Bible Basics 2026
Session 2

The Sabbath

‘Six days shall work be done; but on the seventh day is the sabbath of rest, a holy convocation’ (Lev. 23:3a)

- The sabbath is unique among the set feasts, being the only one that was to be held weekly rather than annually
- ‘The sabbath of rest,’ it is a type of God’s rest in the Millennium
- It stands first in the order of the set feasts and somewhat apart from the others because it shows the end to which God is working

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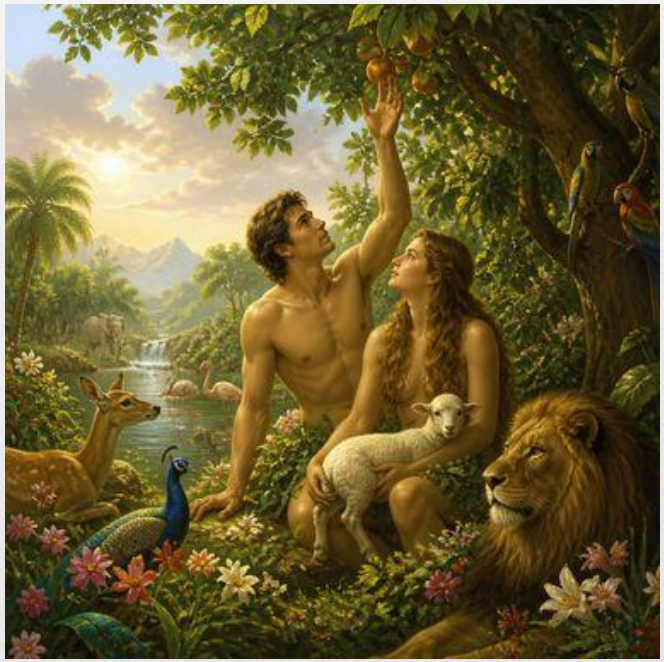
- The sabbath (and each of these set feasts) is called ‘A holy convocation’ (Lev. 23:1, 4, 37)
- A convocation is a divine calling together (summons)
- The set feasts held in response were to be characterised by practical holiness (Lev. 11:44; 1 Peter 1:16; Heb. 12:14)

‘no manner of work shall ye do: it is the sabbath to Jehovah in all your dwellings’ (Lev. 23:3b)

- The sabbath was also ‘the sabbath to Jehovah’
- It is He (God) who will be before the hearts and minds of all who enjoy that future rest with Him
- It will be a spiritual ‘feast’ in which He is the object of the worship of His people

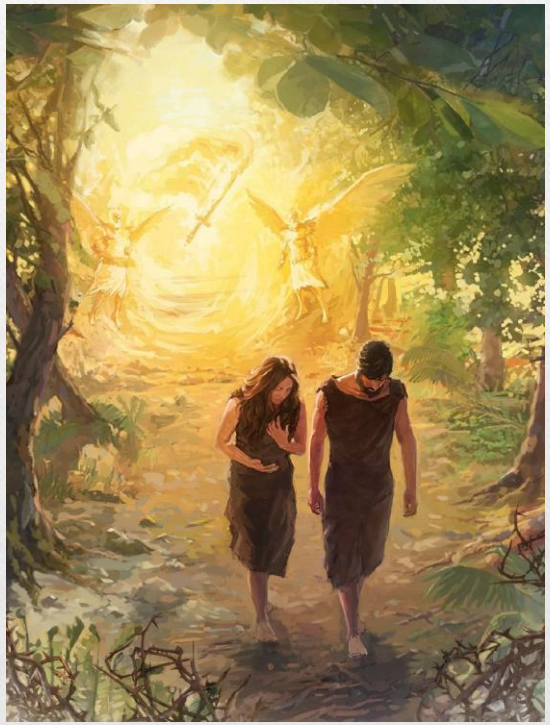
‘God blessed the seventh day, and hallowed (sanctified) it, because that on it He rested from all His work’ (Gen. 2:2)

- Genesis 2 verse 2 gives us a picture of God’s rest:
- All that He had ‘created to make’ (J. N. D. footnote) was very good and He could rest with delight in the whole sinless scene



‘God blessed the seventh day, and hallowed (sanctified) it, because that on it He rested from all His work’ (Gen. 2:2)

- God’s rest after creation soon ended when Eve and Adam sinned
- Nevertheless God’s purpose concerning His future rest remains:
- ‘There remains then a sabbatism to the people of God’ (Heb. 4:8-9)



The Sabbath: first mention in Scripture — God's rest to be shared with man

- The first mention of the sabbath in Scripture is in Exodus 16, verses 23, 25, 26 and 29
- The chapter also introduces the manna, a type of Christ
- It shows that God's rest will only be shared by His people through Christ come as man



The Sabbath under the law

- When the law was given afterwards, the attainment of rest was placed on the footing of human responsibility (Ex. 20:11)
- The Old and New Testaments show that the law was broken by all those who were under it, except the Lord Jesus (Acts 15:10-11)
- The New Testament shows it was a ministry of death and condemnation (2 Cor. 3)

No rest for Christ when He Came into the World

- When Christ came into the world He could not rest because of sin
- When He was persecuted because He healed a man on the sabbath He answered the Jews, 'My Father worketh hitherto and I work' (John 5:17)
- On the cross He finished the work the Father had given Him to do, and His work there is the only basis on which God can share His rest with human beings

Rest for the Conscience and Heart now in Christ

- That same finished work is the basis of the believer's rest now:
- 'Come to me, all ye who labour and are burdened, and I will give you rest' (Matt. 11:28)



The Call to Learn from Him

- His yoke was His submission to His Fathers will in all things. We are called upon to take it too, and learn from Him:
- 'Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light' (Matt. 11:29-30)
- This is done in a world that rejects Him

The Sabbath – a type of the Millennium: God's aim reached for the earth

- 'Jesus Christ's day' (Phil. 1:6; 1 Cor. 1:8; Eph. 1:9-10)
- 'And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the new wine, and the oil; and they shall hear Jizreel (Hosea 2:21-23)

The Sabbath – a type of the Millennium: God's aim reached for the earth

- Psalms 93-101 are millennial Psalms. They are introduced by Psalm 92 which is 'A Psalm, a Song, for the Sabbath day'
- Jehovah reigns (Psa. 93:1; 96:10; 97:1; 99:1)
- And there is singing! (Psa. 95:1; 96:1; 98:1, 101:1 etc.)

The sabbath – a type of the Millennium: God's aim reached for the earth

- 'Jehovah thy God is in thy midst, a mighty one that will save: he will rejoice over thee with joy; he will rest in his love; he will exult over thee with singing' (Zeph. 3:17)
- Israel, God's centre on earth, will be acknowledged by the Nations (Isaiah 2:2-4)
- 'The whole earth is at rest, is quiet: they break forth into singing' (Isaiah 14:7. See Isa. 14:1, 3)

‘Then the end…’

‘Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annulled all rule and all authority and power…

[The] last enemy [that] is annulled [is] death…’

then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all’ (1 Cor. 15:24-28)

The Eternal State the Ultimate Expression of God's rest

- New creation; new heavens and a new earth; new Jerusalem (2 Cor. 5:17; 2 Peter 3:13; Rev. 21:2)
- 'Kainŏs': new as to form or quality; (Not 'neos': new in time – new wine; new covenant; new man)
- 'The day of eternity' (2 Peter 3:18)
- 'The day of God' (2 Peter 3:12)

The Sabbath: in its fullest sense a type of the Eternal State

- 'To him (God) be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen' (Eph. 3:21)
- 'Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, their God' (Rev. 21:3)

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Session 3

The Passover and the Feast of Unleavened Bread