

No.
23

***"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH
ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."***
COL.3.1

**THE SABBATH DAY,
AND THE HEAVENLY CALLING.**

An Address (revised)

At Forest Gate E.7,

12th April, 1915

by

PERCY W. HEWARD

***Correspondence welcome: Scriptural literature for Believers
Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY***

THE SABBATH DAY, AND THE HEAVENLY CALLING.

An Address by Mr. P. W. Heward.

At 61, Upton Lane, Forest Gate.

12th April, 1915.

Jer. 17 read.

One does desire, beloved friends, that in the consideration of every subject we may be made conscious of the leading and blessing of the Holy Spirit. Knowledge puffeth up. Accuracy, though desirable, is quite insufficient unless it be linked to a spiritual acquaintance, a spiritual fellowship, a fellowship that is not only a fellowship of believers, but a fellowship with the Father, and with His Son Jesus Christ. I do hope that in all our topics, even when they are controversial in any measure, we may have, as the PRIMARY thought, the glory of God in the clear heart understanding and appreciation of His precious will, that we may represent Him the more fully in this ruined world where we are appointed to be faithful and spiritual witnesses.

We turn to the Scriptures for our instruction. Let me, at the outset, in speaking of the Sabbath Day and the Heavenly calling, make clear what I would wish to sweep aside ere we go further in our Bible Study. First, I would put aside all the glorification of man. Great names can be brought forward for almost EVERY opinion. It matters very little to some of us what this man said or that man said, but it matters very much what God said. One finds that the majority of people in dealing with subjects are too much biased by learned names, and if they can find an argument which seems in their favour from one who differs from them they are still the prouder of his learning, exalting the concession that he seems to make. Our difficulty in denying appeal to man is actually the removal of difficulties. We cannot refer to any commentator or any authoritative writers outside the Bible! A difficulty? A very precious difficulty, for it narrows our subject to one book, and that book, God's Book. I expect to know something about history one day, but I know very little

about it now, and I have not much confidence in the man who knows a great deal. The history of the Lord's people is being written, but no earthly historian has written it. We can turn up the history of Christendom, but we can find very little about the dear people of the Lord in some of the dark ages which are past. I say "which are past" for there are dark ages still, indeed the whole age is dark. We have the light that shineth in a dark place, and ~~e=~~live beyond the age, because by grace we were chosen before the ages. It is a wondrous privilege to turn aside from man's interpretations, concessions, traditions, and to turn to what God says, We can find history, so called, to teach us many things. Every man colours the record with his opinion or his bias. I only know one church history, it contains 28 chapters. Acts 1-28 and that is the book to which we shall turn for church history. That which we do know of failure since our beloved Lord graciously gathered His people together on resurrection ground, - that which we do know of failure draws us away from ALL confidence in man. I suppose most of us are clear that just as the Lord made man upright and he found out many inventions, so the Lord made the church upright, but Christendom found out many inventions. The Jew comes along and says, Oh, your church dates from Constantine. I believe many so called churches do date from Constantine, but Constantine is the corrupter of Christianity, and we look beyond the corrupter to Him Who was incorrupt, and Who is incorruptible, and we praise our God for the incorruptible Word.

Approaching our subject more definitely, let us be very clear as to what we do NOT believe. I do not want to set forth anything in favour of calling the first day of the week "Sunday" or a "Sabbath". The word "Sunday" is heathenish, and when the Lord has given us two names for a day, why should His people adopt the Devil's name? The term "Sabbath" is undispensationally applied. The theory of a changed Sabbath is without Scripture warrant. I suppose most of us present believe, by grace, in the Divine unveiling of an unchanged and unchangeable Sabbath because the purposes of God stand! An unchanged and unchangeable Sabbath to be manifested in marvellous glory upon this earth where the

first sabbath was stained with sin. The Lord has not changed His plan as to this Day, anymore than He has changed His plan as to Jerusalem. Jerusalem may become Jebus, and the Sabbath may for the time being be man's Saturday, but it shall be the Holy Sabbath of the Lord. The purpose of God remains unbroken. Let us also recollect that the Sabbath is NOT brought before us in Scripture as exclusively Jewish. Let us be quite clear as to the way in which the Lord Jesus Christ mentions the Sabbath made for MAN. Let us notice the stress on the fact that the Sabbath will be kept by Gentiles (Isa. 56 and 66). Moreover we find at the very beginning, before there was a single Jew, God hallowed the seventh day, and there are, as most know, traces of seven days in connection with Noah's passing through the flood. I need hardly add, however, that if Exod. 20 be brought forward into consideration of this subject, THAT passage IS addressed to Israel. We must be very clear in distinguishing different parts of God's Holy Word. To Israel the Sabbath is viewed as a PERPETUAL covenant. Though it is not exclusively Jewish there is a special covenant aspect in that God made known to Israel His holy Sabbaths. One feels deeply impressed by the language of Scripture. We read, for example, "The Sabbath of the LORD in all your dwellings". Do we not delight in the way God claims that which is His? Have you noticed the precious repeated words "MY Sabbaths"? And then we have, apart from the "My Sabbaths" of the weekly observances, the land keeping HER Sabbaths, - yearly sabbaths which were equally important with the weekly Sabbaths, in Scriptural appointment. In fact, if I mistake not, 2 Chron. 36, the LAST chapter in the Hebrew Scriptures, shows that Israel were particularly driven from their land because the LAND'S Sabbaths had not been observed. They had possessed a kingdom for 490 years, omitting 70 Sabbath years. God therefore claimed 70 years in which they were driven away until the land had kept HER Sabbaths, *Further, in the passage which mentions "My Sabbath" and "The land's Sabbath,"* we also have the solemn words "YOUR Sabbaths". "It did not rest in your Sabbaths". Ah, Israel chose their own arrangements, they did THEIR pleasure on God's Holy Day. Beloved friends, this principle is of the deepest importance to us as children of God. It is so easy to

have OUR arrangements in connection with GOD'S will, (and to substitute that which is OURS for that which is HIS. Oh that we might exalt that which is HIS and delight in it!

As to the Divine Book which is uniquely authoritative on this subject, I believe that the occurrences of the words are somewhat as follows. "Sabbath" in the earlier Scriptures about 111 times. If this is the exact number it is to me suggestive for man's climax will be 666, and God's Sabbath may well be brought out as the 7th day - 111. The verb to sabbath or to rest, moreover, occurs about 70 times. Apart from this there is the lengthened form of the word Sabbath which is sometimes rendered "rest". In the Later Scriptures the word comes 66 times.

Shall we turn to a few passages that we may enjoy the fulness of the words of God? Exod. 16. 23, And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath UNTO THE LORD, bake that which ye will bake, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning. Exod. 20. 8. "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, 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 seventh day, and hallowed it". Here the twofold name "the seventh day" and "the sabbath day" would remind us of the other title to that which I have set before you. Yes, the term "The seventh day" is a title, and is of the deepest spiritual importance. If seven is the number of perfectness following work, it is the number of peace following labour. It is expressly contrasted with the number eight. It is that which is linked with REST rather than RESURRECTION. You will recollect that when God in Genesis prepared the earth for Adam, He rested the seventh day and hallowed it, but as one of the Psalms reminds us, "Man being in honour did not pass the night", consequently Adam sinned on the Sabbath day. The result was that the first Sabbath

was broken, and the Lord Jesus referring to this states, "My Father worketh hitherto, and I work". God's Sabbath rest was thereafter broken. Furthermore when God brought out Israel from Egypt, He AGAIN began (if I might so word it) as with man generally. represented in Adam. With Adam was there made a covenant of WORKS, and to Adam was there given the Sabbath which he broke. The first statement of man's sin in Genesis is associated with a hint that he broke the Sabbath. Likewise, to Israel was given a covenant of WORKS, and with that covenant of WORKS, the Sabbath. Israel soon broke that covenant of works, and as the Hebrew Scriptures begin with showing that man broke the Sabbath, so the Hebrew Scriptures end, for 2 Chronicles is the last book in the Hebrew, since the arrangement is distinct from that of our English Bible, and Christ alludes to THIS arrangement, therefore we prefer it, - the last book in the Hebrew Scriptures finishes by saying that the second people with whom there was a covenant of works broke the Sabbath. That is to say there is a stress in Genesis on the breaking of the Sabbath with respect to the EARTH. 2 Chronicles ends with the breaking of the Sabbath with respect to the LAND. The garden was spoiled and that favoured land which was as the garden of the Lord, was spoiled, but these earthly blessings shall yet be brought in, and there SHALL be the glorious Sabbath of the Lord, kept in fulfilment of His perfect purposes, kept even upon this poor sin-stained earth. God is not defeated as to MAN, and is not defeated as to ISRAEL. In the Last Adam, and the True Israel He takes up the threads, and Israel shall be brought to the blessings, and the Gentiles shall be brought to the blessings, which are linked with the Sabbath. Thus we have the Sabbath first with Adam, as a type of Gentiles, - and failure; then the Sabbath with Israel and failure. But Jews and Gentiles will yet keep the Sabbath! There is only one other class, that I find distinguished from Jews and Gentiles, and that class is mentioned in 1 Cor. 10. 32 - where we read of Jew, Gentile, and church of God. Doubtless this word has a local application, but only as a miniature of a larger HEAVENLY people. And throughout Scripture I ~~can~~ find nothing of a Sabbath with respect to the church, or the present dispensation.

We have seen the stress as to Gentile and Jew, and God when He brings some of BOTH into blessing, will bless them together upon this earth. Earth shall be a garden, though the two gardens failed, and He will bless them in connection with His Holy Sabbath. The beginning of the Hebrew Scriptures, and the end of the Hebrew Scriptures show failure, but the Lord never fails, and our hearts rejoice as we look forward to that which SHALL be because of what He IS. Yes, there shall be a world-wide Sabbath, and the NUMBER of the Sabbath commandment indicates this.

Shall we next turn to Lev. 19. 3. Ye shall fear every man his mother and his father, and keep My Sabbaths. I am the Lord your God. Lev. 19. 30. Ye shall keep MY Sabbaths, and reverence MY Sanctuary, I am the Lord. In general, these refer to the weekly Sabbaths. I know that certain days, as for example, the Day of Atonement, were particularly called by the name Sabbath, but THAT was exceptional. God lays a tremendous stress upon HIS Sabbaths, and He makes the keeping of them a test. In the words of another Scripture, "Verily My Sabbaths ye SHALL keep". Surely this is not only a command, but it involves a promise. God will fulfil it. "For it is a sign between Me, and you, throughout your generations, that ye may know that I am the Lord That doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh the Sabbath of rest holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their ~~throughout~~ generations, a perpetual covenant. IT is a sign between Me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed. (Exod. 31. 12-17). It is not at all surprising that the Sabbath was made such a striking test. It is easy to understand about not killing, but the Sabbath was of the nature of - what has been called in English, - a positive command, that is, command manifestly depending on the will of the Law-giver, the

reason for which could not always be seen by those who received the command, and THEREIN was the test. If I can see WHY I should do a certain thing, my obedience may be human reasoning, but if I cannot see why, my obedience is tested. So is it, in a wondrous way, with respect to baptism and the Lord's Supper, in the present time. The human mind is apt to say, Wherefore? but the believing mind says, The Lord's commandments are perfect. Hence we can understand how devotedly earnest Nehemiah was against those who broke the Sabbath, and the beautiful words of Jer. 17, which we have read, show God's stress therein through His prophets. We might also have looked at Ezek. 20, easily remembered with Exodus 20. Nor can we overlook the passage in Isaiah 56. Here we have the son of the stranger that has joined himself to the Lord, and the Lord speaks graciously to such an one, and to any like him, characterized as those "that keep MY Sabbaths, and choose the things that please ME, and take hold of MY covenant", "Even unto them, (He promises) will I give in Mine house within My walls, a place, and a name, better than of sons and daughters: I will give them an everlasting name that will not be cut off. Also the sons of the stranger that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My Covenant; even ~~xx~~ them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices accepted upon Mine altar, for My house shall be called an House of Prayer for all peoples. The Lord God Which gathereth the outcasts of Israel saith, Yet will I gather to him BESIDE THOSE THAT ARE GATHERED UNTO HIM". The Gentiles are to be blessed with Israel. I mean the spared and obedient Gentiles, to be blessed WITH REGARD TO THE SABBATH. You will notice this will be at the time when there is a house of prayer for all nations, As we have seen elsewhere, the Sabbath suggests a work which God will yet accomplish upon the EARTH. Sacrifices will be reinstated. Israel offered sacrifices which God could not receive, but He will have what I might term "His compensation" as to these things. Every one of them shall be fulfilled, there shall be a literal exaltation of David's line. There shall be the honour to of Zadok's priests, there shall be an earthly temple, there shall be

earthly sacrifices, there shall be the blessing of Israel as a nation, and there shall be the blessing of the Sabbath which both Adam and Israel alike broke. God is not defeated, He has purposes as to this earth, and they MUST be fulfilled. Isa. 58 gives us a beautiful passage, "If thou turn away thy foot from the Sabbath, (our English is hardly clear) - by reason of the Sabbath - that is because of exalting it) - if thou turn away thy foot by reason of the Sabbath as to doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking words, then shalt thou delight thyself in the Lord and I will cause them to ride upon the high places of the EARTH, and feed them with the heritage of Jacob thy father, for the mouth of the Lord hath spoken". And Isa. 66, containing the one passage where the word "Sabbath" is rendered differently in the Earlier Scriptures, says in verse 23, "It shall come to pass from one new moon to another, and from one Sabbath to another (that is from Sabbath to Sabbath) shall all flesh come to worship before Me, saith the Lord". Here is distinctly a Divine promise, which reminds us that about half a dozen times with respect to the restored temple of Ezek. 40 - 48 we are told there shall be the Sabbath.

Now, beloved friends, realising this, we are not surprised that when He came Who was and is the End of law into righteousness to every one that believeth, He perfectly fulfilled the Father's will in this matter. In other words Christ particularly went into the synagogues, on the Sabbath Day, as His custom was, and He particularly hallowed the Sabbath day by miracles of mercy. Truly THIS was a hallowing. Undoubtedly the Pharisees were wrong when they objected. The Lord Jesus Himself referred them to the fact that because of sin the priests by Divine appointment on the Sabbath day had holy work to do. Indeed they had extra sacrifices to show that God can make special arrangements whenever He pleases, and the Lord Jesus Christ more fully than the priests in their sacrifice hallowed the Sabbath Day by doing the Father's will, in raising up, in restoring a withered hand, in causing one to see, or another to walk. Thus

Christ removed THEIR theories, and fully hallowed the Sabbath day. He was the One of Whom the ark was a picture. You know the words in the earlier Scriptures, Moses gave the law, the tables of stone, to the ark. The law was given to Christ in a very marvellous manner. He said, Lo I come, in the unrolling of the book it is written concerning Me, I delight to do Thy will, O my God, yea Thy Law is within the midst of Me", and He fully, from birth to death, kept the Father's will. He said, Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fill, - and He FILLED, for men are said to be EMPTY in James 2. Yes, He Who ~~was~~ was all fulness FILLED law, and having filled law He could say, I have finished the work that Thou gavest Me to do, - that was His active obedience; and on the cross, It HATH BEEN finished, - that was His passive obedience. Thus there was the twofold obedience of Him Who was the Righteous One, the Righteousness of God. This is our rejoicing, for if He had faltered we should have no Saviour!

And now we come to a very remarkable passage with respect to His death in Luke 23. 54. And that day was the preparation, and the Sabbath drew on, and the women also which came with Him from Galilee followed after and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments, and RESTED THE SABBATH DAY ACCORDING TO THE COMMANDMENT. The Lord Jesus Christ also rested the Sabbath day. Adam broke it, Israel broke it. Having fulfilled the law, He rested the seventh day, and was raised the FIRST day of a NEW week. Thus the failure of Israel, and of Adam, as to the Sabbath, was a contrast with the perfectness of Him Who is again and again contrasted with them. We find for example that Adam ~~was tempted in the garden and fell.~~ Israel were tested in the wilderness and they fell. Christ in wilderness and garden alike meets the attack of the evil one, and never failed or fails. Here is the last resting of the Sabbath day according to the commandment. Beloved friends, I find no passage after the resurrection of the Lord Jesus Christ which compares with this. No passage with respect to the present time. Till He was raised they rested the seventh day according to the commandments. They took their position in the old dispensation. ~~At once~~ the passage goes on to tell of the first day of the week, very

early in the morning, and of the resurrection of the Lord Jesus Christ and leads on to the way in which He was found with His people, first with two entering a room, and then with more in another room, on the first day of the week at even. I do not think it can be shown that the Lord Jesus Christ gathered with His disciples after resurrection in a HOUSE on any other day than the first day, and that fact is important, for before that we have always the stress, or frequently the stress, on His Sabbaths. If there is any day of the week which is brought to the front in the life of the Lord Jesus it is the Sabbath day, but when He is raised from the dead, where is a Sabbath connected with Him. Where is the Sabbath connected with His gathering with His people within a house? Where is any day, except one, connected with His gathering inside a house? No other day can be proved than the first day of the week, and if Scripture is silent, its silence speaks. Melchisedec doubtless died, but Melchisedec on the pages of Scripture has no death recorded. The apostle argues from that. Therefore we praise God for every fraction of the silence of Scripture. Yes there is a reason for this. In the Gospels, never before the resurrection have we a first day of the week specially mentioned. After the resurrection never have we a Sabbath in the same way mentioned. THERE IS A REASON FOR THIS. I need not give you the passages which show the earthly Sabbaths of the Lord Jesus and the miracles He wrought therein:- you know them, or should do. In the Acts, moreover, we find the Sabbath brought to the front, but how is it brought to the front? In connection with WITNESS to Israel. We never read, "They rested the Sabbath day". Witness to Israel is in front of us, whether in Acts 13, or 16, or 17, or 18. The Lord Jesus Christ fully kept the Law. He is the End of the law into righteousness for every one that believeth, - not that they are to be lawless, but they are in a law to Christ, and everything which they are to do is to be in memory of His words, "If ye love Me, keep My commandments". "Teaching them to observe all things whatsoever I have commanded you". We do not obey the law of Moses. Personally I should feel that my reason for not killing is not based on Exod. 20. It is the law of Christ. The earlier Scriptures contain many passages which the

Lord APPLIES to His people, but I have nothing to do with law, and know nothing of law, except on resurrection ground in Christ. Every law that reaches me, if I am linked with Him, must be on resurrection ground, and in connection with "the HEAVENLY calling", as Heb. 3 most definitely puts it. Beloved friends, it is deeply important to see this, for if we do not see this, we are, in the present dispensation, going back to a covenant of works. If we are on resurrection ground in Christ every part of law and instruction that reaches us, reaches us in connection with HIM. But it may be said, Did not the apostles keep the Sabbath day? Do not intrude into Scripture silence. It may be brought forward as an argument that at least AFTER the times of the apostles many observed this. That would be no evidence. If there is anything clearly stamped on the Later Scriptures it is that Judaism came in. "History" is very imperfect, as we have already seen. Did the apostles keep the Sabbath day in the ONLY church history we have? That is the only book to which I will look! And, further, if they kept it, did they keep it by Divine appointment, or by failure? Paul took a vow, and was linked with animal sacrifices. Was THAT the will of the Lord? Scripture shows in every case whether the actions of the apostles are to be followed, or whether they are recorded as a warning. Of almost every man something seems to have been recorded as a warning, except of the One Who was more than a Man, and Christ is brought before us in Scripture, not that we may do exactly what He did, for He took the position of an Israelite, even (with respect to sacrifice, and we find Him attending at synagogue, and in the temple: - but that we may realise the privilege of knowing Him first as our Saviour, then as our Lord and Example, that we may walk in His steps. To walk in His steps, is not to do exactly what He did. We do not observe the Passover, He did. HIS LAWS bind us, and His manner is to be our manner. It is remarkable, beloved friends, that the book of Acts brings before us as the beginning of the church, a first day of the week. I refer to the Day of Pentecost. All attempts to change Pentecost from the first day of the week are faulty. The usual Jewish theory of to-day is that Pentecost was fifty days from day after the first day of Passover, but that Jewish theory is

plainly wrong . Pentecost was 50 days from the day after the ordinary Sabbath of Passover week. The first day of Passover was a holy day, but it is NOT called, a Sabbath in Lev. 23. 1-14. Passover and Tabernacles are both dated by months. If Pentecost were counted 50 days after the first day of Passover, it would be easy to date it by the month. Pentecost is NEVER dated by months, because it comes from the ordinary Sabbath of Passover week, therefore it could not be dated by the month because it varied. It could only be dated by the day. Passover, Pentecost and Tabernacles, - that is the Divine order. Passover was fulfilled when Christ died. Pentecost, the one feast WITHOUT a Sabbath, and always a FIRST day, was linked with the coming down of the Holy Spirit, for the present dispensation. It looked back to the other first day, the first day when the sheaf was waved before the Lord, for just as the manna came down on the first day, and as there was light on the first day, there are typical first days to lead up to the present time. Tabernacles is the feast which is fullest of Sabbaths, and pictures the coming back of the Lord, and the glory of the Lord. In Passover, which leads up to Christ's death, in Tabernacles when Christ is King and the blessings of the land, - we find Sabbaths. Pentecost, the feast in-between, is a feast that is not only on a distinct day, but it can never fall on a Sabbath day, and can never include a Sabbath within it, if we take the Scriptural argument of Lev. 23. But, beloved friends, shall we turn to two passages which have a deep bearing upon this topic? One is Matt. 24. 20. "But pray ye that your flight be not in the winter, neither on the Sabbath day". There are only three possible interpretations of this which would easily suggest themselves. Two of them are misinterpretations. The first is that Christ was addressing Jews as Jews, but surely in Matthew 24, He is addressing disciples as disciples. I need hardly say that this passage, in the belief, I suppose, of most of us, looks on to the period just before the coming back of the Lord, and NOT to the time just before the destruction of Jerusalem. There are not a few who maintain that just before the coming of the Lord, Jews will be dealt with as Jews, and acceptable before the Lord. Some of us, by the grace of God, see

nothing of this in Scripture. The present dispensation goes right on to the coming of the Lord Jesus in manifest glory. A second misinterpretation of this is that believers are brought before us, and that they WOULD not go further than a Sabbath day's journey on the Sabbath. If we look at the true interpretation, it will remove this error. Pray ye that YOUR FLIGHT be not in the winter, neither on the Sabbath, - implies they would be willing to flee. It does not say, Pray ye that the time of your flight be not then, for ye cannot go any further, but "your flight" implies they WOULD flee. The winter is a hindrance from without, and the whole passage is dealing with such physical hindrances. "Your flight" implies your willingness, but you will be hindered. The winter would hinder you because it is cold. Now if this brings before us Judea at the time when the abomination of desolation is set up, we can well imagine how the frenzied Jews will deal with any Jewish believers, (of whom, by grace, there will be many), if they attempted to flee away on the Sabbath. The excited Jews of that time will show great bitterness against Antichrist for setting up his image, and the disciples of the Lord will have no easy position if they are living in Judea then. Hence a most suitable prayer, and I believe that this prayer will be Divinely answered. There are, if I mistake not, definite Scripture hints that the flight will not be in the winter.

Col. 2 is the other passage. This, remarkably, is the ONLY occurrence of the Sabbath in these EPISTLES. That fact is noteworthy. The silence of Scripture has a message. Whereas the prophets speak of the sin of breaking the Sabbath, Paul, while emphasizing, in the Holy Spirit, obedience, does NOT bring this point before the Lord's people. It is sometimes said, Would the Jews who believed give up keeping their Sabbath without a special statement being made? There is a further question. If the Gentile believers were to keep Sabbath would not a special statement be made? Particularly we might anticipate this in Acts 15 which deals with the very point of Jews and Gentiles. But let us leave BOTH kinds of theorizing, and coming to Col. 2, we are in an epistle to Gentile believers. Let no man, says the apostle, in verse 16, judge you in meat or in drink, or in respect (that is,

the part, or inheritance) of a holy day or of the new moon, or of the Sabbaths, which are a shadow of things to come, but the body is of Christ. The feasts, the holy days, were yearly - Passover, Pentecost, and Tabernacles. The new moons, monthly. The Sabbaths, weekly. The interpretation that this refers to the special feast-Sabbaths like the day of Atonement is an interpretation which is surely quite unsatisfactory, for the following reasons. The feasts have ALREADY been mentioned in the first statement. Secondly the term Sabbaths without any explanation would naturally mean the weekly Sabbath. Thirdly, mark the words "which are a shadow of things to come". The Sabbath is particularly referring to things to come. Fourthly, in the earlier Scriptures, in 2 Chron. 2. 4, 8.13, 31.3, (will you turn to 2. 4) we have brought before us this VERY expression "Behold I build an house to the Name of the Lord My God, to dedicate to Him and to burn before Him sweet incense, and for the continual shewbread and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. Here are the three terms, (the Septuagint will help in this matter) to which the Holy Spirit refers, and you will notice the perfect order of them in Colossians, Yearly, monthly, weekly. Any other interpretation of Sabbaths would be inappropriate and irregular. Then mark the forcible statement "which are a shadow", "But the body is of Christ". A shadow of good things to come. The Sabbath is to be fulfilled, and there are to be the feasts. A shadow of good things to come, but the BODY is of Christ. Now what does the expression "Let no man judge you" signify? In the context we read, Let no man beguile you of your reward. The Holy Spirit is dealing with the Judgment Seat of Christ. Let no man judge you in this respect; just as in Galatians Paul says, I testify to every man that is circumcised, he is a debtor to do the whole law. So here, if a believer keeps feasts, new moons, and Sabbaths, that believer will incur judgment at the Judgment Seat of Christ. It is not therefore a matter of small importance, it is a matter of the gravest importance. A believer is hazarding his reward, if he keeps the seventh day. This is a most solemn matter in the light of such a Divine

unveiling. Undispensational actions are very serious. Sacrifices of old were important, and there were musical instruments in the worship of God. To have either now is entirely undispensational. Robes were fitting in days gone by, but to dress up in robes for worship/^{now}would displease our gracious God. Undispensational actions will bring judgment at the Judgment Seat of Christ. Beloved friends, shall we on the one hand allow any to beguile us of our reward by Gentile philosophy? Shall we on the other hand allow any to beguile us of our reward by undispensational actions? But, you say, how about the Jewish believers in the early church? Ah they were dealt with very tenderly, regarding these, perhaps, the apostle wrote such words as Rom. 14. Likewise when he deals with a Gentile believer being circumcised he is not primarily speaking to the Jewish believers, who were only gradually perceiving these things. The Lord is very tender with those who have been brought up in certain things, but if we, outside this position, outside the position of the nation with whom God made a perpetual covenant of the Sabbath, if we, in heavenly places in Christ Jesus, ^{take the shadow} we shall lose a reward. It is as if we take the shadow of the sacrifices. How deeply important that as believers we should recognise our heavenly calling. The command was given in Exodus that the chosen nation shall keep the Sabbath, and we find the words "The stranger that is within thy gates". As soon as God blesses the land and there are gates, then there will be ~~the~~ Sabbath. "The STRANGER that is within thy gates", THY gates:- then those who keep the Sabbath have cities, and others are strangers to them. But, beloved friends, our position now, is to be brought out from cities of our own. "Here have we no continuing city". WE are the strangers. There are no cities of God's appointment. The Lord's redeemed are separated to Him in a peculiar way. The Sabbath was made for man, and a perpetual covenant with Israel is never linked with believers in Christ Jesus. They are distinct from men, and distinct from Israel. The apostle particularly complains of some who walk as men, in 1 Cor. 3. 3,4. (Tr). It is our privilege to realise the height to which God has brought us. The present dispensation is in between the time when Christ was rejected and the time when

Christ shall come back. Israel are encouraged in the earlier Scriptures, and we read about the Gentiles being blessed in that future day when Christ is King. Gentiles will go with Israel then to worship the Lord and will keep Sabbaths and new moons according to Isa. 66, and the feast of Tabernacles, - the very three things which Col. 2 says we are not to keep now. They will be treated as men on the earth, and blessed with earthly BLESSING. There is no Scripture for us going to the Sabbath till Israel have a House of prayer for all nations. THAT is the clear teaching of Isa..56 and also of Isa. 58. The typical teaching of Numbers helps us in this matter, though it can only corroborate. Typical teaching can never be first. But it corroborates. The Law says, This do and thou shalt live, - six followed by one. The Gospel pather puts it, Live and thou shalt do this. One followed by six. Law is obedience leading to peace. Indeed the command to keep the Sabbath was preceded by the words "Thou shalt do all thy work". The first day of the week reminds us that He has done all the work. The first day of the week, when Christ was raised, was a day that was for HIM linked with the preceding week. Christ worked the first ~~for HIM linked in the preceding week. Christ worked the first~~ six days, He rested the seventh day, but I am not linked with Him in that week. Except the corn of wheat fall into the ground AND DIE, it abideth alone, but if it die, it bringeth forth in resurrection, much fruit, and that is where I come into a link with Christ, - on resurrection ground the first day of the week. Consequently having this position we realise that our works are to spring from our LIVING UNION with Him. Oh, beloved friends, what a height this is, what a heavenly calling! Not with Israel's earthly prosperity, not with Adam's earthly prosperity. What matters it if we are laid low in this earth, what matters it if we lose every thing, we have Christ and Christ is all, and that is the joy and the hope and the comfort of the Lord's people. May it be ours to live increasingly in the light of this blessing, and in the light of our Lord's return.

-----:o:-----

(I have not referred to the Scripture stress on the first day of the week, and the gathering of saints particularly, but that may be the subject, God willing, on some other occasion).

with in 2 weeks it—
Please return this copy
KAEGL