

In our orientation to Sonship we now know that Level 1, the completion of which results in being a simple son, contains the most information and the longest period of time of all the Levels of Sonship.

You also know that each level builds upon the things learned in the previous level so that it isn't as though what you are learning in each level is completely different or disconnected from the previous level's information.

Once you learn the 4 decision-making skills in Level 1, you become a simple son. In phase 1 of Level 2, the son learns "subtilty." That subtilty enables you to become more skillful in the use of what you learned in Level 1.

You have also come to understand that as a "simple" son, you are sort of "one-dimensional." In contrast, take a look at how you are talked about in Level 2 of your education.

Ephesians 3:14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 **May be able to comprehend with all saints what is the breadth, and length, and depth, and height;** 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Here is one of Paul's prayers and this one is for the saints at Ephesus. He prays for things in their inner man (vs. 16) to be accomplished by the Spirit, and (among other things) that they would be able to comprehend something (vs. 18).

The issue in vs. 18 is that of being multi-dimensional, which is the issue of subtilty.

Subtilty enables a simple son to hear words and perceive what lies behind them. Subtilty enables a son to see things and perceive beyond what is obvious. Subtilty enables a son to see actions and reactions and know what is behind those actions.

This is the point where "the eyes of your understanding" begin to get opened. And where does that phrase come from? It comes from Ephesians 1.

Ephesians 1:15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 **The eyes of your understanding being enlightened;** that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Do you recall that phrase, “the riches of his glory” over in chapter 3? In chapter 1, Paul says he is praying for them that they will have the wisdom that will reveal a certain kind of knowledge that includes:

- Having “the eyes of their understanding” enlightened
- So that they will know the hope of His calling
- And that they will know the “riches of the glory of His inheritance in the saints”

Once they are taught about those “riches of His glory,” chapter 3 can come along and say that those “riches of His glory” are going to do something in your inner man that enables you to become “multi-dimensional in your understanding (Ephesians 3:16-18).

But getting back to the point, in Level 2, you’re going to be taught that there are more dimensions to your sonship life than you were previously aware of. This is where you learn that there is far more that your heavenly Father plans to do with you than you ever thought.

You will begin to think other about things that you may not have previously given much thought to, such as:

- You have a reputation to uphold, and that reputation is not among men on this earth but in the heavenly places
- your conduct and behavior is going to become paramount, and by this I am not just referring to reigning-in sinful behavior. It includes that, but it is more than that. At this time, being caught in a sinful indiscretion will be equivalent to being caught in a spiritual indiscretion, which is why the next phase will teach the son “knowledge and discretion.” Just to illustrate what I’m talking about: discretion will enable you to see through the flattering words that are meant to make you involve yourself in something down here that will ruin your reputation up there.
- you’re going to begin to be talked about in the heavenly places (your conversation is going to be in heaven)

Philippians 3:20 For **our conversation is in heaven**; from whence also we look for the Saviour, the Lord Jesus Christ:

And one of the big things you’re beginning to see is that when you emulate your Father in making these sonship decisions according to what you’ve been instructed by Him:

- The things you do reflect upon your Father

Even though as a “simple” son, that is in no way meant to be a derogatory description, when you are in that stage, you are susceptible to being victimized by someone who knows more than you and who will seek to manipulate (or beguile) you out of your reward.

Colossians 2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; 3 In whom are hid **all the treasures of wisdom and knowledge**. 4 And this I say, lest any man should **beguile you** with enticing words. 8 **Beware lest any man spoil**

**you through philosophy and vain deceit**, after the tradition of men, after the rudiments of the world, and not after Christ.

Just to interrupt our reading for a moment, the 4 things you find listed in verse 8 come right out of the Christian church today. The policy of evil is geared to get you in an indiscretion so that your reputation in the heavenly places is damaged. While this is not the time to do detail work on this passage, when it says not to be spoiled through “philosophy,” it is not referring to Aristotle or Plato or such philosophers. As a son, that would not be a very big allurements to you. What this is referring to is when the POE takes the Bible and philosophy (the wisdom of men) and mixes them together. And that is exactly what you get in churches today. Preachers preach a philosophical, ethical message that could be espoused by the head of IBM or Amway or some other organization when they are jazzing up their employees.

Vain deceit is the attempt to get you under portions of Israel program so that you operate out of doctrine that is not intended for you at all. They pull doctrine from one end of the Bible to the other and act like it is all for you today. There is no right division, there is no sonship, there is no godly edification – no matter how pure their motives and intentions. The Bible isn’t evaluating their motives, it is evaluating their actions, which, in this case, is described as vain deceit.

The traditions of men have to do with things that have more to do with religion than with Bible doctrine for this dispensation of grace. The POE is behind these kinds of things as they distract from the real issues. These include all the liturgy and ceremony that make people feel like they have done something religious and when they go to real church which has none of those things then they say, “this doesn’t feel like church.” The real issues of intimacy of relationship and godly edification are missing entirely but they feel good because they went through the motions of “the traditions of men.”

The rudiments of the world are the things of Israel’s program such as the observance of days and dietary laws and keeping the law and that sort of thing.

These are the cleverly concealed attacks, orchestrated by the POE, that will be used against a simple son for the purpose of “beguiling him out of his reward.” This is a step up from what came against you back in Level 1 of your education.

2 Corinthians 11:3 But I fear, lest by any means, **as the serpent beguiled Eve through his subtilty, so your minds should be corrupted** from the simplicity that is in Christ.

Subtilty (whether in the good or bad sense) has to do with your mind.

Galatians 3:1 O foolish Galatians, **who hath bewitched you**, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Notice these two words; “beguiled” and “bewitched.” The major difference being that when “beguiling” takes place, you are unaware of it. When “bewitching” takes place, you are aware that something is happening, even though you may not be able to explain it, such as in a magic trick of sawing a woman in half. You know it didn’t really happen but you still can’t explain it. You are aware, but you don’t know what is really going on.

And that's my point. If you can't see through Satan's sleight of hand, then you are going to be victimized by his "beguiling" and before you know it, you are going to be in a bad position and wondering how you got there. The cure for that is subtilty!

When vs. 8 says "spoil you" what is it talking about? To spoil someone is to take the things of value that belong to him. In this case, it is your reward (your joint-heir inheritance) that is in danger of being lost.

Colossians 2:18 **Let no man beguile you of your reward** in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

I want to comment about verse 18 in that the Christian world has it backwards today. They think that angels are giving them messages or pushing them out of the way of some danger and that is not what is going to today in the ministry of angels. Today, we are supposed to be educating angels. They are learning from us, not the other way around. But they will only learn from a son who is being educated in the Father's wisdom.

Vs. 23 talks about the things which "have a shew of wisdom." That is, they will use the words of wisdom. It will appear to be wisdom, but it will "deny the power thereof." All of this is for the purpose of duping a simple son.

The truth of the matter is, you, as a son, are going to have to be able to deal with a very determined and highly skilled (and very successful) Adversary who knows very well how to deal with adopted sons in Level II of their sonship edification. It is his intention to keep you from gaining the subtilty that phase 1 of Level 2 is intended to give you.

Therefore, we can see two outstanding conditions that define a simple son:

(I) = It's a state of being one-dimensional in the understanding and appreciation of your Father's business and how you fit into it.

(II) = It's a state whereby your deficiencies in knowledge and lacking of acuteness of comprehension makes you vulnerable to the subtleties of the Satanic Policy of Evil—vulnerable to being attacked & victimized by it.

That is why, at the very start of the education to become a simple son, you are admonished not to think you are further along than you actually are.

Romans 12:3 For I say, through the grace given unto me, to every man that is among you, **not to think of himself more highly than he ought to think**; but to think soberly, according as God hath dealt to every man the measure of faith.

I want to go back for a moment to the word subtility as it used in Acts 13, for it is there that we get an idea of how Satan uses subtility, in the negative sense, to achieve his purposes. The context of Acts 13 is Paul and Barnabas as they journey, come to a place called Salamis, where they run into a character who is a sorcerer.

Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. <sup>5</sup> And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister. <sup>6</sup> And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus: <sup>7</sup> Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. <sup>8</sup> But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. <sup>9</sup> Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, <sup>10</sup> And said, O **full of all subtility** and all mischief, *thou* child of the devil, *thou* **enemy of all righteousness**, wilt thou not cease to **pervert the right ways of the Lord**? <sup>11</sup> And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

I'm not really after the storyline here but I want you to notice the intention of the subtility; to be an enemy of righteousness and to pervert the right ways of the Lord. That is a good description of the subtility that Satan will use, to pervert the right ways of the Lord in everything the son is to know and understand.

Subtility is not always an evil thing because you, as a son, are supposed to have subtility as well. That is the meaning of subtility in Proverbs 1:4.

When you, as a simple son, add subtility, you become a "young man." The outstanding conditions that define a young man are:

(I) Extreme acuteness in penetrating and discriminating the finer points of the Father's business and your part in it.

Subtility provides for the son to be multi-dimensional in the understanding and appreciation of the Father's business.

(II) Extreme acuteness in penetrating and discriminating the finer points of the Satanic policy of evil.

Subtility provides for the son to have acute comprehension to see through the subtleties of the Satanic Policy of Evil so as to not be victimized by it.

Let's talk for a moment about the first condition; your Father's business. Why would you need subtility with regard to that? When you look up at the sky, you have to see more than just the sun, moon and stars. And you even have to see more than just the "gospel in the stars."

In order to best illustrate what I'm talking about, let's go over to Job 38. What Job writes is important for the remnant to be aware of. But what I'm after in all of this is your capacity to use

subtlety to see more than what lies on the surface of things, not the least of which is your Father's business. Subtlety equips you with the capacity to understand and appreciate and comprehend things that are hidden by a veil and are impenetrable to common observation, that go far beyond the merely obvious.

For example, there is something we'll be doing, as an operation of our Father's business, when He finally establishes His residence on this earth and as the transition is made into the next dispensation of the "fullness of times." Then, the land of Israel will be the prophesied "gate of heaven," (see Genesis 28:17) from which the Father will run His entire business. Up until that time, the realms of heaven and earth have been distinct and separate, with a barrier placed between them. The interface between the two was made defective so that they could not function together the way they were meant to function except through man's sonship education. Part of our job will be to dismantle the defects, or maybe I should say, "fix the defects" so that the creature will be able to respond to the earth, and visa versa, as was originally intended.

You understand that the creature is the entire creation, minus the earth.

Romans 8:19 For the earnest expectation of **the creature** waiteth for the manifestation of the sons of God. 20 For **the creature** was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because **the creature** itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that **the whole creation** groaneth and travaileth in pain together until now.

You can see how the "creature" is separated out from "the whole creation."

It will be our grand privilege to renew the creature's capacity to respond to the earth as we judge angels and as we judge the world.

1 Corinthians 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? <sup>2</sup> Do ye not know that **the saints shall judge the world**? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? <sup>3</sup> Know ye not that **we shall judge angels**? how much more things that pertain to this life? <sup>4</sup> If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. <sup>5</sup> I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? <sup>6</sup> But brother goeth to law with brother, and that before the unbelievers. <sup>7</sup> Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*? <sup>8</sup> Nay, ye do wrong, and defraud, and that *your* brethren.

Those are our first 2 vocational roles to fulfill. When Paul talks in Romans 8 about our "delivering the creature from the bondage of corruption," this is what he is talking about.

There's going to be a physical dismantling of the physical structure of some of the aspects of the heavenly places as they surround the earth — as well as a spiritual dismantling of some things

that has to do with how and where and why Satan established his dominion in those heavenly places.

Even though He originally created the heaven and the earth as 2 distinct places, He didn't intend that they stay that way. There was supposed to have been sonship labor to be done in conjunction with God and man in order to bring about what was supposed to happen on the 2nd Sabbath after the 1<sup>st</sup>.

Now we are going to step aside to make sure you know what I am talking about with regard to this "second Sabbath" issue. First, some background.

The weekly Sabbath is the seventh day, but there is more than one kind of Sabbath in God's program with Israel. We aren't going to cover them all right now, but we will see them mentioned as we go through the verses.

In Exodus 20, you have the commandments being set forth.

*Exodus 20:8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 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: 11 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.*

This is the weekly Sabbath and it is the one under examination in this study. It is an important day on Israel's calendar and it carries great meaning to the nation in their program.

To begin, there are some fundamental things that need to be established with regard to the weekly Sabbath before we look at the doctrinal significance of it. Let's back up to Exodus 16 and see what we are talking about when we talk about a Sabbath. The Bible defines the word for us.

In Exodus 16 we have the account of when God began to feed the people with manna as they wandered in the wilderness, where God educated the people with regard to His Jehovahhness and grace before they ever got to Mt. Sinai and are faced with the Law contract.

*Exodus 16:22 And it came to pass, that **on the sixth day** they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.<sup>23</sup> 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 to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.*

They have gone through a week as indicated in verse 22, where we see that on the sixth day they gathered twice as much manna as they did the previous five days. When you are looking at the weekly Sabbath, it is important to notice the mention of the previous six days and the things that took place in them. While this won't mean much to you until later, I will tell you now to begin to see the Sabbath and the previous six days as an entire unit.

The Sabbath is the "rest of the holy Sabbath." That is the reason for gathering twice as much as the previous days. There isn't to be any work done on the Sabbath day; it is a day of rest.

Now go back to Exodus 20 and observe the same principle again.

*Exodus 20:8 Remember the sabbath day, to keep it holy.*

When someone is told to remember, it says that they have already been confronted with the issue previously. This is indeed the case, for Israel had already been told about the Sabbath day back in Exodus 16.

*Exodus 20:9 Six days shalt thou labour, and do all thy work:<sup>10</sup> 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:<sup>11</sup> 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.*

Again we see the idea of a "rest" on the Sabbath day. They can labor six days, but the seventh day was the "sabbath of the LORD" and they were not to do any work on that day. As you can see also from verse eleven, this day is a day of rest as God Himself created on six days and rested from that labor on the seventh day.

Now we go to Exodus 31 where we will again see the Sabbath defined.

*Exodus 31:12 And the LORD spake unto Moses, saying, 13 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. 14 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. 15 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.<sup>16</sup> Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.<sup>17</sup> 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.*



There is more than one kind of Sabbath in the Bible beside the seventh day Sabbath. Now we go to Colossians 2 which is, as you know, a part of the Bible that applies doctrinally to us in the dispensation of Gentile grace.

Here Paul underscores the proper actions for the members of the body of Christ as they respond to the satanic policy of evil in this dispensation which is, to get us to act as though we are Israelites or think of ourselves as “spiritual Israelites” and put ourselves under Israel’s program. Paul is setting forth corrective doctrine and as such, he speaks of things that are part of Israel’s program. The particular things regarding that program that Paul has in mind, he calls the “rudiments of the world.” These have to do with that particular section of the law that contains what Paul calls “ordinances.” And some of those issues involve “Sabbaths” and notice the word is plural.

While our focus is one the seventh day Sabbath, we will notice back in the OT that the other Sabbaths were also days of rest, but their purpose was slightly different than that of the weekly Sabbath.

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

Verse sixteen has Sabbath “days” plural. And this is not just a reference to successive weekly Sabbaths, which you will see when we return to Exodus 31. Now think about what is happening in Exodus 31. We were in chapter 20 previously where we saw the first presentation of the “tenor” of the law contract as given in the ten commandments. Moses comes down and presents that to the people, they say they will do all that God has said, and Moses goes back up to the LORD on Mt. Sinai. He is up there for forty days and nights getting detailed instructions. In this chapter those instructions have to do with the furniture of the tabernacle. When you look at the end of the chapter you see that God gives Moses the tables of stone.

*Exodus 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.*

You already know what the children of Israel have been doing with regard to the golden calf they have forged in Moses’ absence. Now keeping the progression of events in your mind, back up to verse twelve and read about some of the additional details and instructions that are part of the law that God gives to Moses while he is up on the mount.

*Exodus 31:12 And the LORD spake unto Moses, saying,<sup>13</sup> **Speak thou also** unto the children of Israel, saying, Verily my sabbaths ye shall keep: ...*

Notice the “speak thou also...” This indicates additional information that you are going to tell the people about days (plural) that they are going to be keeping. This is in addition to the “remember the Sabbath day” that they have already heard when Moses came down the first time and gave them the “gist” of the law contract.

So this is what we are going to see discussed in verses 12-17; a package of Sabbaths that God has attached a particular purpose to. God will introduce new information regarding these other “Sabbaths” and then He will remind them of the weekly Sabbath they are already familiar with.

*Exodus 31:13 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.*

Now we really haven’t covered enough to enable you to sort out the differences between the purpose of these special Sabbaths and the purpose of the seventh day Sabbath. I will only say that as you discover more about this additional package of Sabbaths that occur throughout the calendar of Israel and especially in reference to the seven major feast days, where God emphasizes all the aspects of His name and by those aspects demonstrates what He will perform on the behalf of Israel in order to sanctify them. You will notice that the “sanctify you” is exactly what we read in Exodus 31:13. You realize there is a difference in their sanctification under the law and our sanctification in this dispensation of grace. They won’t receive that sanctification until the New Covenant, whereas you are given a perfect sanctification at the time you trusted Jesus Christ as your Savior.

The collection “my sabbaths” have the purpose of functioning as a sign between God and Israel. The “sign” of verse thirteen turns out to be the totality of God’s Jehovah-ness and grace put into effect for Israel if they are ever going to be sanctified by Him and made fit to fulfill His purpose for them.

Then as get to verses fourteen to seventeen, you have the reminder of the seventh-day Sabbath and we see that it also is a sign but that sign is for a different purpose.

When God uses the phrase “my Sabbaths,” He is referring to the package of all the other Sabbaths that are not the weekly, seventh-day Sabbath. They are spoken of as being “holy convocations” and “no servile work” is to be done. Just so you can see them, let’s look at a few examples of the Sabbaths that are part of the package of “my sabbaths.” All of God’s “my Sabbaths” are for the purpose of educating Israel with regard to His Jehovah-ness and grace. His Jehovah-ness refers to the aspects of God’s name as He functions to provide for the nation what they will need. You know some of these names, Jehovah-Jireh, Jehovah-Nissi, etc. The seven compound names represent the entirety of God’s Jehovah-ness; His provision to the nation, given to them by grace, all that they need in order to be justified and sanctified and fit to be used by God to accomplish His plan and purpose.

We go to Leviticus 16 to see some of these Sabbaths. In the passage we are about to read, we are looking at the details of the day of atonement.

*Leviticus 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.*

This is not the normal seventh-day Sabbath. This is a yearly occurrence that takes place on the tenth day of the seventh month. This is one of the package of Sabbaths that are in addition to the weekly Sabbath. This is one of the Sabbaths that speaks to the sign for sanctification and indeed on this day, a priest performs a ceremony that has to do with their sanctification!

The priest will make an atonement for them, to cleans them, that they may be clean from their sins before the LORD. God institutes a sanctification process for the nation and puts it on their calendar. And just in case you are not familiar with Israel's calendar, when you get to this place on the calendar, you are almost at the end of the things that God provides, by His Jehovahness and grace, justification and sanctification for Israel. Those things are necessary in order for the nation to be utilized by God in His plan and purpose.

Anyway, the point here is that this is one of "my Sabbaths" that have in mind Israel's sanctification to make them fit to be used by God in His plan and purpose.

Now let's go to Leviticus 23 where we have the whole package of the "my Sabbaths."

*Leviticus 23:23 And the LORD spake unto Moses, saying,<sup>24</sup> Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.<sup>25</sup> Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.*

It is through the offering that the education takes place concerning God's Jehovahness and grace. This first day of the seventh month is also called a Sabbath. As you continue down you cover the day of atonement, which we have already discussed, and then look further down at verse thirty-three.

*Leviticus 23:33 And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 39 Also in the fifteenth day of the seventh month, when ye*

*have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: **on the first day shall be a sabbath, and on the eighth day shall be a sabbath.***

In connection with the feast of tabernacles, you have two Sabbaths. There is an eighth day Sabbath which is definitely not a seventh day Sabbath. One more Sabbath we look at is in Leviticus 25.

*Leviticus 25:1 And the LORD spake unto Moses in mount Sinai, saying, 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then **shall the land keep a sabbath** unto the LORD.*

This is a Sabbath that pertains to the land and the nation cannot keep this Sabbath unless they are in the land.

*Leviticus 25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; <sup>4</sup> But in the seventh year shall be a sabbath of rest unto the land, **a sabbath for the LORD**: thou shalt neither sow thy field, nor prune thy vineyard.*

Even though this “land Sabbath” is part of the package of “my Sabbaths” it actually has it own particular sign significance.

*Leviticus 25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for **it is a year of rest unto the land.** 6 And the **sabbath of the land** shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.*

What we are doing here is demonstrating that the most fundamental of all the Sabbaths is the seventh day Sabbath. The other “my Sabbaths” associated with Israel’s feasts, are for the nation’s education, on their calendar, on the issue of God’s Jehovahness and grace and made fit to be utilized by God in His plan and purpose.

There are some more fundamental things that need to be realized. To see these we go to Nehemiah 9. You need to appreciate exactly what a Sabbath is; it is a day of rest. If you are talking about the land, then it is a year of rest.

Israel needed to be taught the meaning of the seventh day Sabbath. This is an important issue. In Nehemiah 9, there is a historical recap being set forth. It is like they are looking back at things that have taken place in Israel’s history that have significance. In verses thirteen and fourteen, you will see the reference to Mt. Sinai and the doctrinal issues that were set forth there.

*Nehemiah 9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: <sup>14</sup> And **madest known unto them thy holy sabbath**, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:*

This is the seventh day Sabbath referred to in verse fourteen. God did not make it known to anyone else, He made it known to Israel. What we are to understand from this is that before God made known to Israel “his holy Sabbath,” Sabbath keeping was not an issue. The original Sabbath day took place on day seven of the creation. But until God made the Sabbath known on Mt. Sinai, no one knew about the Sabbath and no one observed the Sabbath. And that was the way God intended. Something took place after the original Sabbath that made God put the observance and knowledge of the Sabbath on hold. It wasn’t until the nation of his own creation came along, and it wasn’t until they developed into a nation to be utilized by God in connection with His plan and purpose, that God began to say anything about the Sabbath.

So Israel needed to be taught the significance of the Sabbath. From the original seventh day of creation to the events of Mt. Sinai, no one observed the Sabbath and that is exactly how God wanted it. You need to understand that frame of reference so that we can fill in the details of the doctrine of the seventh day Sabbath and God’s program with Israel.

In view of the fact that no one was informed of the Sabbath and no one observed the Sabbath until God revealed it to Israel tells us that this is a very important element in God’s program with Israel. It is an integral part of the program. Things fundamentally revolve around it.

When we look at Nehemiah 9 and back over to Exodus 31, we notice the high significance that is placed on the seventh day Sabbath. On the other hand, in this dispensation of Gentile grace, the Sabbath is not an important part of our program and it is not highly significant. In fact, it is a doctrinal error to observe any Sabbaths at all in this age in which we live today.

Next, we need to examine something important that has to do with God’s design and purpose for this earth. That is what the seventh day Sabbath is all about. That is what the original Sabbath was in connection with; God’s design and purpose for the earth. And that is what makes it so important to God’s program with Israel.

Being highly significant in God’s program with Israel, it is not a part of the program that God has with the body of Christ in this dispensation of grace. Let’s go now to a passage that will show us just how important this seventh day Sabbath is in God’s program with Israel.

*Nehemiah 9:13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: <sup>14</sup> And **madest known** unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:*

The obvious thing is that God “made known” the Sabbath to Israel because they didn’t already know about it. He wasn’t reprimanding them for not observing it, he was revealing it to them. It was something they didn’t know about previously.

Since he made it known to them, it is obviously important for them to know it. It is an important part of the program God has with Israel. It is the holy Sabbath. That is, the Sabbath actually belongs to God.

Now let’s go to Exodus 31. If you recall, verse thirteen told us about the Sabbaths being a certain sign between God and the nation of Israel. But then the rest of the chapter shows us the importance of the seventh day Sabbath and just how central it is to God’s dealings with His nation.

*Exodus 31:14 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.*

Before we go any further, we can see that this thing is important enough that if anyone transgresses its observance, they are to be put to death. Did you ever read that and wonder why such a severe penalty?

God said that the Sabbath is “holy unto you.” That means that it carries significance. And if it is holy, then it can be defiled. How important is it? Anyone who defiles the Sabbath will be put to death.

*Exodus 31:15 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.*

The seventh day Sabbath is holy to the LORD. And that is why it is to be holy unto the people, because it is holy unto God.

*Exodus 31:16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, **for a perpetual covenant**.<sup>17</sup> 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.*

The Sabbath is a covenant; a contracted agreement between Israel and God. It is like the hub of the wheel in which the whole agreement revolves around. Verse seventeen says it is a sign forever with the children of Israel. Here is the connection; God’s plan and purpose for the earth is linked to God’s purpose with Israel on this earth.

Now that is not the case at all in this dispensation of grace. Go back to Colossians 2.

Understand that God's plan and purpose with the body of Christ is very different than the plan and purpose that God has with Israel. From time to time you hear people refer to Christians as "spiritual Israelites" or some other similar term. They imply things and teach things that say we are assumers in some form of Israel's promises and covenants and that we are fulfillers of those things. They say that God has taken it from Israel and given it to us. This goes under the banner of Covenant Theology.

But God has not cast away His people and given up His plan for them. He has suspended that program temporarily and today has a completely different program in effect today. We are not the replacements for Israel neither does our program replace Israel's program. What God has intended to accomplish through Israel all along is still His plan for them. What God intends to accomplish through us is something very different and we will not and cannot fulfill the purpose for which God created the nation of Israel. We know this from what the apostle Paul has written in Romans 9-11.

Today the mystery of Christ is being accomplished and that was something that was hidden from the foundation of the world. We are not the assumers of the things in God's program with Israel. Consistent with that is Paul's admonition in Colossians 2 where Paul warns against putting those two programs together in this age. He particularly warns about participating in ordinances and Sabbath observing and the rudiments of the world. They have nothing to do with what God is doing in this day. We not to observe those holy days, feast days, observances and the like. These all fall under the heading "rudiments of the world."

Paul says that we have a position in Christ that not only makes us dead to sin, but we are also dead with Christ from "the rudiments of the world." There is a complete separation from the elements of the Israel program and a distancing from what God is doing with Israel on this earth. The kingdom on this earth is Israel's role and the body of Christ cannot bring in that kingdom no matter what they do, no matter how successful they are, no matter what revival takes place. We have no part in the program which results in the reconciliation of the earth. We are part of a program that involves the reconciliation of the heavenly places.

In view of that, we understand Paul's exhortations in Colossians 2.

*Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, **after the rudiments of the world, and not after Christ.***

*Colossians 2:14 **Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

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

*Colossians 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,*

We are not dead “to the rudiments of the world” but we are dead “from” the rudiments. From is a preposition of distance. A distancing has taken place. The difference is between what is going on in this world and what is going on at the Father’s right hand where are seated with Christ. So Paul asks the question: “why are you subject to ordinances?”

Did you notice in verse 20, “as though living in the world.” Do you notice what follows in Colossians 3:1?

*Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.<sup>2</sup> Set your affection on things above, not on things on the earth.<sup>3</sup> For ye are dead, and your life is hid with Christ in God.*

The things on the earth would include the ordinances. He doesn’t say not to study Israel’s program so you know what’s happening, but don’t set your affections on it. When you set your affections on something it means you want it.

God is not teaching those ordinances in this dispensation of Grace and if someone does teach it, Paul says it is commandments and doctrines of men because God is not doing those things today.

*Colossians 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men?*

Moses would have never said these things that Paul says. The Spirit inspires Paul to say it for us in this dispensation of grace. Exodus 31 is not the word of God to us and about us in this age, but it is for Israel in their program.

Now let’s get back to Israel’s program. There is one more foundational issue to look at before we actually get under way on our study of the Sabbath. The original Sabbath is the seventh day following the six days of creation. There is a connection, therefore, between that first established Sabbath and God’s purpose for the earth.

What is God’s design and purpose for the earth? Let’s go to Revelation 21. Here, John sees the culmination of God’s program with Israel. The program with Israel is connected to God’s plan and purpose for the earth. God created the nation of Israel to be the means by which He provides for the fulfillment of His original design and purpose. As John sees it all come to an end, he sees God’s original design and purpose for the earth fulfilled. Let’s do a quick review of that matter.



*Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

John sees the holy city the New Jerusalem prepared as a bride adorned for her husband. Then there is a voice that says “behold the tabernacle of God is with men.” So God is going to live in his holy city, the New Jerusalem. He built it in the third heaven and it comes down out of heaven prepared as a bride. It is prepared to be joined to the earth.

The very place where God dwells is no longer up in heaven, separated from men, but it will be with men on the earth. Then look at verse 6 where it says, “it is done.” That is, it is finished. That is, there is something that was being accomplished and now it is completed. God tabernacling with men is the thing that God was trying to get done and the reason the earth was originally created. God originally designed and purposed the earth to be his residence in the midst of His creation. God designed the earth to be the place where the building of His residence would be placed.

As we take a closer look, there is actually a particular piece of real estate on the earth where God laid the beams of his chambers for His heavenly Jerusalem to come down and rest upon. Look at verse six again.

The “Alpha and Omega” is the beginning and the end. This title has to do with the beginning and the ending of something. In the beginning God created the heavens and the earth. What He created them for is done (ended) out here in Revelation 21.

Back in verse five it says that these things that John sees are “true and faithful.” That is to say, they are true (accurate) and faithful. “Faithful” in that it is exactly what God said He was going to do. It is faithful to the original plan. God has faithfully performed what He said He would do. And when did He say it? He said it on the original seventh day Sabbath. And we will get to that later on.

When you go back to Revelation 21:4, notice the things that are accomplished at that time.

*Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

Did you ever notice how many times the OT prophets looked forward to these things in Revelation 21 and wrote concerning them? These things are already spoken of in Isaiah 25, 26, etc.

*Isaiah 25:6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 8 He will swallow up death in victory; and the Lord **GOD will wipe away tears from off all faces**; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.*

*Isaiah 65:17 For, behold, **I create new heavens and a new earth**: and the former shall not be remembered, nor come into mind.*

All of the things that John writes have been faithfully fulfilled for they were the things that were all part of the prophetic program. These are the things that Israel would experience as God utilized them in his plan and purpose for fulfilling His original design for this earth. The beginning and end terminology (Alpha and Omega) God used to describe Himself back in Isaiah, as he reaffirmed to Israel that He will fulfill His plan and purpose for this earth and they are the very means by which He has chosen to accomplish that.

*Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?*

*Isaiah 41:4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.*

*Isaiah 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

God's program with Israel is linked to His design and purpose for the earth. Which explains why, in His program with them, the 7<sup>th</sup> day Sabbath is observed, because it connects them to God fulfilling what He originally designed and purposed with the earth.

We need to see some other passages that underscore God's original design and purpose for the earth. We are going to go to Isaiah 45. In this part of Isaiah, we see God talking about the day of wrath and how close it comes to them being consumed, but He cannot allow that to happen since He has vested His reconciliation of the earth in them.

It is assurance doctrine given to the believing remnant that they will be delivered in the day of wrath and they will be saved with an everlasting salvation.

*Isaiah 45:15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.*

This is the way He will be perceived during the first part of the day of wrath by the remnant.

*Isaiah 45:16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.<sup>17</sup> But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

Even though it will not appear to be this way as the policy of evil cranks up its extermination of Israel agenda, God is assuring the remnant of their salvation. This is the context for the things we are about to read. God is about to tell them that He must save them for if He does not, then He cannot fulfill His original plan and purpose for the earth.

*Isaiah 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.*

When God says that he created the earth to be inhabited, the main inhabitant was to Himself. He has determined to accomplish this through the nation of Israel and to tabernacle among men and for the earth to contain the gate of heaven. If He does not save the remnant, He cannot do these things, which He planned from the beginning.

God first began talking to the remnant concerning these matters back in Isaiah 40. Notice what he says in verse 21.

*Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?<sup>22</sup> It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:*

God plans to dwell in the midst of his creation. His New Jerusalem will come down to the earth in the midst of the tent of the heavens. Why is this important to know? Because the seventh day Sabbath is inseparable from this issue. In fact, God says what He says about the seventh day Sabbath because of His design and purpose for the earth.

Now let's go to Psalm 104.

*Psalms 104:1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. 2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:*

This should ring a bell of remembrance from the previous passage where God spread out the heavens like a curtain. But this time, instead of the tent, God is going to focus on the specific place in His creation that He intends to dwell.

*Psalms 104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:*

The laying of the beams in the chambers is what is going on in Genesis 1:2. The Spirit of God moves on the waters is the first course of action where the beams are being laid in the waters. The design and purpose of the earth is for the tabernacle of God to be with men. In Revelation, John sees it finished.