

# THE LORD'S DAY — A NEW DAY

(Discussion of the Sabbath)

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## INTRODUCTION:

1000 years before the resurrection of Christ, David sang of the dawning of a new Day, "which the Lord had made."

## I. DAYS OF SACRED HISTORY.

- (1) Cannot separate these days from the events that made them.
  - (a) Cannot celebrate Fourth of July in Mexico.
  - (b) True of sacred days of Bible History.
- (2) The seventh Day - later called the Sabbath (Gen. 2:2-3).
  - (a) The "hallowing" and "blessing" did not take place on the day, because he rested, but some time later.
  - (b) Moses wrote Genesis 1500 years after the events it records.
- (3) The Sabbath was to be celebrated because of Israel's delivery from bondage (Deut. 5:15).  
--- If observed from Creation, could not have used this passage.
- (4) The Sabbath was given after the delivery of Israel (Deut. 5:3).
  - (a) Therefore it was not a patriarchal institution.
  - (b) God gave Israel the same day upon which he rested. Therefore the "blessing" and "hallowing" took place 2500 years after the creation.
- (5) The Sabbath was a sign (Ex. 31:13-17).
  - (a) What is a sign? The engagement ring is a sign between a particular man and a particular women - it is a special sign.
  - (b) To Israel God said of the Sabbath: "It is a sign between me and the children of Israel." It could not be a sign to all nations.
- (6) The sabbath was a covenant between God and the children of Israel--two parties, God party of first part; children of Israel, party of the second part (Ex. 31:16).
  - (a) Therefore, the "hallowing" and "blessing" took place when Israel came out of bondage.

## II. THE THREE DISPENSATIONS:

### Patriarchal:

- (a) 2500 Years
- (b) No command
- (c) No example

### Jewish:

- (a) 1500 Years
- (b) Commands
- (c) Penalties

### Christian:

- (a) c. 2000 Years
- (b) No command
- (c) No example

- (1) Remarks:
  - (a) Gospel dispensation began on first Pentecost after the resurrection of Christ.
  - (b) In this age there is no command, no examples of sabbath observance.
  - (c) Mentioned six times in the book of Acts in a historical connection.

- (d) In the epistles where Christians "observe all things commanded" *of* Christ, there is no example of its observance.
- (e) Only once is it mentioned, and there condemned (Col 2:14-16).
- (f) Therefore, this parallel illustrates the scope of the Sabbath.

### III. THE SABBATH ENDED.

- (1) How ended, if "perpetual"? "perpetual motion" cannot cease (Ex. 31:16).
  - (a) "Perpetual incense," "Perpetual" burnt offerings (Ex. 30:8; 28:1,10).
  - (b) Adentists will not burn incense, nor offer burnt offerings on the sabbath. If "perpetual" how did they cease?
- (2) "Everlasting" forever," and "eternal" do not always mean "endless."
  - (a) They come from the same Greek word *Ionious*, which is always used to mean and include, *all of the period to which it refers, and no more.*
  - (b) When they refer to a period of time, they are limited to that period (Jonah 3:6). Jonah was said to have been in the belly of the fish forever, but he was there just 72 hours.
  - (c) When "forever" "eternal" and "everlasting" refer to the other side of life, time, there is no limitation - it means endless.
- (3) In the Old Testament certain ceremonies and ordinances were everlasting — extended through certain period of time, "throughout your generation."
  - (a) How long did the sabbath remain? Just as long as Israel remained God's chosen people. When Israel ended, the sabbath ended.
- (4) When did Israel end as a nation (Amos 8:2-9)?
  - (a) It was to be when New moon and Sabbath were gone (v. 5).
  - (b) Verse 9 tells when this took place.
  - (c) This was fulfilled in Matt. 27:45, 46; Lk. 23:44, 45; Jno. 19:30.
- (5) Hosea prophesied the end of the sabbath (Hos. 2:11).
  - (a) Paul declared this was fulfilled (Col. 2:14-16).
- (6) The End of the Decalogue.
  - (a) The entire covenant of God made with Israel ended at the cross (Heb. 8:1).
  - (b) This covenant was the ten commandments (1 Kgs. 8:9; 8:21; Jer. 31:31).
  - (c) Heb. 8:6-9, declares Jeremiah's prophecy was fulfilled.
- (7) The conclusions:
  - (a) There was nothing in the ark save the ten commandments (Kgs. 8:9).
  - (b) But in the ark was the covenant that God made with Israel.
  - (c) Therefore, the ten commandments were the covenant made with Israel when he brought them out of Egypt.
    - Again:
      - (a) The ten commandments was the covenant God made with Israel when he brought them out of bondage (1 Kgs. 8:9, 21).
      - (b) But God took away the covenant that he made with Israel when he brought them out of Egypt (Jer. 31:31; Heb 8:6-9).
      - (c) Therefore, God took away the Ten Commandments.
- (8) The New Covenant is not based on the Ten Commandments - they were annulled; not in

part, but in whole (2 Cor. 3:7,13).

(a) Moral precepts were before the Decalogue, and right now - nothing that was morally right was left out.

(b) The sabbath is not a moral law - it required a positive command to make it right; therefore it is not peculiar to the decalogue.