a purpose different from the other. Man must sanctify himself to the will of God in order for God's will to be done. God does not (set Himself apart) sanctify Himself to do the will of man.

It requires a will to sanctify something because a decision must be made regarding its use and who it will serve. Only God and man can make such decisions.

We see God sanctifying on the seventh day all that He had made in six days. Then we see God commanding His people to honor this sanctification by sanctifying their possessions and themselves. They were warned about sanctifying things unless they first had sanctified themselves. We have seen God making things Holy now we see man making things Holy. They sanctify things to be Holy Vessels in a Holy Tabernacle for a Holy people in a Holy Land.

Inanimate things can be made Holy by God or by man but they cannot keep themselves Holy because they have no will by which to do so. It requires the will and works of man to keep holy that which he has set apart for divine service. The silver and gold used to make a Holy Vessel for Divine use cannot be used ever again for any other purpose.

We see this same principal of sanctification at Gettysburg when Lincoln hallowed the battlefield to be remembered and never be used again for any other purpose. This does not make it Holy because God is not involved but no one may grow a crop again on the ground or use it in any way different from its sanctification. It is obvious that the ground which Lincoln hallowed cannot obey his command of sanctification but man has such ability. God can hallow all of creation except man. Man can hallow all of creation except God. God may set man apart for sacred

use but man may not will it. Man may set God apart for sacred use but God may not will it.

For a person, place or thing to be hallowed requires the will of God or the will of man then the work of sanctification must follow to keep it Holy. A thing may be dedicated for sacred use with words, but works must follow the words to maintain sanctification.

It requires a will to sanctify something and God gave man a will as well as all that God had made in six days, therefore man can sanctify anything in his possession along with himself. Man is sovereign over himself through his will and may decide what he does with himself or the things in his possession.

On the seventh day God gave man the creation as a trust or stewardship; now man begins to work and serve God on the Sabbath Day. God worked alone in six days because only God knew what he was making and only God could do such work, but now on the Sabbath Day God's work depends upon a partnership with man to help God obtain His will and purpose.

We see a Holy God make a world in six days which He will sanctify for His use on the seventh day when He gives man the Garden to dress. Now we see God choose a nation to be a Holy vineyard in a Holy land and give them a Holy day to sanctify themselves and their inheritance. If the people will keep the day Holy then God can commune with them and walk and talk with them in the vineyard to enjoy the pleasure which He purposed for the Sabbath Day.

Man is God's helpmeet on God's Sabbath not on any of the six days in which God was working. Now the nation is given a Sabbath Day but they must cease all work in order to observe it.

God had planted a Garden eastward in Eden and now He has brought a vine out of Egypt to be planted in a hallowed land. (Psalm 80:8) (Genesis 2:8).

Only by obedience to their sanctification can a man or a nation accomplish the good pleasure of God's will and purpose for the seventh day. Such faith would simply be---Remember the Sabbath to keep it Holy. This word Remember meant that they would cease from their works and commune with God to honor Him for His works and allow His word to work in them.

Man's survival on earth after the flood required continual work because of fallen nature and man had created Gods of nature to help him maintain life on earth. Now God the Creator is asking man to set aside one day for spiritual activity which is vital to soul life.

Man cannot live a healthy soul life by body bread alone, he must have food, exercise and rest for his spirit.

The spoken word of God had created man and his world in six days; now on the seventh day the word will work in that which it had made. The word which had accomplished the works of God in creating, will now accomplish the works of God in the creature.

The word let had done all the work through obedience; the other words simply designated what was to come forth (God said, Let); then God followed with the word good to indicate that let and obedience had done a good work.

While God saw the six days work of let, He said that it was good. Then God continued to work through His word let, but He was speaking to a creature which does not have to obey let. In other words, mankind did not have to obey God's commands, or trust in God's promises, or keep any promises that he makes to God. But when man does, it is a work of Faith and this is the pleasure which God purposed in six days and which He was seeking now that He has ceased from all His works of creating.

God called Abram out from the nations of the world and promised to save mankind from the death which had entered through Adam (Genesis 12:3) (Galatians 3:16). This salvation would be accomplished by one of Abram's descendants (The Christ) and Abram would now be called Abraham because God would make him the Father of many nations. Then God chose one nation to host His Kingdom on earth and promised to fulfill His word to Abraham and to that nation as well as keep His promise concerning The Christ.

We see God remember His promise to Abraham, Isaac and Jacob in Exodus Chapter 3, then redeem the chosen nation in Chapter 12. He then gave them a new calendar and new laws to live by in Chapter 16; then entered into a blood covenant with them in Chapter 24. And then He wrote the Ten Commandments on stone in Chapter 31; then took up residence with them in the Tabernacle in Chapter 40 one year after redemption.

God hallowed the seventh day of the week, for the nation to celebrate the completion of creation by yours truly (Himself). Therefore keeping it Holy meant recognition of their God as the only One True God that had created man as opposed to the many Gods which man had created.

This seventh day weekly Sabbath was a memorial to Monotheism while the annual Sabbaths of Redemption and Atonement and Land would celebrate that for which they were sanctified.

Every Sabbath given to the Nation pictured completion and testified to a finished work of God. They never pictured a work of the people for they were at rest from their work in order to celebrate a finished work of their God, whether in Creation or Redemption or Atonement etc.

To celebrate any event is to testify to it; therefore in the ceremony of all their Sabbath days the people were testifying their faith in a finished work of God on their behalf.

It would not be possible for an Atheist or Idol worshipped to remember the Sabbath, because to do so is to honor the God of Abraham as the one and only true God. Likewise only the redeemed can say so in the celebration of Redemption, and only the cleansed, the healed, the forgiven can testify in atonement..

The Ten Commandments graven by God in stone consists of the first four which relate to communion with God (religious) and the next six which relate to communion with fellow men that are social and moral.

Notice the similarity of the four religious laws (worship). You shall not worship these other idols created by men nor graven me into such likeness rather worship the one who created you and redeemed you for Himself.

Notice that the other sins relate to family and social life. Honor your parents, do not deceive, keep your word, and do not harm your neighbor.

These Ten Commandments form the basis for hundreds of laws of worship and life within the Kingdom which means that all of God's law to the nation relate to love and honor for God and love and respect for others. Without love the Spirit of the Law could not be kept. When Love and Honor are present, a law is kept in righteousness, when love and honor are lacking a law is kept in letter only and there is no righteousness.

One may seem to honor God and parents and others and yet not with a spirit of love. One may seem to keep the Sabbath and yet not with a righteous spirit.

There were those who kept the letter of Sabbath law who accused Jesus of profaning it. His reply was that God delighted in mercy and love and gave them Scripture to verify it.

Their focus on the letter of the Law instead of the spirit would naturally put the letter in view while blindness would obscure the spirit. They claimed to keep the Sabbath, Tithes and honor parents but they gave to God (Corban) that which belonged to their parents.

In conclusion, we see how the observance of Sabbath Laws by the Nation makes the people appear to be intolerant of other religions, because their Sabbaths spoke of only one God who had committed Himself to them. They were to cease from their works in order to rejoice in God's works.

The Sabbath belongs to Israel and is unique to a Covenant made with them by Moses.

The Spiritual Sabbath of the new covenant belongs to the new spiritual Kingdom of God and is unique to the Church.

All things become New in the Kingdom where Christ reigns. Being New means that they are not carnal as in the old Covenant but now have become spiritual. Earthly bread, earthly water, earthly people, earthly places, earthly Fathers, earthly Sabbaths, etc. have all become spiritual in the spiritual Kingdom of God. There now remains a Spiritual rest to the Children of God which the Children of Israel never had.

Paul says that all of those things are examples (I Cor. 10:11) for the Christian Kingdom of the new covenant, which is better because it is established upon better promises. (Heb. Chp. 8)

We see redemption out of Adam by the Blood of the Passover Lamb and a new calendar based on heaven's time, not the moon and its orbit of earth. We see a new commandment written on the heart by the Holy Ghost, not on tablets of stone by the finger of God (Ex. 31:18).

We see a new covenant cut in the blood of Christ, not the blood of animals. We see a new tabernacle built by God out of living stones, not the work of men's hands but a true tabernacle (Heb. Chp. 8)

We see Jesus provide a rest for the people of His House, which Joshua never provided for the House of Moses (Heb. Chp 4).

The Sabbath, given by Moses to remember the work of God in Creation, has its counterpart in the New Covenant to remember the work of Christ in Recreation. This makes every Christian Holy unto the Lord, and responsible for his sanctification.

The Sabbath was a sign of the national covenant (Ex. 31:17) therefore, to defile it was a capital offense. Some seek to keep this calendar sign but do not observe the death penalty.

Since the weekly Sabbath is a sign of the Mosaic Covenant which was only given to the descendants of Jacob presents questions. That is, should the heirs of

the Christian covenant, which is given to the heirs of death in Adam, keep the earthly Sabbath to remember the creation of the world? Or, should they keep the Spiritual Sabbath to remember the recreation of the world?

The weekly sabbath was given to the heirs of a temporal covenant written on tablets of stone. We should, therefore, ask if the nation should continue to keep sabbath once the covenant is broken? And, should they continue to keep sabbath for the old covenant once a new covenant is written upon the heart?

If the Sabbath was a sign between Israel and God for their marriage, then should Israel keep the sign if they are divorced; or if they are set aside; or if they are in bondage to Babylon; or if they are remarried to Christ (Rom. 7:4)? If the sign was like a ring in marriage, then should the ring be worn after divorce, or death? For sure, it could not be worn in remarriage.

This is why I believe that the heirs of life should remember and keep Holy the work of God in recreation, just as the heirs of land remember the work of God in creation.

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