

SABBATH REST OF CHRIST

At least two doctrinal principles are taught by the Seventh Day rest of creation-restoration.

The first doctrinal principle that the Seventh day of rest of creation-restoration teaches mankind is that God's grace will provide everything necessary for our habitation and happiness upon the earth (Gen.2:1-3). We studied it last week.

The second doctrinal principle that the Seventh day rest teaches mankind is that every person who believes that Jesus Christ died for his sin, was buried and raised from the dead enters God's eternal rest (Heb.3:12-4:13).

We will study a FIVE point historical outline of the Sabbath Rest of Christ.

1. The Sabbath rest of Christ was introduced by the Seventh Day of creation-restoration.

It was the only day blessed and sanctified and without ending (Gen.2: 1-3).

- Ex.20: 8-11- Lord blessed and made it holy.
- Ex. 31:17 – ceased from labor and was refreshed.

The Seventh Day was established to teach mankind that he is benefactor of the non-meritorious system of God's grace every day of every week of his life on earth (Gen.1:26-27; 1 Tim.4:4-5; Matt.5:45; Ps.118:24).

2. The first mention of Hebrew doctrinal term Sabbath rest of Christ was associated with the Exodus manna (Exo.16:13-35).

The Hebrew word for Sabbath (shabbath) is derived from the Hebrew word for rest (shabath). The doubling of the letter (b) adds an intensive force to the meaning of rest. It means to completely cease from all activities or work. The Greek word for Sabbath rest is (sabbatismos). It is used only once in the NT (Heb.4:9) and is a reference to the Sabbath Rest of Christ.

God instructed the Israelites to collect double manna on the 6th day and none on the 7th. The manna would not spoil on the 7th but would on every other day of the week. Two great doctrinal lessons come from Sabbath manna.

- The Sabbath manna taught to trust God's word for logistical grace (Matt.4:4).
- It taught to trust the gospel of Christ for saving grace (John 6:30-41, 47-58).

3. The priest-nation of Israel was given a Sabbath system of shadow Christology under the Old Covenant.

God gave it to them emphasize the Sabbath Rest of Christ. (Exo.31: 13-17) a sign of the perpetual covenant of Christ. (Lev.25: 18-22) to live securely in land; (Isa.56: 2) blessed; (Isa.58: 13-14).

- Weekly Sabbath Exo.20: 8-11 (The 4th commandment).
- Sabbatical year Exo.23: 10-13 (Every 7th year of occupation of Promise Land).
- Sabbatical Jubilee Lev.25: 8-22 (Every 50th year of ownership of Promise Land).
- High Sabbath Exo.23: 14-17; 34:18-28 (Passover; Holy convocation in Promise Land).

The Sabbath system taught the Israelites about the grace blessing and sanctification and eternal life associated with their messianic savior of the world. This had been a lost part of the Sabbath teaching by the time of Jesus Christ (John 19:31) high day; (1 Cor.5: 7) Passover lamb; (1 Cor.15: 20) first fruit; (Acts 2:1) Pentecost.

“The rest in which true believers in Christ enjoy total assurance of eternal life due to the finished work of Christ. Such Christians have ceased from legalistic and Gnostic efforts to save themselves.” (Renaissance of NT, pg.164)

4. The Seventh day and the Sabbath system were completed in Jesus Christ (Heb.3-4).

“And He was saying to them, ‘The Sabbath was made for man and not man for the Sabbath. Consequently, the **Son of Man is Lord even of the Sabbath.**’” (Mark 2:27-28) (John 5:9-18; Mark 3:1-6)

“For Christ is the end of the law for righteousness to everyone who believes.” (Rom.10:4) This includes the 4th commandment.

5. Therefore, church age believers do not observe the Sabbath system of the Old Covenant of shadow Christology (Gal.4:9-10; Rom.14:5).

“Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a **Sabbath day - things which are a mere shadow of what is to come; but the substance belongs to Christ.**” (Col.2:16-17)

“When He said, ‘A new covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.” (Heb.8:13)

“For the Law, since it has only a shadow of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near.” (Heb.10:1)

In the New Covenant, Sunday is not considered the Christian Sabbath day. In the new covenant, the first day of the week is a memorial to the resurrection of Jesus Christ and the completion of the work of redemption. The first day of the week (Sunday) is the Lord’s day (Acts 20:7; 1 Cor.16:2).

“I was in the Spirit on the Lord’s day and I heard behind me a loud voice like the sound of a trumpet.” (Rev.1:10)

The doctrinal principle is that God provides everything necessary for mankind to enter the eternal Sabbath Rest of Christ by means of faith in Jesus’ death for our sins, His burial and His resurrection. (1 Cor.15: 1-4; Rom.1: 16; Eph.2: 8-9).