

Bible Basics Conference 2008: Dispensations

Part 18

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[00:00:01] Right. Two questions. The first one is about Acts 7, verse 38. The question is, who were the church in the wilderness? My answer to that is, who were the church in Ephesus? Maybe I need to expand on that briefly.

Acts 7, verse 38.

This is he, Moses, that was in the church in the wilderness, with the angel which spake to him, and so on. So, I suppose the intelligent questioner asked that question in order to bring out an argument that is sometimes used by those who say actually Israel was the church in the Old Testament. Because, Stephen says in Acts 7, he speaks about the church that was in the wilderness. So, there you go. Israel was the church then. [00:01:03] Well, let's go to Acts 19 and look at the church in Ephesus, which is their translated assembly. Now, this is the same word. In Acts 7, it's Ecclesia, church, and in Acts 19, it's the same word, Ecclesia. Now, it says there, Acts 19, 32, Some therefore cried one thing and some another, for the assembly was confused. Now, that's the assembly of angry Ephesians who sit in that theater and who cry for hours. Great is the Diana of the Ephesians. So, basically, the argument is simple. The word Ecclesia normally refers to the church, but it also means congregation.

[00:02:01] It means a crowd of people. And it talks about, in Acts 7, it talks about Moses who was with that crowd of people in the wilderness. And in Acts 19, it talks about a crowd of people who had no insight at all who were in a theater. So, we need to be careful. To put it simply, one word does not always have the same meaning. Right.

Question number two.

Leviticus 32, seven feasts, seven dispensations, question mark.

What of the Sabbath? In the opening verses, where does it fit?

I agree that there are seven feasts, but I didn't speak of seven dispensations in Leviticus 23. I don't think the Passover is a dispensation. I don't think the resurrection is a dispensation. What I was trying

to bring out is that in Leviticus 23, you have a summary of God's, you might say, plan of salvation with his people.

[00:03:11] And the summary of this plan is only understood if you know dispensational teaching. Because you have the work of Christ, Passover, his resurrection. You have Pentecost, Feast of Weeks. Then you have the Feast of Trumpets, the gathering of Israel together. You have the Atonement Day. And then you have the Feast of Tabernacles, i.e., the Millennium. So, I never said that.

I didn't say there are seven dispensations in Leviticus 23. The other question is, where does the Sabbath fit in?

That would be an interesting lecture.

God rested on the Sabbath day.

Israel was meant to observe the Sabbath day. By the time Christ was on earth, God could no longer rest. [00:04:04] And basically, there was no basis anymore for the Sabbath, for the rest. But based on the work of Christ, the promise that there will be a rest for man will still come true. That's true for us spiritually. But Hebrews 4 says that when Joshua led Israel into Canaan, this was not bringing Israel into the final Sabbath rest. And the writer concludes that there is a Sabbath rest reserved for Israel in the Millennium. So, really, the point that the Sabbath is there, it's a good additional point, which, again, is best understood with the dispensational framework. Thank you.

There is actually, since we apportioned out the questions, another question has arrived in the box. [00:05:03] But because time has run out on us, I'm proposing not to deal with it.

But if the questioner would like to speak to either David or Michael or myself, we'll endeavor to answer it. Could we sing a hymn? It's not quite quartered weight yet. We'll sing 170.

We often love to sing of the rapture, the Lord coming for his church.

But this looks on to the...