

7B One mention occurs in Colossians 2:16–17, "16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ. "

1C This anticipates criticism from Judaizers who demand that Christians keep the Sabbath, and judge those who do not.

2C The Mosaic Law is a shadow of the things to come, but the substance is Christ.

3C Therefore, what need is there for the shadows?

10A Summary:

1B The Sabbath was a sign between God and Israel, denoting their relationship.

2B It fostered Israel's focus on God and His works, something like working on your marriage through a date.

3B Jesus was the Lord of the Sabbath. He taught and did healings on the Sabbath so that Israel might know Him as Messiah and Lord.

4B The Sabbath is not mentioned in the New Testament epistles apart from a reminder that it was only a shadow, and that the real came in the person of Jesus.

- 7B The Sabbath was a time to observe the Lord as the Sanctifier of Israel.
- 8B The Sabbath was a “sign” – a signification of the relationship between God and Israel.
- 9A The New Testament and the Sabbath.
 - 1B The Sabbath is the one command of the Ten Commandments that is not carried forward into the church age. Jesus commands all the others but that one.
 - 2B This is because it is the wedding ring between God and Israel, the sign of that relationship.
 - 3B The church is a new body and is not Israel. Israel still has a future in God, and the Sabbath-sign still has meaning because God is faithful.
 - 4B Jesus regularly taught on the Sabbath, according to Jewish custom (Luke 4:16; Luke 6:6; Luke 13:10, etc.)
 - 1C Why isn’t teaching a “work?”
 - 2C And note! Wasn’t His sermon to the spirits in prison (the fallen angels from Genesis 6) on the Sabbath?
 - 5B Jesus has many disputes with the Jewish leadership on the Sabbath.
 - 1C Matthew 12:1-12: Jesus and His disciples eat grain on the Sabbath.
 - 1D Precedence:
 - 1E 1 Samuel 21:3-6;
 - 2E Numbers 28:9-10.
 - 2D Principles:
 - 1E Christ is the Lord of the Sabbath, v.8.
 - 2E It is lawful to do “good” on the Sabbath, v.12.
 - 2C Luke 13:10-17, Jesus heals on the Sabbath.
 - 1D Precedence: the Jewish custom of releasing animals to drink on the Sabbath.
 - 2D Principle: releasing a human being is greater.
 - 3C Luke 14:1-6, Jesus heals on the Sabbath.
 - 1D Precedence: the Jewish custom of rescuing animals on the Sabbath.
 - 2D Principle: rescuing a human being is greater.
 - 4C John 5, Jesus heals a man.
 - 1D Principle: God does work on the Sabbath, v.17.
 - 2D Implication: Jesus is God.
 - 3D Application: salvation work, v.24.
 - 5C John 7, Jesus teaches at the feast of tabernacles.
 - 1D He refers here to a previous instance of healing, not specified.
 - 2D Precedence: whenever the eighth day after birth falls on a Sabbath circumcision is performed.
 - 3D Principle: healing a man is a greater work than circumcision.
 - 6C John 9, the man born blind is healed on the Sabbath.
 - 1D This dispute is internal to the Jews, and Jesus is not involved.
 - 2D He is either a great man because He does great signs, or a sinner because He does them on the Sabbath, v.16.
 - 6B The matter of the Sabbath does not directly occur in the epistles. There is no dispute whatsoever.

- 1B The announcement, v.12, 12 And the Lord spoke to Moses, saying,
- 2B The recipients of the Sabbath, v.13a, 13 “Speak also to the children of Israel, saying:
- 3B The nature of the Sabbath – to identify the Lord as the only sanctifier, v.13b, ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.
- 4B The penalty for Sabbath violation, v.14, 14 You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.
- 5B The “rest” of the Sabbath, v.15, 15 Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death.
- 6B The duration of the Sabbath, v.16, 16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
- 7B The summary of the Sabbath, v.17, 17 It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”
 - 1C The Sabbath was given to Israel exclusively.
 - 2C It is a sign between God and Israel: it represents their relationship. Think of it as a wedding ring.
- 7A The Exodus Connection, Deuteronomy 5:12-15:
 - 1B Command to observe the Sabbath, v.12, 12 ‘Observe the Sabbath day, to keep it holy, as the Lord your God commanded you.
 - 2B Explanation of the “Rest” factor, vv.13-14, 13 Six days you shall labor and do all your work, 14 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your male servant and your female servant may rest as well as you.
 - 3B The Exodus connection, v.15,15 And remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.
- 8A Principles Concerning the Sabbath:
 - 1B The Sabbath is for Israel only; this is why it never appears in the New Testament as a command for the church.
 - 2B In Israelology, Dr. Arnold Fruchtenbaum goes to great lengths to demonstrate that the Sabbath was never intended by God as a day for corporate worship (pp.594-599). This is manifestly true.
 - 3B Essentially, the Jews were to stay in their homes and cease from all activity.
 - 4B The Sabbath was a holy convocation to the Lord, meaning that they were to gather family by family all over the land, in their homes. The purpose of this home gathering was to observe the work of the Lord.
 - 5B The Sabbath was a time to observe the Lord as Creator of heavens and earth;
 - 6B The Sabbath was a time to observe the Lord as the Liberator of Israel;

- 4B Wayyare' 'elohim 'eth-khol-'esher `asah wehinneh-tobh me'odh wayehi-`erebh wayehi-boqer yom hashishi
- 5B God's Observation of His Own Work
- 1C The next event in the sequence of the narrative is a *waw* conversive of the verb *yare'*.
- 2C It is meant to depict God's perfect and instantaneous perception and understanding of what He had made.
- 3C The writer of this account says 'behold it was very good.' That 'behold' is HINNAH, and it is designed to focus our attention on the planet as well.
- 4C This what He says: TOBH MEODH. The first word means 'good,' and the second means 'exceedingly.'
- 5C TOBH is the Hebrew equivalent of the Greek AGATHOS, and it portrays a good of intrinsic value.
- 6C Adding the adjective MEODH to this word makes it good through and through.
- 6B Therefore this represents God's objective evaluation of His own work. He had created the earth. This evaluation covers everything that He had done in these six days.
- 7B There are two important concepts to grasp:
- 1C It is important to understand that in six days God had made the world into a fully functioning ecosystem and hydrosphere; that it was an integrated system of air, land, and sea; that everything worked together exactly as God had planned, and there was a perfect harmony in nature.
- 2C Also, it is important to understand that the earth was a fantastic paradise during its time after this.
- 8B We are two degeneracies removed from this renovating work. First, we are removed by the degeneracy of the fall of Adam; second by the degeneracy of the flood.
- 9B And even though we are so far removed, the thread of God's actions on those six days comes down to us. It is the thread of time and the generations of nature.
- 10B We hold one end of that thread, and He the other, thousands and thousands of years ago. But nature's system continues in spite of the fact that this is the devil's world, and that system is a direct contact by generations back to God.
- 11B The first elephant and the first fig tree were made by God; their offspring are before us now.
- 5A Leviticus 23:1-3 begins to define the Sabbath, 1 And the Lord spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: 'The feasts of the Lord, which you shall proclaim to be holy convocations, these are My feasts. 3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings.
- 1B This matches well with what we know about the original creation Sabbath.
- 2B A holy convocation is a designated time set apart for reflection.
- 3B The Sabbath of God's seventh day was an observation of what God had done. He ceased from working not because He was tired, but because He was finished.
- 4B Notice in verse 3 that it is to take place in the home, and not the synagogue or the temple.
- 6A Exodus 31:12-17 gives more information:

The Sabbath

- 1A** There is no record of sabbath-keeping by mankind until Moses. We shall consider the Genesis account when we encounter its mention by Moses.
- 2A** The first incident of the Sabbath is in Exodus 16:23-30:
- 1B** The declaration of a Sabbath, v.23, 23 Then he said to them, “This is what the Lord has said: ‘Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’”
- 2B** The result, v.24, 24 So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.
- 3B** The Sabbath and its effect on the manna, vv.25-26, 25 Then Moses said, “Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. 26 Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.”
- 4B** Disobedience and the Lord’s explanation, vv.27-29:
- 1C** Fruitless disobedience, v.27, 27 Now it happened that some of the people went out on the seventh day to gather, but they found none.
- 2C** The Lord’s question to Moses, v.28, 28 And the Lord said to Moses, “How long do you refuse to keep My commandments and My laws?”
- 3C** The Lord’s explanation, v.29:
- 1D** The provision for the command, v.29a, 29 See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days.
- 2D** The detail of the command: stay! V.29b, Let every man remain in his place; let no man go out of his place on the seventh day.”
- 5B** Obedience, v.30, 30 So the people rested on the seventh day.
- 3A** The command and explanation in the decalogue, Exodus 20:8-11:
- 1B** The call to remember the previous command, v.8a, 8 “Remember the Sabbath day,
- 2B** The purpose of the remembrance, v.8b, to keep it holy.
- 3B** The nature of the sabbath, cessation of work, vv.9-10, 9 Six days you shall labor and do all your work, 10 but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.
- 1C** The Hebrew word for work is melakah. It means “occupation” in the sense of what you do with your life.
- 2C** On the Sabbath, the Israelites were to cease from their occupations. This didn’t mean they couldn’t move.
- 4B** The creation connection, v.11a, 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day.
- 5B** The summary, v.11b, Therefore the Lord blessed the Sabbath day and hallowed it.
- 4A** The Six Day Summary, Genesis 1:31.
- 1B** “And God saw everything that He had made and behold it was very good; and there was evening and there was morning, a sixth day.”
- 2B** Verse 31, Hebrew
- 3B** וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: