



Major Bible Themes

52 VITAL DOCTRINES OF THE SCRIPTURE
SIMPLIFIED AND EXPLAINED

Lewis Sperry Chafer

REVISED BY

John F. Walvoord

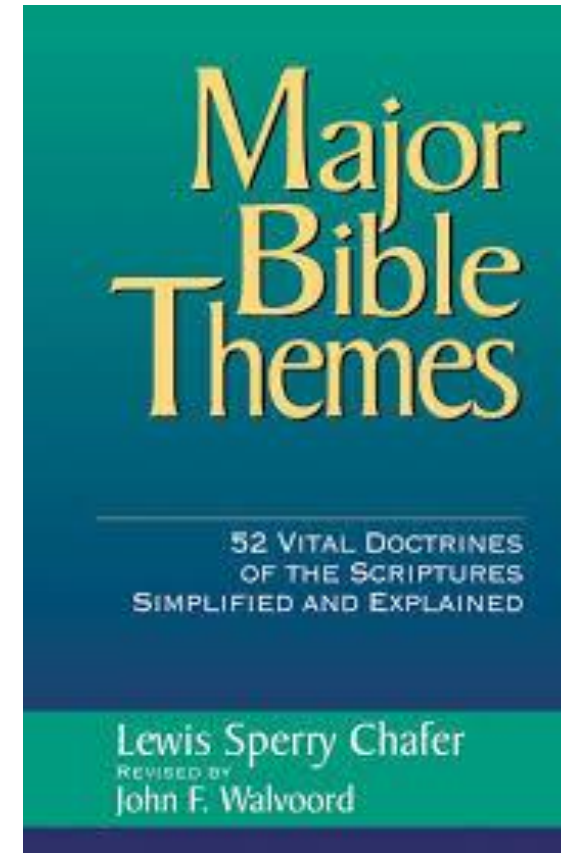
Chapter Forty-One

The Sabbath and the Lord's Day

Step # One

Chapter Forty-One The Sabbath and the Lord's Day

Find the Outline



Chapter Forty-One

The Sabbath and the Lord's Day

A. Sabbath and the **Old Testament**

B. Sabbath and the **Church Age**

C. Sabbath in the **Coming Age**

D. Resurrection of Christ and the **First Day of the Week**

E. The **New Creation**

F. The **Lord's Day**

Understand It



Chapter Forty-One

The Sabbath and the Lord's Day

A. Sabbath and the **Old Testament**

Beginning with His own work in creation, God has chosen to sanctify, or set apart, one-seventh of all time. To Israel He prescribed the seventh day as a day of rest; the seventh, or sabbatic year in which the land was to rest and the fiftieth year as a year of jubilee in recognition of seven times seven years.

In various details both the sabbatic year and the year of jubilee were typically prophetic of the kingdom age, which is the seventh and last of the dispensations and which is characterized by the enjoyment of a sabbatic rest for all creation

Understand It



A degree of clarity is gained when the Sabbath is considered in its relation to various periods of time:

1. From Adam to Moses it is recorded that God rested at the close of His six creative days (Gen. 2:2-3; Exod. 20:10-11; Heb. 4:4). But there is no intimation in the Word of God that man was appointed to observe, or ever did observe, a Sabbath until Israel came out of Egypt.

2. In the book of Job there is no reference to a Sabbath-day obligation. In the giving of the law was the start of Sabbath observance among men

3. In the period from Moses to Christ, the Sabbath was right fully in force. It was embedded in the law

Understand It



It is important to observe that the Sabbath was never imposed on the Gentiles, but was peculiarly a sign between Jehovah and Israel.

4. As the preceding age continued to the death of Christ, His earth-life and ministry were under the law. For this reason He is seen as keeping the law, expounding the law, and applying the law.

He pointed out that the Sabbath was given as a benefit to man, and man was not to be made a sacrifice for the Sabbath .

Understand It



B. Sabbath and the **Church Age**

Following the resurrection of Christ, there is no record in the New Testament that the Sabbath was observed by any believer, even in error.

Galatians 4:9-10 condemns the observance of "days, and months, and times, and years."

Hebrews 4:1-13 contemplates the Sabbath as a type of the rest (from his own works) into which the believer enters when he is saved.

Colossians 2:16-17 plainly instructs the child of God not to be judged with respect to a Sabbath day

Romans 14:5 declares that when the believer is "persuaded in his own mind" he may esteem all days alike.

Understand It



Because of the fact that in the New Testament the Sabbath is never included as any part of the Christian's life and service, the term "Christian Sabbath" is a misnomer. In this connection it may be noted that in place of the Sabbath of the law there is now provided the Lord's Day of the new creation which far exceeds the Sabbath in its glory, its privileges, and its blessings.

C. Sabbath in the **Coming Age**

The Sabbath will be reinstated superseding the Lord's Day upon removal of the Church. During the kingdom, the Sabbath is again in view and prophecy especially anticipates the Sabbath as a vital feature of the coming kingdom age

Understand It



D. Resurrection of Christ and the **First Day of the Week**

The first day of the week has been celebrated by the church from the resurrection of Christ to the present time. This fact is proven by the New Testament records, the writings of the early fathers, and the history of the church.

There have been those in nearly every century who, not comprehending the present purpose of God in the new creation, have earnestly contended for the observance of the seventh-day Sabbath.

All such teachings ignore the New Testament doctrine of the new creation.

Understand It



E. The New Creation

The New Testament reveals that the purpose of God in the present unforeseen dispensation is the out-calling of the church , and this redeemed company is the new creation, a heavenly people. The individual believer is vitally joined to the Lord, and the corporate body is organically related to Christ.

We read in 2 Corinthians 5:17 "If any man be in Christ, he is a new creature [creation]: old things [as to position, not experience] are passed away; behold, all things are become new.

Understand It



Having partaken of the resurrection life of Christ, and being in Christ, the believer is said to be already raised.

In the Word of God, the new creation - which began with the resurrection of Christ and consists of a born-again, heavenly company who are in Christ - is everywhere held in contrast with the old creation, and it is from that old and ruined creation that the believer is said to have been saved and delivered.

As the Sabbath was instituted to celebrate the old creation, so the Lord's Day celebrates the new creation. Likewise, as the Sabbath was limited in its application to Israel as the earthly people of God, so also the Lord's Day is limited in its application to the church as the heavenly people of God.

Understand It



F. The Lord's Day

In addition to the fact that the Sabbath is nowhere imposed on the children of God under grace, there are abundant reasons for their observing the first day of the week.

1. A new day is prophesied and appointed under grace.

Psa 118:22-24 *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.*

Act 4:10-11 *This is the stone which was set at nought of you builders, which is become the head of the corner.*

Understand It



Accordingly, Christ's greeting on the resurrection morn was "All hail!" (Matt. 28:9, which is more literally, "O joy!"), and being "the day which the Lord hath made," it is rightfully termed "The Lord's Day."

2. Observance of the first day is indicated by various events.

- (a) On that day Christ arose from the dead
- (b) On that day He first met His disciples in the new fellowship
- (c) On that day He gave them instruction
- (d) On that day He ascended into heaven as the "firstfruits," or wave sheaf

Understand It



(e) On that day He breathed on them

(f) On that day the Spirit descended from heaven

(g) On that day the Apostle Paul preached in Troas

(h) On that day the believers came together to break bread

(i) On that day they were to "lay by in store" as God had prospered them

(j) On that day Christ appeared to John on Patmos

Understand It



3. The eighth day was the day of circumcision

The rite of circumcision, performed on the eighth day, typified the believer's separation from the flesh in the old order. In the new order the death of Christ separated us from the flesh. the first day after a completed week, is symbolical of a new beginning in the resurrection of Christ.

Col 2:11 *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:*

Understand It



4. The new day is of grace.

At the end of a week of toil, a day of rest was granted to the people who were related to God by works of the law; while to the people under grace, whose works are finished in Christ, a day of worship is appointed which, being the first day of the week, precedes all days of work.

A day of rest belongs to a people who are related to God by works which were to be accomplished; a day of ceaseless worship and service belongs to a people who are related to God by the finished work of Christ.

The seventh day was characterized by unyielding law; the first day is characterized by the latitude and liberty belonging to grace.

Understand It



The keeping of the seventh day was wrought by the flesh; the keeping of the first day is wrought by the indwelling Spirit

5. The new day has been blessed of God.

Throughout this age the most Spirit-filled, devout believers to whom the will of God has been clearly revealed have kept the Lord's day apart from any sense of responsibility to keep the seventh day. It is reasonable to suppose that if they had been guilty of Sabbath breaking, they would have been convicted of that sin.

Understand It



6. The new day is committed only to the individual believer

It is not committed to the unsaved. It is not committed to the church as a body. The responsibility to the observance of the first day is of necessity committed to the individual believer only, and not to the church as a whole; and the manner of its celebration by the individual is suggested in the two sayings of Christ on the morning of His resurrection: "O joy!" and "Go tell."

This calls for ceaseless activity in all forms of worship and service; such activity contrasts with the seventh-day rest.

Understand It



7.No command is given to keep the first day

Since it is all of grace, a written requirement for the keeping of the Lord's Day is not imposed, nor is the manner of its observance prescribed. By this wise provision, none are encouraged to keep the day as a mere duty; it is to be kept from the heart.

Israel stood before God as immature children under tutors and governors and needing the commandments which are given to a child ; the church stands before God as adult sons. The believer's life under grace is clearly defined, but it is presented only as the beseechings of God with the expectation that all shall be done willingly .

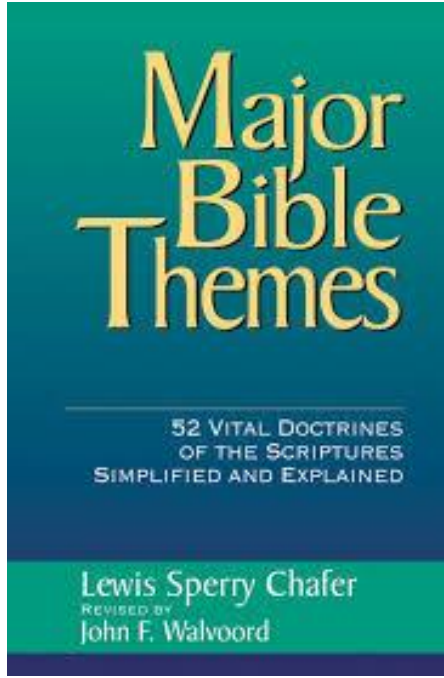
Understand It



8. The manner of the observance of the Lords Day may be extended to all days.

Christ was not more devoted to His Father on one day than on another. Sabbath rest could not be extended to all days alike; but while the believer may have more time and freedom on the first day of the week, his worship, joy, and service which characterizes the keeping of the Lord's Day should, as far as possible, be his experience every day.

The next principle is to build a physical file cabinet



Mike Borland

What does the Bible teach about the Sabbath and the Lord's Day?

Chapter 41 : The Sabbath and the Lord's Day

Using Major Bible Themes write a study about the Sabbath and the Lord's Day

Memorize it

Chapter Forty-One The Sabbath and the Lord's Day



A. Sabbath and the Old Testament

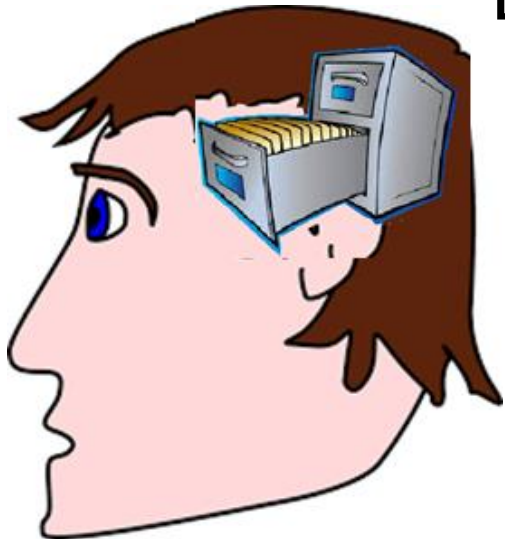
B. Sabbath and the Church Age

C. Sabbath in the Coming Age

D. Resurrection of Christ and the First Day of the Week

E. The New Creation

F. The Lord's Day



Chapter Forty-One

The Sabbath and the Lord's Day

A. Sabbath and the Old Testament

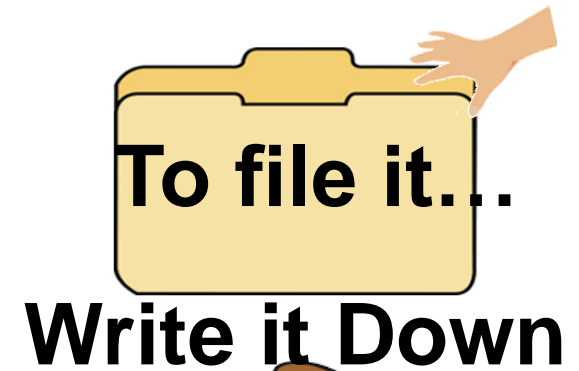
B. Sabbath and the Church Age

C. Sabbath in the Coming Age

D. Resurrection of Christ and the First Day of the Week

E. The New Creation

F. The Lord's Day



Underline Main
Words...



Step # Two

Read the Section and look up the passages



Chapter Forty-One

The Sabbath and the Lord's Day

A. Sabbath and the **Old Testament**

Sabbatic year in which the land was to rest

Exo 23:10-12 *And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive yard. Six days thou shalt do thy work, and **on the seventh day thou shalt rest**: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.*

1. From Adam to Moses it is recorded that God rested at the close of His six creative days

Exo 20:10-11 *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.*

2. In the giving of the law was the start of Sabbath observance among men

Exo 16:29 *See, for that the LORD hath **given you the sabbath**, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.*

3. In the period from Moses to Christ, the Sabbath was right fully in force. It was embedded in the law

Exo 20:10-11 *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.*

The Sabbath was never imposed on the Gentiles, but was on Israel

Exo 31:12-17 *And the LORD spake unto Moses, saying, Speak thou also unto **the children of Israel**, saying, Verily my sabbaths ye shall keep: 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: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is 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 generations, for **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.*

Because of judgments Sabbaths would cease

Hos 2:10-11 *And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all **her mirth to cease**, her feast days, her new moons, and **her sabbaths**, and all her solemn feasts.*

4. In the period of the Gospels Christ fulfilled the law.

Mat 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

He pointed out that the Sabbath was given as a benefit to man, and man was not to be made a sacrifice for the Sabbath

Mar 2:27 *And he said unto them, The sabbath was made for man, and not man for the sabbath:*

B. Sabbath and the **Church Age**

Galatians condemns the observance of "days, and months, and times, and years."

Gal 4:9-10 *But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? **Ye observe days, and months, and times, and years.***

Hebrews contemplates the Sabbath as a type of the rest (from his own works) into which the believer enters when he is saved.

Heb 4:3-4 *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, **if they shall enter into my rest: although the works were finished** from the foundation of the world. For he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*

Colossians plainly instructs the child of God not to be judged with respect to a Sabbath day

Col 2:16-17 *Let no man therefore judge you in food, or in drink, or in respect of an holyday, or of the new moon, **or of the sabbath days: Which are a shadow** of things to come; but the body is of Christ.*

Romans declares that when the believer is "persuaded in his own mind" he may esteem all days alike.

Rom 14:5 *One man esteems one day above another: another **esteems every day alike.** Let every man be fully persuaded in his own mind.*

C. Sabbath in the **Coming Age**

During the Tribulation, the Sabbath is again in view

Mat 24:20 *But pray ye that your flight be not in the winter, neither on the **sabbath day**:*

Prophecy anticipates the Sabbath as a vital feature of the coming kingdom age

Isa 66:22-23 *For as the **new heavens and the new earth**, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. 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.*

E. The New Creation

The out-calling of the church is an unforeseen dispensation

Act 15:14-16 *Simeon hath declared how **God at the first did visit the Gentiles**, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, **After this I will return, and will build again the tabernacle of David**, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

The corporate body is organically related to Christ

1Co 12:12 *For as the **body is one**, and hath many members, and all the members of that one body, being many, are one body: **so also is Christ**.*

The individual believer is vitally joined to the Lord

Rom 6:5-6 *For if we have been planted together **in the likeness of his death**, we shall be also in the **likeness of his resurrection**: Knowing this, that our old man is **crucified with him**, that the body of sin might be destroyed, that henceforth we should not serve sin.*

All things are become new.

2Co 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, **all things are become new.***

Having partaken of the resurrection life of Christ, and being in Christ, the believer is said to be already raised

Col 2:12 *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

The Sabbath was instituted to celebrate the old creation

Exo 20:10-11 *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 blesse the sabbath day, and hallowed it.*

F. The Lord's Day

1. A new day is prophesied and appointed under grace.

Psa 118:22-24 *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.***

Act 4:10-11 *This is the stone which was set at nought of you builders, which is become the head of the corner.*

2. Observance of the first day is indicated by various events.

(a) On that day Christ arose from the dead (Matt. 28:1).

Mat 28:1 *In the end of the sabbath, as it began to dawn toward the **first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre.*

(b) On that day He first met His disciples in the new fellowship

Joh 20:19 *Then the same day at evening, being the **first day of the week**, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.*

(c) On that day He gave them instruction

Luk 24:21 *But we trusted that it had been he which should have redeemed Israel: and beside all this, **to day is the third day** since these things were done.*

(d) On that day He ascended into heaven as the "firstfruits," or wave sheaf

Joh 20:1 *The **first day of the week** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

Joh 20:17 *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; and to my God, and your God.*

1Co 15:20 *But now is Christ risen from the dead, and **become the first fruits** of them that slept.*

(e) On that day He breathed on them

Joh 20:1 *The **first day of the week** cometh Mary Magdalene early...*

Joh 20:22 *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:*

(f) On that day the Spirit descended from heaven

Act 2:1-2 *And when the **day of Pentecost** was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

(g) On that day the Apostle Paul preached in Troas

Act 20:7 *And upon the **first day of the week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

(h) On that day the believers came together to break bread

Act 20:7 *And upon the **first day of the week**, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

(i) On that day they were to "lay by in store" as God had prospered them

1Co 16:2 *Upon the **first day of the week** let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

(j) On that day Christ appeared to John on Patmos (Rev. 1:10).

Rev 1:10 *I was in the Spirit **on the Lord's day**, and heard behind me a great voice, as of a trumpet,*

3. The eighth day was the day of circumcision

Php 3:5 *Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;*

In the new order the death of Christ separated us from the flesh. the first day after a completed week, is symbolical of a new beginning in the resurrection of Christ.

Col 2:11 *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:***

7.No command is given to keep the first day

Israel stood before God as immature children under tutors and governors and needing the commandments which are given to a child

Gal 4:1-2 *Now I say, That the heir, as long as he is a child, differs nothing from a servant, though he be lord of all; But **is under tutors and governors** until the time appointed of the father.*

Now God beseeches us as adults

Rom 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

8. The manner of the observance of the Lords Day may be extended to all days.

Rom 14:5-6 *One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he doth not regard it. He that eats, eats to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eats not, and giveth God thanks.*

Step # Three

Memorize one Passage per section

Learn general and specific later.

- Highlight key words
- Understand difficult words and the meaning



Read out loud 5 times what you are trying to memorize



Write the verse on paper or put the verse into you phone



Step # Four Take the Test at the end of the chapter

Chapter Forty-One

The Sabbath and the Lord's Day

1. Explain the provision in Israel for 'a Sabbath, a sabbatic year, and the year of jubilee.

Beginning with His own work in creation, God has chosen to sanctify, or set apart, one-seventh of all time. To Israel He prescribed the seventh day as a day of rest; the seventh, or sabbatic year in which the land was to rest and the fiftieth year as a year of jubilee in recognition of seven times seven years.

2. Of what period was the sabbatic year typical,

In various details both the sabbatic year and the year of jubilee were typically prophetic of the kingdom age, which is the seventh and last of the dispensations and which is characterized by the enjoyment of a sabbatic rest for all creation

3. What does the word "Sabbath" mean

The word "sabbath" means cessation, or perfect rest, from activity.

4. What is the background of the Sabbath prior to the law of Moses,

From Adam to Moses it is recorded that God rested at the close of His six creative days (Gen. 2:2-3; Exod. 20:10-11; Heb. 4:4). But there is no intimation in the Word of God that man was appointed to observe, or ever did observe, a Sabbath until Israel came out of Egypt.

5. According to Scripture, when was the Sabbath first observed and by whom

In the period from Moses to Christ, the Sabbath was rightfully in force. It was embedded in the law and was observed by Israel

6. Were non-Israelites ever required to observe the Sabbath,

It is important to observe that the Sabbath was never imposed on the Gentiles, but was peculiarly a sign between Jehovah and Israel.

7. What did Christ do about the Sabbath

His earth-life and ministry were under the law. For this reason He is seen as keeping the law, expounding the law, and applying the law.

He pointed out that the Sabbath was given as a benefit to man, and man was not to be made a sacrifice for the Sabbath .

8. After Pentecost, is there any record of Christians keeping the Sabbath or being commanded to keep the Sabbath

Because of the fact that in the New Testament the Sabbath is never included as any part of the Christian's life and service.

9. Why is the term "Christian Sabbath" incorrect?

The term "Christian Sabbath" is a misnomer. In this connection it may be noted that in place of the Sabbath of the law there is now provided the Lord's Day of the new creation which far exceeds the Sabbath in its glory, its privileges, and its blessings.

10. When does prophecy indicate the Sabbath will be observed again?

Starting in the Tribulation and continuing through the Kingdom

11. Why do Christians observe the first day of the week as the Lord's Day?

The first day of the week has been celebrated by the church from the resurrection of Christ to the present time. This fact is proven by the New Testament records, the writings of the early fathers, and the history of the church.

12. What are some of the outstanding features of the new creation?

The New Testament reveals that the purpose of God in the present unforeseen dispensation is the out-calling of the church, and this redeemed company is the new creation, a heavenly people. The individual believer is vitally joined to the Lord, and the corporate body is organically related to Christ.

13. To what company is observance of the Lord's Day limited,

The Saved

14. Was observance of a new day prophesied,

A new day is prophesied and appointed under grace.

Psa 118:22-24 *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.*

Act 4:10-11 *This is the stone which was set at nought of you builders, which is become the head of the corner.*

15. What important events took place on the first day of the week,

15. What important events took place on the first day of the week,

- (a) On that day Christ arose from the dead
- (b) On that day He first met His disciples in the new fellowship
- (c) On that day He gave them instruction
- (e) On that day He breathed on them
- (d) On that day He ascended into heaven as the "firstfruits," or wave sheaf
- (f) On that day the Spirit descended from heaven
- (g) On that day the Apostle Paul preached in Troas
- (h) On that day the believers came together to break bread
- (i) On that day they were to "lay by in store" as God had prospered them
- (j) On that day Christ appeared to John on Patmos

16. How is the first day of the week related to circumcision,

The eighth day was the day of circumcision

The rite of circumcision, performed on the eighth day, typified the believer's separation from the flesh in the old order. In the new order the death of Christ separated us from the flesh. The first day after a completed week, is symbolical of a new beginning in the resurrection of Christ.

17. How do you contrast observance of the seventh day and observance of the first day as to meaning?

At the end of a week of toil, a day of rest was granted to the people who were related to God by works of the law; while to the people under grace, whose works are finished in Christ, a day of worship is appointed which, being the first day of the week, precedes all days of work.

A day of rest belongs to a people who are related to God by works which were to be accomplished; a day of ceaseless worship and service belongs to a people who are related to God by the finished work of Christ.

The seventh day was characterized by unyielding law; the first day is characterized by the latitude and liberty belonging to grace.

18. How do you explain the fact there is no command given concerning observance of the first day and no regulations as to how it should be observed,

Since it is all of grace, a written requirement for the keeping of the Lord's Day is not imposed, nor is the manner of its observance prescribed. By this wise provision, none are encouraged to keep the day as a mere duty; it is to be kept from the heart.

Israel stood before God as immature children under tutors and governors and needing the commandments which are given to a child; the church stands before God as adult sons. The believer's life under grace is clearly defined, but it is presented only as the beseechings of God with the expectation that all shall be done willingly .

19. In what sense may observance of the Lord's Day be extended to every day,

Christ was not more devoted to His Father on one day than on another. Sabbath rest could not be extended to all days alike; but while the believer may have more time and freedom on the first day of the week, his worship, joy, and service which characterizes the keeping of the Lord's Day should, as far as possible, be his experience every day.

Rom 14:5-6 *One man esteems one day above another: another esteems every day alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he doth not regard it. He that eats, eats to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eats not, and giveth God thanks.*