



The Lord's
SABBATH

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The Bible is a piece of literature. This connotes that it was written to be read, interpreted and understood with the consideration of regular use of words. Therefore, an aim to understand what is written in the Bible ought to be followed through with a clear perspective of the words so applied.

It is pertinent to note that every society and civilization involved in one form of communication or the other. Such communication comprises of use of words (oral/ or written), hence, literature and grammar are central to how communication is carried out.

In the study of biblical literature, the term "Bible hermeneutics" comes to the fore.

Bible hermeneutics is the study of principles and methods of interpreting texts of the Bible.

Bible exegesis is as the actual interpretation of the Bible that involves drawing meanings out of biblical texts.

- Exegesis means to interpret a book within its contents.

In Bible exegesis, it is vital to consider the language of the day (when the contents were originally communicated by the author) and then explain using that language (for any reader under every other period).

- No one has the exclusive right to give interpretation or meaning of a text. The interpretation of a text **must** be what the author intended when he wrote it. Therefore, interpretation must be devoid of opinions or emotions.

Language is a matter of adoption and adaptation, that is, language varies across time and place and hence one needs to bear this in mind in order to arrive at the original intended meaning.

- It is also safe to consider the **historical, social, geographical, cultural** language context, hence the need to ask the foregoing question going by predominant language spoken in the era when a book/text was written, what did/does a particular word mean?

In Bible hermeneutics, the attention is on interpreting the Bible within its contents. In explaining texts of the Bible together, it is vital to endeavor not to allow the interpretation of one text contradict that of another.

Moses' mode of education was affected by the culture of his day and his training in Egypt:

- **Act 7:22** *And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.*
- Moses in teaching the Jews utilized the pagan culture and practices of the Egyptians which they were accustomed to.

The Lord's Sabbath

Exodus 20:8-11 *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.*

Grammatical Analysis

"Remember"

The word "remember" was translated from the Hebrew word "**zakar**," which implies to consider, to think about, to recall an event. In essence, what Moses implied by "**Remember the Sabbath**" was to "**recall**" or "**think about**" the Sabbath.

References on the word "Remember"

- **Genesis 9:15-16** *And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. (16) And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*
- **Genesis 40:23** *Yet did not the chief butler remember Joseph, but forgot him.*
- **Exodus 13:3** *And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.*
- **Exodus 32:13** *Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.*

"Sabbath"

The word "Sabbath" was translated from the Hebrew word "**shabath**". Moses applied this word **14 times** in the book of Exodus and **77 times** in the other Old Testament books of the Bible.

Moses had applied the word earlier in the same book;

- **Exodus 16:23-27** *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. (24) And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. (25) And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. (26) Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. (27) And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. (28) And the LORD said unto Moses, How long refuse ye to keep my*

commandments and my laws? (29) See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Moses taught the same to the children of Israel in his account of the same event (when he gave the Ten Commandments) in Deuteronomy 5.

Deuteronomy 5:12-15 *Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. (13) Six days thou shalt labour, and do all thy work: (14) 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. (15) And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.*

- In the context of the two texts above; man was to do nothing; to do no work. All he was told to do was to "**remember**". That is, to think about God; what he has done (did).

Exodus 31:12-17 *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. (16) Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. (17) 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.*

- Again, Moses had to remind them to keep it holy

"Holy"

The phrase "to keep it holy" in **Exodus 20:8** was translated from the same Hebrew word "**qadash**" which implies to make sacred or to sanctify.

- It ("**qadash**") was rendered 171 times in the Old Testament Books of the Bible. The following are examples of instances where it was rendered:

Exodus 13:2 *Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

- The firstborn of both man and beast were to be set apart (sanctified) unto God.

Exo 19:10 *And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,*

- He gives an instruction to Moses for the people of Israel, to set themselves apart for that day and the next.

Leviticus 8:10 *And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.*

- Moses anointed the tabernacle and all that was in it; he sanctified them (set them apart or dedicated them for something).

Numbers 16:37 *Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.*

- Here, the word "**qadash**" was translated as "**hallowed**" referring to the burning censers rendered by the priests.

Judges 17:3 *And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.*

1 Kings 9:3 *And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.*

- The temple that Solomon built was then hallowed, dedicated, set apart.

2 Chronicles 2:4 *Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance forever to Israel.*

- It was rendered here for the dedication of the temple that Solomon was to build.

Isaiah 29:23 *But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.*

- Here, it was rendered for the name of the Lord and himself.

Exodus 16:23 *And he said unto them, This is that which the LORD hath said, Tomorrow 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.*

- The holy Sabbath referring to a day.

In addition, in all of the above instances, notice that the term rendered for "**holiness**" was never intrinsic, it rather refers to how something is treated, and not what it is. That is why under the Old Testament books of the Bible, phrases like "**make yourself holy**" were made.

The verb "**qadash**" is to see oneself differently. In other words, what was referred to as holy was not responsible for being called holy; rather it was based on the one who set it/them apart for a purpose.

Further, the word "holy" was also rendered for the people of Israel:

Exodus 19:5-6 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: (6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

- Moses preached the gospel to the Israelites, for them to believe and be a kingdom of priests and a holy nation.
- The word "**holy**" in this context implies that Israel was to be set apart as a nation.

Since the first mention of the word "**qadash**" was rendered in relation to the Sabbath, it is therefore important to see the relevance of that relationship.

"Work"

The word "**work**" was translated from the Hebrew word "**mlakah**" which was rendered for a manner of work, workmanship, or labour.

Moses applied this in the book of Genesis;

- **Genesis 2:1-3** *Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

He further applied it in his other writings

- **Exodus 12:16** *And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.*
- **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.*

Back to Exodus 20:8

Exodus 20:8-11 *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.*

- He was referring to Genesis 2 in verse 11

Genesis 2:3 *And God blessed the seventh day, and **sanctified** it: because that in it he had rested from all his work which God created and made.*

- Sanctified was translated from the Hebrew word "**qadash**"

Genesis 2:1-3 *Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

“Heaven and earth”

Genesis 1:1 *In the beginning God created the heaven and the earth*

We have discussed how Moses wrote before now and what he communicated.

Let's observe Moses' use of the word 'heaven'

Genesis 28:12 *And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.*

- The use of the term 'angels of God' shows that he was speaking of spiritual activity.

Genesis 28:13-16 *And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; (14) And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. (15) And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. (16) And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.*

- He describes Jacob's encounter with God.

Genesis 28:17 *And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.*

- He referred to the gate of heaven as the house of God.

Genesis 28:18-22 *And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. (19) And he called the name of that place Bethel: but the name of that city was called Luz at the first. (20) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, (21) So that I come again to my father's house in peace; then shall the LORD be my God: (22) And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*

Hence, Moses described heaven as where God dwells

Exodus 20:22 *And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.*

- He described heaven as where God spoke from.

Similar accounts are found in Deuteronomy

Deuteronomy 4:36 *Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.*

Deuteronomy 26:15 *Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.*

- He describes heaven as God's habitation; his dwelling place.

Therefore, Moses uses 'heaven' to describe what is spiritual which cannot be seen with the physical senses. Specifically, he describes it as where God dwells. Hence, the word 'heaven' is used in relation to God.

The use of the word 'earth'

Genesis 1:1 *In the beginning God created the heaven and the earth.*

Let us observe Moses' use of the word 'earth' in the same book.

Genesis 1:26-30 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. vs27 So God created man in his own image, in the image of God created he him; male and female created he them. vs28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. vs29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. vs30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.*

- Moses described God giving activity to the man on earth.

Genesis 6:1, 7 *And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, (6)And it repented the LORD that he had made man on the earth, and it grieved him at his heart. (7) And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*

- Again, Moses describes earth as where men dwell

Genesis 11:1 *And the whole earth was of one language, and of one speech.*

- The term 'whole earth' was referring to men.

Psalms 115:16 *The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.*

Therefore, Moses' description of the earth was man's primary place of activity.

Hence, the earth relates to man just like the heaven relates to God.

Therefore, the words 'heaven and earth' will be figurative of God and man. Hence, Moses was writing of a UNION BETWEEN GOD AND MAN. This shows the plan, logic, reason of God from the beginning.

Again, he reiterated this in Genesis 1

Genesis 1:26-28 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (27) So God created man in his own image, in the image of God created he him; male and female created he them. (28) And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

The word 'image' was translated from the Hebrew word 'tselem' which implies likeness or representation.

- **Genesis 5:3** *And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*
 - ✓ Seth was the exact representation of Adam.
- **Exodus 20:4** *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:*
 - ✓ They were instructed not to craft or have any representation of a person or thing. It looks like what it is made to represent.

The word 'let us' in the ancient Hebrew term implies an intention. Again, Moses is writing of God's intention and plan for man to be in the image of God, that is, a man that is like God, one and the same with God.

David in the Psalms eventually made a query about this man.

Psalms 8:3-6 *When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; (4) What is man, that thou art mindful of him? and the son of man, that thou visitest him? (5) For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. (6) Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:*

- ✓ 'Mindful' was translated from the Hebrew word 'zakar' which implies to be full of thought; to be overwhelmed in thinking'
- ✓ 'Visitest' was translated from the Hebrew word 'paqad' which implies 'to attend to; to take care for; to take note of'.

David here reiterates the promise of that person that will have dominion, from Moses' account in Genesis 1:26, 27. Here again, David's prophecy of God being 'mindful' of the man and 'visiting' him implies God becoming man.

Hence, Moses in the use of the term 'heaven and earth' is representing the union of God and man who is the Image of God. In other words he is pointing to the reality of God with man as a man. He therefore, points to the incarnation; God becoming man, being made flesh.

This was illustrated in how the tabernacle was built.

The tabernacle of God

It is also vital to know that Moses communicated the term 'heaven and earth' by using a physical analogy.

Thus, Moses in teaching this to the children of Israel built a place of worship known as sanctuary (tabernacle/temple). The sanctuary is how Moses could describe further the term 'heaven and earth' as earlier explained implies the union of God with man. He used the building of the tabernacle to describe this.

Exodus 15:16 *Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.*

- He describes the people that will pass over as those God has purchased.

Observe,

Exodus 15:17 *Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.*

- The word 'dwell' was translated from the Hebrew word 'yashab' which implies 'to settle in'. It is used for a place of habitation; a place of abode.

He then explained that the purchased people will be brought into a place made for God to dwell; his sanctuary. Therefore, this implies that man will dwell in the same place where God dwells.

Exodus 25:8-9 *And let them make me a sanctuary; that I may dwell among them. (9) According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

- Moses was speaking of the building of the temple for God to dwell with man.

Therefore, Moses was restating God's plan to dwell amongst men; union of God with man which he earlier described as heaven and earth.

He clearly states this Exodus 29

Exodus 29:44-45 *And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. (45) And I will dwell among the children of Israel, and will be their God.*

Thus, the tabernacle was descriptive of God dwelling among men.

Back to Exodus 20:8

Exodus 20:8-11 *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.*

- Now, it is important to see clearly the explanation of Moses in the main text; this will imply a contextual examination of the same.

Contextual Analysis

In Verse 8

The word "**Sabbath**" is not found in the communication of Abraham and the other characters in the book of Genesis, apparently Moses employed it in teaching the Jews who had spent 430 years in Egypt.

- **Exodus 12:40** *Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.*

Recall from the introduction that the language and literary form Moses utilized in teaching the Jews was in accordance with the pagan culture and practices of the Egyptians which they were accustomed to.

Moses employed this to teach them concerning God's promise

Genesis 2:1-3 *Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and **sanctified** it: because that in it he had rested from all his work which God created and made.*

- Moses in Genesis 1:1-5, taught the promise of heaven and earth, which is the union of God and man in the image of God (Genesis 1:26-28)
- The word "**sanctified**" in verse 3 of the above text was translated from the Hebrew word "**qadash**." Observe that this first rendering was with respect to "**the seventh day**."

In verse 1, he referred to how the heavens and earth were finished; that is, creation completed, and then in verse 2, he rested on the seventh day from all the work which he had made.

The word "**finished**" was translated from the Hebrew word "**kalah**", it implies to cease, to complete, to accomplish. This word occurs 204 times in the Old Testament books of the Bible.

The word "**rested**" was translated from the Hebrew word "**shabath**" which implies to cease or to cause to cease.

Further references are thus seen

- **Exodus 16:30** *So the people rested on the seventh day.*
- **Exodus 31:17** *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.*
- **Exodus 5:5** *And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.*

The word "**work**" is translated from the Hebrew word "**melekah**" which is from another word in the Hebrew, "mlakah" as seen in earlier explanation. The word "**melekah**" occurs 167 times in the Old Testament books of the Bible and it implies occupation, business.

Observe also that the words "**remember**" ("**zakar**"), "**rest**" and "**work**" ("**mlakah**") were first rendered in the scriptures in Genesis 2 (when the law had not been given).

Now, observe that in both Genesis 2:3 and Exodus 20:8, the word "**qadash**" was rendered in relation to the Sabbath:

- "And God blessed the seventh day and sanctified it ... " (Genesis 2:3)
- "Remember the Sabbath day and keep it holy" (Exodus 20:5)

Rest from what?

Genesis 2:1-3 *Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

- Moses taught "**rest**" as (rest from work) i.e. the heaven and earth were finished

What did Moses mean by "**Remember the Sabbath day, to keep it holy**"?

So, what does the Sabbath represent?

From the Psalms, we see an explanation,

Psalms 95:11 *Unto whom I swear in my wrath that they should not enter into my rest.*

- So, this explains Genesis 2

Genesis 2:1-3 *Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

- Hence, the above text is not literal, that is, God did not take a rest/ break from work.

Back to **Psalm 95**

Psalms 95:11 *Unto whom I swear in my wrath that they should not enter into my rest.*

- Whom did he speak of?

Contextually look at the text is vital

Psalms 95:7-10 *For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, (8) Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: (9) When your fathers tempted me, proved me, and saw my work. (10) Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:*

- Historically this was from the book of Numbers;

Numbers 13:25-33

- **Numbers 14:1-4** *And all the congregation lifted up their voice, and cried; and the people wept that night. (2) And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! (3) And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? (4) And they said one to another, Let us make a captain, and let us return into Egypt.*
- **Numbers 14:20-24** *And the LORD said, I have pardoned according to thy word: (21) But as truly as I live, all the earth shall be filled with the glory of the LORD. (22) Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; (23) Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: (24) But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*

Observe how Moses reported the same event in the Book of Deuteronomy

Deuteronomy 1:19-36

- Observe verse 32;

Deuteronomy 1:32 *Yet in this thing ye did not believe the LORD your God,*

- This summarizes their response, "they did not believe God"

Hence when the psalmist said;

Psalms 95:10-11 *Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: (11) Unto whom I swear in my wrath that they should not enter into my rest.*

- The reason why they in did not enter into God's rest was because of unbelief. This unbelief was towards the promise of Torah.

Hence,

Genesis 2:1-3 *Thus the heavens and the earth were finished, and all the host of them. (2) And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. (3) And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.*

- Moses explained the Sabbath figuratively as man having worked for six days now rests/ takes a break from his own work on the seventh day.
- This was to teach a spiritual fact in that God's "**rest**" was for man to cease from his own work whilst resting / relying on what God has done.
- It therefore suffices to say that God's rest/ the Sabbath is made for man not God.

He simply meant Sabbath preceded man's works, which was available for man from the beginning.

Recall in the entire scriptures, **Genesis 2:1-3** is the first use of the word "**sanctified**", it therefore means the Sabbath is special.

The Sabbath is thus a principle of God's rest where man rests on God's mercy.

Isaiah gives us further insight

Isaiah 66:1 *Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?*

- He made it clear that God does not dwell in physical temples (made with hands). That is, the physical temple is not the place of God's rest. In essence, the physical temples, which was first built by Moses, and then Solomon, were to prefigure God's temple ("heaven and earth"), which was fulfilled in resurrection of the son.

Thus, the statement "heaven and earth" employed by Moses in Genesis 1:1, is what he further taught as God "entering into His rest," and ceasing from his works in Genesis 2:1.

We have learned that the phrase "heaven and earth," is seen in the resurrection, which is God in Man, what Moses has further explained as "the rest of God"

Hence, the Sabbath or the rest of God which was written of by Moses in prophecy (and all the prophets of God, in the Holy Scriptures) has been fulfilled, in the resurrection! This clearly, is the union of God and man.

We have noted that the Sabbath represented God's rest and explained it as faith in what God had done. It then follows that Moses in Exodus 20:8 was asking them to remember (recall, think upon) the Sabbath day (the rest of God) and this is to believe! Thus, faith in what God has done (or did) is what is treated as separate, different, and sacred.

The concept of Sabbath in the New Testament

In Matthew's Synoptic account, the Pharisees questioned Jesus' actions on the Sabbath:

Matthew 12:1-2 *At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. (2) But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.*

- **Matthew 12:10** *And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.*

Lack of proper understanding of what the Sabbath meant was the reason they questioned Jesus as touching the Sabbath.

Let us see the context

Matthew 12:1-7

- Note verse 3;

Matthew 12:3 *But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;*

- Jesus explains from 1 Sam 21 about David; **1 Sam 21:3-6**

In verse 7 Jesus was teaching from the book of Hosea

Hosea 6:6 *For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.*

The prophet Micah also spoke of this:

- **Micah 6:6-8** *Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? (7) Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? (8) He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?*

Back to Mathew 12

Matthew 12:8 *For the Son of man is Lord even of the sabbath day.*

- Jesus begins to explain Genesis 2:1-3 and Exodus 20:8-11

Exodus 20:8-11 *Remember the sabbath day, to keep it holy. Vs 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.*

- Jesus pointed out eventually in Matthew 12 ... when the 10 commandments are observed; the first part is about God, when man enters into his rest the second part is about men. **Therefore, the Sabbath, which is faith in God and entering his rest, is for men.**

Paul pointed this out in the book of Romans

Romans 14:4-9 *Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. (5) One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. (6) He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. (7) For none of us liveth to himself, and no man dieth to himself. (8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. (9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*

- In other words, he was saying men have priority over things.

Matthew 12:10-14 *And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. (11) And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? (12) How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. (13) Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (14) Then the Pharisees went out, and held a council against him, how they might destroy him.*

- Jesus utilized the illustration of the man healed on the Sabbath, if he can heal on the Sabbath, then the Sabbath is for man.

Observe Jesus' other commentary on the Sabbath,

Mark 2:27 *And he said unto them, The sabbath was made for man, and not man for the sabbath:*

- The phrase "**for man**" implies "**to be made on the account of man.**" Therefore, it means that when reference is made to the particular day called "Sabbath," it was man who made the days holy by treating them specially.
- Thus, men can make things holy by the act of treating them as separate from others.

The epistles give us a clearer understanding of what was referred to as the Sabbath. The writer of the Book of Hebrews explained it.

Hebrews 4:1-6 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. (2) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (3) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. (4) For he spake in a certain place of the **seventh day** on this wise, And God did rest the seventh day from all his works. (5) And in this place again, If they shall enter into my*

rest. (6) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

- Observe that in verse 1, he described "the rest" as a "promise" and in verse 2 as "the gospel."
- Further, in Verse 4, he taught about "the seventh day", which was an explanation from Genesis 2:1-3.

Notice that he had stated earlier in Hebrews 3 that those who did not enter into his rest could not do so because of unbelief.

- **Hebrews 3:18-19** *And to whom sware he that they should not enter into his rest, but to them that believed not? (19) So we see that they could not enter in because of unbelief.*

He was quoting the Psalmist

- **Psalms 95:11** *Unto whom I sware in my wrath that they should not enter into my rest.*

Thus, his explanation in Chapter 3 continued in Chapter 4.

Hebrews 4:1-6 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. vs2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. vs3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. vs4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. vs5 And in this place again, If they shall enter into my rest. (6) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:*

- The word "rest" in the above text was translated from the Greek word "**katapausis**" which implies a place of rest, of no work. It was rendered by the writer of the book of Hebrews eight (8) times.
- The word "**katapausis**" was taken from another word in the Greek lexicon "**katapauo**", which means to cease. That means the rest of God is without works implying that the issue in Genesis was not works, because there was rest.

Other references to the word "**katapausis**":

- **Hebrews 3:11** *So I sware in my wrath, They shall not enter into my rest.)*
- **Hebrews 3:18** *And to whom sware he that they should not enter into his rest, but to them that believed not?*
- **Hebrews 4:1** *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it ... (3) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world ... (5) And in this place again, If they shall enter into my rest ... (10) For he that*

is entered into his rest, he also hath ceased from his own works, as God did from his. (11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

The implication of the usage of the word "**katapausis**" as explained by the writer of the book of Hebrews is that **man is to rest in what God has done (finished)**.

The writer of the book of Hebrews points out that the "rest" is faith in the promise now fulfilled in the resurrection.

- **Heb 4:3** *For we which have believed do enter into rest...*

THEREFORE, WHAT GOD SANCTIFIED IN GENESIS 2:3 WAS HIS REST. IN OTHER WORDS, HE SANCTIFIED FAITH IN HIS WORK, THAT IS, WHAT HE ALONE HAS DONE.

Clearly, the reason why those he taught about did not enter into his rest is because of unbelief in the resurrection of Christ.

- **Hebrews 3:18-19** *And to whom sware he that they should not enter into his rest, but to them that believed not? (19) So we see that they could not enter in because of unbelief.*

He lets us know this rest is a message that was preached;

Hebrews 4:7 *Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.*

- Observe that from context he had spoken of Genesis, the children of Israel and David and yet he says 'TODAY', it shows that the rest is consistent through scriptures
- So, what is his voice? The gospel

Hebrews 4:9-11 *There remaineth therefore a rest to the people of God. (10) For he that is entered into his rest, he also hath ceased from his own works, as God did from his. (11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

- The word labour was translated from the Greek word "**spoudazo**". It implies to be eager; to endeavour. That labour is faith; to believe the gospel.

Hence, faith was an option in Genesis; the rest was an option in Genesis.

It is vital to note that the operative word is "**enter**"; it is repeatedly employed in the writer's manuscript;

Hebrews 3:18-19 *And to whom sware he that they should not enter into his rest, but to them that believed not? (19) So we see that they could not enter in because of unbelief.*

- The word enter is from the Greek word "**eiserchomai**". It implies to come into. It shows a coming in, that is, he speaks of what was not present initially. It depicts an action, that is, it is a provision; again, pointing to the fact that entering into the rest is by faith alone.

Stephen also, taught concerning God's rest in the book of Acts

Acts 7:47-49 *But Solomon built him an house. (48) Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, (49) Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?*

- His explanation was from the book of Isaiah.

Isaiah 66:1 *Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?*

He made it clear that God does not dwell in physical temples (made with hands). That is, the physical temple is not the place of God's rest. In essence, the physical temples, which was first built by Moses, and then Solomon, were to prefigure God's temple ("heaven and earth"), which was fulfilled in Jesus' resurrection.

That was why the writer of the book of Hebrews taught thus:

Hebrews 8:5 *Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

- Notice the three words the writer taught with in his explanation "unto the example," shadow, and pattern."
- The phrase "unto the example" was translated from the Greek word "**hupodeigma**" which implies that which points to something else; what points to another event; a pattern. The writer taught with the same word in Chapter 9.

Hebrews 9:23 *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

- In context, the phrase "patterns of things" was in reference to the temple Moses built, and the practices, while the "heavenly things" was in reference to what Jesus did in His resurrection (the union of God and man).
- The word "**shadow**" was translated from the Greek word "**skia**" which implies darkness. It is derived from another Greek word "skotos," which implies what is not real. Paul taught with the same word similarly in his letter to the Colossians.

Colossians 2:16-17 *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.*

- Also, the word "**pattern**" (in Hebrews 8:5) was translated from the Greek word "**tupos**" which implies an example.

In other words, these three words clearly help to see and understand that the first tabernacle (built by Moses) and (the practices) was to point the attention of the Jews to what God would do in the resurrection ... a greater and more perfect tabernacle.

The writer clearly explained this heavenly, greater and more perfect tabernacle in context.

Hebrews 9:11,14 *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;... (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

- This greater and more perfect tabernacle is the believer (in Christ) today, who is indwelt by God (by the Holy Spirit). That was why the writer consistently taught in his Epistle:

Hebrews 3:6 *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

Hebrews 8:10-12 *For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

- Thus, the statement "**heaven and earth**" by Moses in Genesis 1:1, is what he further taught as God "entering into His rest," and ceasing from his works in Genesis 2:1.

As earlier explained, in the resurrection, "heaven and earth," which is "the rest of God" has been fulfilled.

Matthew 28:18 *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Vs 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Vs 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

In other words, the rest of God, which was written of/ by Moses in prophecy (and all the prophets of God, in the Holy Scriptures) has been fulfilled, in the resurrection. This clearly, is the union of God and man, in Christ (in the resurrection).

It means that God's will is to be merciful. The intent of the Sabbath is for man to remember God's grace; his faithfulness which he has shown mankind in that He has raised up His son from the dead and man by faith in the message of the Messiah can enter into/ revel in the faithfulness of God, without input from the exterior (man). This is the Sabbath of God; His rest.