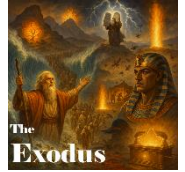




Above All, Keep My Sabbaths!

Exodus 31 (Lesson #32)

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32:1-5 ¶ *The LORD said to Moses, 2 "See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, 4 to devise artistic designs, to work in gold, silver, and bronze, 5 in cutting stones for setting, and in carving wood, to work in every craft.*

As the revelation on Mount Sinai continues, the Lord transitions from the architectural specifications of the Tabernacle and the nuances of the priesthood to the **appointment of the master builders**.

This shift emphasizes a profound biblical truth: God's dwelling place among men is a collaborative effort between divine vision and human skill.

First, notice that God has **"called"** this man (and as we will see others) for the work that He has for them.

In verse 2, Yahweh introduces **Bezalel**, whose name is deeply symbolic—*Betsal'el* (בֶּצְלֵאֵל) literally means **"In the shadow [protection] of God."** His lineage is specifically noted; as a member of the tribe of **Judah** and the grandson of **Hur** (traditionally associated with Moses and Aaron during the battle against Amalek), Bezalel carries a pedigree of leadership and faithfulness.

Second, observe that the theological heart of this passage lies in verse 3, where God declares, **"I have filled him with the Spirit of God"** (**Ruach Elohim**).

This is the **first time** in Scripture that an individual is described as being **"filled with the Spirit."** Notably, this primary empowerment is not granted to a priest, or a king, or a prophet, but **to an artist**.

The Hebrew term for "ability" or "wisdom" used here is **Chokmah** (חִכְמָה). In this context, **Chokmah** is not merely abstract intellectual thought, but **"applied skill"** or "ethical craftsmanship." It suggests that true beauty in the Tabernacle is an extension of **God's own creative character**.

The scope of Bezalel's gifting is comprehensive. Verses 4 and 5 detail a "multimodal" expertise: he is a **metalworker** (gold, silver, and bronze), a **gemologist** (cutting stones), and a **carpenter** (carving wood).

As we consider Bezalel, Yahweh has **"called"** him, Yahweh has **"filled him with His spirit"** and then Yahweh has given him the artistic **"abilities."**

The phrase **"to devise artistic designs"** implies something deeper than following a model. Yahweh gave Bezalel **creative intellect** to interpret the divine patterns shown to Moses on the mountain.

APPLICATION: We often think about the spiritual gifts that God gives, but this reminds us that God is also the one who bestows various "secular" gifts and talents also. I have no doubt that Bezalel worked to perfect his abilities, but Yahweh is the One who gave Him the abilities.

The Theology of Work: This passage sanctifies "secular" labor. The same **Ruach** (Spirit) that moved over the face of the deep in Genesis 1:2 now moves through the fingers of a craftsman.

This suggests that all creative talent used for God's purposes is a form of spiritual service:
"Whatever you do, work heartily, as for the Lord and not for men," (Col 3:23 ESV)

This also presents the Tabernacle as a "microcosm" of creation or more specifically of Eden. just as God crafted the world and then Eden with wisdom, Bezalel crafts the sanctuary with that same imparted Spirit.

The Shadow of the Messiah: As a son of Judah filled with the Spirit to build God's house, Bezalel serves as a "type" of Christ.

Jesus, also of the tribe of Judah and a craftsman (**carpenter**), was filled with the Spirit to build the ultimate dwelling place of God—the Church (Heb 3:3-4; Mat 16:18; Eph 2:20-22):

“3 For Jesus has been counted worthy of more glory than Moses — as much more glory as the builder of a house has more honor than the house itself. 4 (For every house is built by someone, but the builder of all things is God.)” (Heb 3:3-4 ESV)

The Call by Name: The phrase "*called by name*" (*qara be-shem*) denotes a specific, sovereign call.

It mirrors God's call of Moses (Ex 3:4) and later, the Servant of the Lord in **Isaiah 43:1**, indicating that the artist's role is a high calling of equal importance to the legislative role of the prophet.

Whether one is "cutting stones" or "preaching the Word," the source of the gift is the same Spirit, and the goal is the same end: the **glorification of God**.

Bezalel's skills were not merely for personal profit or "making a living"; they were consecrated for creating the place where God would meet with man.

Our professional vocations are not distractions from our spiritual lives; they are the very tools through which we manifest the "artistic designs" of God's grace in the world.

Vs 6-11 And behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan. And I have given to all able men ability, that they may make all that I have commanded you: 7 the tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, 8 the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, 9 and the altar of burnt offering with all its utensils, and the basin and its stand, 10 and the finely worked garments, the holy garments for Aaron the priest and the garments of his sons, for their service as priests, 11 and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do."

In verse 6, the Lord introduces a partner for Bezalel: **Oholiab**, the son of Ahisamach. The choice of Oholiab is significant for its tribal geography. While Bezalel is from **Judah** (the southern, princely tribe), Oholiab hails from **Dan** (a northern tribe).

This pairing suggests that the construction of the sanctuary was an "all-Israel" project, uniting the tribes across the social and geographical spectrum.

Oholiab's name, *Oholiav* (אָהוֹלִיָּאָב), translates to "**The Father is my tent**" or "**Tent of the Father**," a fitting name for the man tasked with constructing the literal **tent of God**.

Beyond these two masters, Yahweh acknowledges a broader group of "able men" (literally "wise of heart"). This Hebrew idiom suggests that skill is not just a matter of the hands or head, but an inclination of the **heart**.

God has "placed" wisdom into their hearts so they can execute the detailed inventory listed in verses 7–11. This list serves as a summary of the preceding seven chapters, moving from the most sacred (the Ark) to the practical (the utensils and oils):

1. **The Tent of Meeting:** The overarching structure.
2. **The Ark of the Testimony & Mercy Seat:** The center of God's presence and atonement.
3. **The Table, Lampstand, and Altar of Incense:** The furniture of the Holy Place.
4. **The Altar of Burnt Offering & Basin:** The exterior items of the courtyard for sacrifice and purification.
5. **The Vestments:** The "garments of service" for Aaron and his sons.
6. **The Anointing Oil & Incense:** The sensory elements that set the atmosphere of holiness.

This section concludes with a definitive mandate: *"According to all that I have commanded you, they shall do."* This emphasizes that human creativity is not a license for innovation away from God's word; rather, it is the empowered ability to achieve **exact obedience** to the divine pattern.

There is another point here. Yahweh *called*, Yahweh gave the *Spirit*, Yahweh gave the *abilities*, and here Yahweh *commands!*

The Gift of Partnership: Even Bezalel, filled with the Spirit, was not meant to work alone. This mirrors the New Testament "Body of Christ" theology in **1 Corinthians 12**, where different members have **different gifts** but work toward **one unified purpose**.

Atonement and Presence: The mention of the **Mercy Seat** and the **Incense** highlights that the goal of all this craftsmanship is to **facilitate** a relationship between a **Holy God** and a **sinful people**. Ultimately, the beauty of the Tabernacle and the garments must meet the blood of the sacrifice.

APPLICATION: A common fear when facing a "God-sized" task is the feeling of inadequacy. However, we see here that **God's command carries with it His enablement**. He does not simply hand Moses a list of impossible tasks; He provides the *"able men"* and the *"Spirit of wisdom"* to meet the requirement.

If God has called you to a specific work—whether in ministry, business, or the home—He is responsible for the "filling" of your hands and heart.

Your responsibility is not to manufacture the talent, but to yield your heart to His direction. Trust Him, if He has started a good work in your life, He will **bring it to completion!**

Vs 12-13 ¶ And the LORD said to Moses, 13 "You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the LORD, sanctify you.

Following the detailed architectural and liturgical mandates for the Tabernacle, Yahweh reinforces the primacy of the **Sabbath שבת (shabbath)** as the essential temporal boundary for Israel.

By introducing verse 13 with the restrictive adverb *"Above all"* the text establishes a hierarchy of values: while the building of the sanctuary is a sacred task, it does not supersede the commandment to rest.

This placement serves as a critical safeguard against the temptation to prioritize **"doing"** for God over **"being"** with God.

The Sabbath is declared a **sign**, a term frequently used in the Ancient Near Eastern (ANE) context to denote a seal or a witness to a legal covenant.

Unlike the circumcision given to Abraham as a sign on the flesh, the Sabbath is a sign in time, serving as a perpetual, visible marker of Israel's unique relationship with Yahweh across all generations.

The ultimate purpose is clear: *"that you may know that I, the LORD, sanctify you."*

Again, we see this declaration that we saw last week: *I, the LORD, sanctify you.* This indicates that the process of being set apart, consecrated, or made holy is not a self-attained state, but an ongoing, divine action.

While the Tabernacle was the space where God's holiness dwelt, the Sabbath was the mechanism by which that holiness was infused into the people's schedule.

Israel is reminded that their identity is not found in their productivity or their craftsmanship—not even in the construction of the Tabernacle itself—but in the fact that they are a people sovereignly **"set apart"** by the one true God for His specific purposes and they are given this sign:

"Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am the LORD who sanctifies them." (Eze 20:12 ESV)

- **Interesting Connection:** There is a strong literary parallel between the creation of the world in **Genesis 2:1–3** and the completion of the Tabernacle.

By concluding the instructions with the Sabbath, the text suggests that the Tabernacle is a "mini-cosmos," and the Sabbath is its crowning rest.

- **Sign of the Covenant:** In the same way a king might give a signet ring to a vassal to mark his protection and ownership, the Sabbath was the "signature" of the Mosaic Covenant.

Vs 14 You shall keep the Sabbath, because it is holy for you. Everyone who profanes it shall be put to death. Whoever does any work on it, that soul shall be cut off from among his people.

The command to *"keep the Sabbath"* is grounded in the declaration that it is *holy for you.*

While verse 13 emphasized that Yahweh is the one who sanctifies the people, verse 14 emphasizes the people's responsibility to maintain that state of holiness through obedience.

The Hebrew Sabbath specifically designates the seventh day of the week—the day of cessation, in fact, that is the root of this Hebrew word. To **profane** the Sabbath is, linguistically, to *"make it common"* or *"to pollute."*

The text introduces two severe penalties for the violator: being **put to death** and being **cut off** from among the people.

The second penalty, being *"cut off"*, often carries a more profound theological weight in the Torah, implying a divine intervention where the soul is severed from the spiritual life and protections of the covenant community, often resulting in premature death or the loss of lineage.

This dual penalty underscores that work on the Sabbath is not just a civil infraction but a **capital offense.**

Vs 15 Six days shall work be done, but the seventh day is a Sabbath of solemn rest, holy to the LORD. Whoever does any work on the Sabbath day shall be put to death.

The text begins by affirming the dignity and necessity of labor: *"Six days shall work be done."*

The Hebrew term for work, specifically refers to creative, purposeful craftsmanship or business—the same word used to describe the construction of the Tabernacle and God’s own creative work in Genesis.

However, the seventh day is designated as a **Sabbath of solemn rest** (*šabbat šabbātôn*; שַׁבַּת שְׁבִטוֹן). The repetition of the root functions as a superlative in Hebrew thought, indicating a rest that is total, intensive, and mandatory.

It is not merely a break from physical exhaustion but is **holy to the LORD**. This indicates that the day is consecrated property belonging to Yahweh; to use it for personal gain or labor is, in a legal sense, a form of sacrilege or "divine embezzlement."

The verse concludes by reiterating the consequence of violation with absolute finality: **"Whoever does any work on the Sabbath day shall be put to death."** This clarifies the "cutting off" mentioned in the previous verse.

In the context of the Sinai or Mosaic Covenant, the Sabbath was the "sign" of the treaty between the King (Yahweh) and His subjects (Israel).

Therefore, Sabbath-breaking was viewed not just as a religious lapse, but as an act of high treason against the Sovereign. By treating the Sabbath as common, the offender was effectively repudiating the covenant that gave the nation its life and identity.

This Hebrew phrase *šabbat šabbātôn* appears again in **Leviticus 16:31**, let me show you:

29 "And it (Day of Atonement) shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. 30 For on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD from all your sins. 31 It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever." (Le 16:29-31 ESV)

This links the weekly Sabbath with the most solemn day of the liturgical year, elevating the weekly rest to the same level of sanctity as the **annual day of atonement**.

Vs 16 Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever.

The transition in verse 16 shifts from the divine command to the communal obligation of the covenant community: ***"Therefore the people of Israel shall keep the Sabbath."***

The Hebrew verb used here for **"keep"** conveys a sense of guarding, protecting, or hedging about; it implies that the Sabbath is a precious deposit entrusted to Israel’s care.

This observance is not a temporary ritual but is to be maintained ***"throughout their generations"***, establishing a rhythmic continuity that defines the identity of the people.

The text emphasizes that this observance is a ***"covenant forever."*** Covenants were often ratified by a visible sign or a recurring act that reminded both parties of their mutual obligations.

While the rainbow served as the sign for the Noahic covenant (Gen 9:12), the Sabbath serves as the distinct, temporal sign of the Mosaic covenant. Theologically, this "forever" status suggests that the Sabbath transcends the construction of the Tabernacle; while the Tabernacle provided a holy *space*, the Sabbath provided a holy *time*.

Vs 17 It is a sign forever between me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed."

In verse 17, the Sabbath is explicitly defined as a **"sign forever"** between **Yahweh** and the **nation of Israel**.

The use of the word (sign) is again critical in covenantal language; it serves as a public marker and a reminder of a shared bond.

This sign functions as a direct link back to the cosmic origins of the world, reminding Israel that **"in six days the LORD made heaven and earth."** By anchoring the Sabbath in the creation week, the text elevates the commandment from a mere social or labor law to a foundational **"Creation Ordinance."**

Theologically, the phrase **"and was refreshed"** is a striking anthropomorphism. The root word (soul/life/breath) suggests that God "took breath."

While Yahweh does not suffer from physical exhaustion, this language emphasizes the profound satisfaction and delight He took in His completed work.

It is highly significant that the forty-day period of revelation on Mount Sinai culminates in these Sabbath instructions. Although the Sabbath was already established in the Decalogue (**Exodus 20:8-11**) and typified at Creation (**Genesis 2:2-3**), its placement at the end of the Tabernacle discourse acts as a critical boundary.

It ensures that the holy work of building God's dwelling place never supersedes the holy rest of dwelling with God.

The juxtaposition is clear: the Tabernacle is the *place* of His presence, but the Sabbath is the *rhythm* of His presence. This final revelation serves as a safeguard against the "tyranny of the urgent," even when that work is for the Lord.

Vs 18 And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.

The climax of the encounter on Mount Sinai is reached when Yahweh, having **"finished speaking with him,"** entrusts Moses with the **"two tablets of the testimony."**

The description of these as **"tablets of stone"** signifies the permanence and unchangeable nature of the divine law.

Most significantly, the text records that they were **"written with the finger of God."** This vivid anthropomorphism emphasizes the direct, divine origin of the Decalogue.

Other references to the "tablets of stone":

"15 ¶ Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets that were written on both sides; on the front and on the back they were written. 16 The tablets were the work of God, and the writing was the writing of God, engraved on the tablets." (Ex 32:15-16 ESV)

The two tablets, not these two, but the ones that replace these, were kept in the Ark of the Covenant: *"And you shall put into the ark the testimony that I shall give you." (Ex 25:16 ESV)*

This brings us to the end of chapter 31 and sets us up for next week, the Golden Calf incident.

ASIDE: After reading the solemn and binding language regarding the Sabbath in **Exodus 31**, it is natural to ask questions like:

- Why does the New Testament believer no longer observe the Saturday Sabbath?
- Why has the focus of worship shifted to Sunday?

To answer these questions, we must look to the New Testament.

1. The Sabbath as a "Shadow" of Christ

The New Testament identifies the Sabbath as a "**shadow**"—a temporal pointer directed toward a greater, eternal reality. Much like the physical Tabernacle was a shadow of the heavenly sanctuary, the Sabbath was a shadow of something much greater.

The Apostle Paul makes this distinction clear:

“Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ.” (Col 2:16-17 ESV)

We should let the weight of verse 17 settle: dietary laws, festivals, and even the Sabbath itself were never intended to be the final destination. They were architectural sketches of a future reality. Now that the **Substance**, Jesus Christ, has arrived, the shadows have served their purpose. We no longer look to the day to find our rest; we look to **the Person** to whom the day pointed.

2. The Sabbath Typified the Rest that is Found in Jesus:

The Sabbath was not only a picture of Christ, it typified the ultimate rest, the spiritual rest that is available through Jesus Christ.

In the Gospel of Matthew, Jesus issues an invitation that serves as the fulfillment of the Sabbath’s promise:

“Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Mat 11:28-30 ESV)

The author of Hebrews expands on this by explaining that the physical "rest" offered to Israel in the Promised Land was incomplete. He spends the opening of chapter 4 building a case that culminates in a call to a different kind of rest:

“So then, there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his. Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.” (Heb 4:9-11 ESV)

Notice the weight of the language here: we are told to "strive" or "labor" to enter God’s rest. This seems like a paradox—working to find rest—but it clarifies the shift from the Old Covenant to the New. In the Old Covenant, one rested from physical labor on the seventh day. In the New Covenant, we rest from the "works" of trying to earn our own righteousness. By faith, we cease our spiritual striving and enter the finished work of Christ. The true Sabbath, therefore, is not a 24-hour period, but a permanent state of the soul in Jesus.

3. Jesus referred to Himself as Lord of the Sabbath

By declaring Himself "*Lord of the Sabbath*," Jesus made a radical assertion: He is the ultimate authority and the final arbiter of how the day is understood and observed. To see the full weight of this claim, we must look at the confrontation between Jesus and the religious leaders of His day.

In **Matthew 12:1-8**, the Pharisees accused Jesus' disciples of breaking the Law because they plucked grain to eat while walking through a field on the Sabbath. In all honesty they were likely claiming that his disciples were harvesting and eating, all on the Sabbath day. Jesus responded by highlighting two significant precedents:

- **David's Hunger:** King David and his men ate the consecrated "*bread of the Presence*," which was legally reserved for priests, because there was a greater need for mercy and life.
- **The Priests' Labor:** The priests in the Temple technically "profaned" the Sabbath by working (offering sacrifices), yet they were considered guiltless because their service to God superseded the command to rest.

Jesus then delivers the staggering conclusion:

"I tell you, something greater than the temple is here. And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath." (Mat 12:6-8 ESV)

Jesus wasn't just "breaking a rule"; He was claiming a status that transcended the Law itself. If the priests were guiltless because they served the Temple, how much more are those who are with Jesus—the One who is **greater than the Temple**?

By calling Himself the "*Lord of the Sabbath*," He signaled that the day was created for His purposes, and He has the sovereign right to fulfill it and transition His followers into a New Covenant reality.

4. The Sabbath of the New Creation:

While the New Testament frequently discusses the "rest" found in Christ, it also provides a framework for why the primary day of worship shifted from the seventh day to the first.

The original Sabbath (Saturday) celebrated the completion of the **first creation**. After six days of fashioning the world, God rested on the seventh. However, the New Testament announces a second "beginning":

"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." (2Cor 5:17 ESV)

The **New Creation** was inaugurated on the morning of the Resurrection—the first day of the week. Just as the first creation had its day of celebration, the New Creation has its own.

Christians worship on Sunday because it marks the dawn of a new era in redemptive history.

This change also reflects a beautiful shift in our spiritual rhythm:

- **The Old Covenant:** Man worked for six days to reach a day of rest (Saturday).
- **The New Covenant:** The believer begins the week in a position of rest (Sunday) and then works out of the overflow of that finished work.

Under Grace, we do not work *toward* rest; we work *from* the rest that Christ secured for us on the first day of the week.

5. The Internal Reality Versus the External Ritual:

Under the New Covenant, the focus of worship has shifted from the external observance of a calendar to the internal reality of the heart.

The Apostle Paul addresses this directly when discussing how believers should handle differing views on sacred days:

“One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.” (Rom 14:5-6 ESV)

Paul’s instructions reveal a **significant departure** from Old Testament mandate. In the Old Covenant, violating the Sabbath was a capital offense because it was the specific sign, of a specific covenant, to a specific nation.

In the New Covenant, Paul indicates that the mandatory observance of a specific day is no longer a requirement for one's standing with God or for fellowship within the church.

The transition is clear:

- **The Shift:** From the **calendar** to the **conscience**.
- **The Goal:** Whether a believer chooses to set a day apart or views every day as equally holy, the priority is that it is done **"in honor of the Lord."**

Our worship is no longer regulated by the ticking of a clock or the setting of the sun on a Friday evening, but by a continuous relationship with the Lord who is present in every moment.

6. The Significance of the Resurrection (The Eighth Day)

The most pivotal reason for the shift from Saturday to Sunday is the Resurrection of Jesus Christ. Every Gospel account is careful to note that Jesus rose on the **first day of the week** (Matthew 28:1, Mark 16:2). In the eyes of the early Church, this was not merely a chronological detail; it was a **theological revolution**.

Because the original creation was completed in six days followed by a seventh day of rest, the early Church viewed the Resurrection on the first day as the inauguration of a **New Creation**.

Sunday represents the "Day One" of a new spiritual world. Just as light was the first thing created in the old world, the **"Light of the World"** broke the darkness of the grave on the first day of the new world.

The apostles and the early church immediately recognized this and it became the focal point.

1. Apostolic Practice in the New Testament

The shift to Sunday was not a later "invention" of the church or a secular compromise; it is deeply rooted in the recorded practices of the Apostles and the earliest Christian communities. The New Testament provides a clear "paper trail" of the church gathering on the first day of the week.

In the book of Acts, we see the early church establishing a specific rhythm for communal worship and the Lord’s Supper:

"On the first day of the week, when we were gathered together to break bread, Paul talked with them..." (Acts 20:7 ESV)

The first day of the week was also the designated time for the church to handle its practical and charitable responsibilities. Paul's instructions to the Corinthians suggest that the first day was their primary day of assembly:

"On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come." (1Cor 16:2 ESV)

By the end of the first century, Sunday had earned a distinct title. In the book of Revelation, the Apostle John writes:

"I was in the Spirit on the Lord's Day..." (Rev 1:10 ESV)

Just as the "**Lord's Supper**" is a meal dedicated to Him, the "**Lord's Day**" is a day set apart to celebrate His victory over the grave. By the time the New Testament canon was closing, the transition from the Saturday Sabbath to the Sunday Lord's Day was the established norm for the followers of Jesus.

Summary:

1. **The Shadow:** Sabbath pointed to the Substance (Christ).
2. **The Type:** Rest from works is found in Jesus.
3. **The Authority:** Jesus is the Lord of the Sabbath.
4. **The Framework:** Sunday celebrates the New Creation.
5. **The Liberty:** Focus on the conscience, not the calendar.
6. **The Symbolism:** The Resurrection and the "First Day."
7. **The Practice:** Apostolic precedent for gathering on the first day.

Closing Thoughts:

1. **Recognize the Rhythm:** While the legal requirement to keep the Sabbath has passed, because all it typified has been fulfilled in Christ. The physical and spiritual rhythm of a "Sabbath rest" remains a powerful discipline. Many see this rhythm as a wise and beneficial way to structure a life of faith. After all this rhythm goes all the way back to creation.
2. **A Balanced Persuasion:** If you are of the persuasion, that observing a dedicated day of rest is vital, I would encourage you to consider these guiding principles:
 - **Prioritize Purpose:** Make it a day characterized by doing good, showing mercy, nurturing family connections, and focusing on the Lord to a deeper degree than the busy work week typically allows.
 - **Identify the Motivation:** Ensure your observance is not an attempt to earn favor or secure a special standing with God. Instead, let it be a joyful response to the grace He has already secured for you in Christ.
3. **The Priority of Liberty:** Finally, understand that not every believer will approach the calendar in the same way. In the New Covenant, we must allow room for the Spirit directed conscience of others to be their guide, honoring the liberty we have been given in the Gospel.