

The Christian Sabbath

The Puritan George Swinnock waxes poetic over the Christian Sabbath in “A good wish to the Lord’s day”

Hail thou that art highly favoured of God, thou map of heaven, thou golden spot of the week, thou market-day of souls, thou day-break of eternal brightness, thou queen of days, the Lord is with thee, blessed art thou among days. [...] All the graces triumph in thee, all the ordinances conspire to enrich thee; the Father hath decreed thee, the Son rose upon thee, the Spirit was poured out upon thee. [...] The Lord hath chosen thee, he hath desired thee for his habitation, Ps. 132. Thou art his rest for ever; in thee he will dwell, for he hath desired it. [...] Oh, let me never lose thee, nor take my leave of thee, till I come to enjoy thee in a higher form, to see the Sun of righteousness, who early on thy morning rose and made a day. (Christian Man’s Calling, I, xxii)

This is the day that the Lord has made, let us rejoice and be glad in it (Psalm 118:24)

I. The Creation Sabbath

a. The account

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. 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. (Genesis 2:2-3)

- i. God created Adam and Eve on the sixth day of creation, after creating all the other creatures. Adam and Eve were the last to be created and, with that, God ceased from his creative works and rested on the seventh day. God established the pattern of work and rest by His own example.

1. God rested on the seventh day

- a. God “rested the seventh day” (Exodus 20:11) “for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed” (Exodus 31:17). The Hebrew word for “refreshed” is of the same Hebrew root as “soul” and “breath”. Thus, the refreshment here is soul refreshment, as in “to breathe” to abide in that most essential aspect of life. When we “stop to take a breath” we stop, we reflect, we exist in our most quiescent nature.
 - i. God rests in His own goodness and we must do likewise – not to rest in our own empty, sinful selves but to enter God’s rest and there to be breathed upon by God, as Jesus breathed on His disciples saying, “receive the Holy Spirit” (John 20:22). And so we find rest and refreshment for our souls: body and spirit.
- b. We should never think that God needed to rest
 - i. Hast thou not known? hast thou not heard, the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? (Isaiah 40:28)

- c. Nor should we think that God ceased from activity
 - i. In His work of Providence, God “worketh all things after the counsel of his own will” (Eph 1:11) and “He upholds all things by the word of his power” (Heb 1:3).
 - ii. As Jesus told the Jews of His day: “My Father worketh hitherto, and I work” (John 5:17).
- d. Rather, the rest into which the Creator entered was a deep rejoicing in His own power, perfect wisdom and overflowing goodness – for truly the universe is a marvelous creation in which God integrated a teeming diversity of creatures into a unified whole, to the praise of His glorious power, wisdom and goodness. God rested on the seventh day.

2. God blessed the seventh day

- a. This self-satisfaction of God in His creation, which is His pleasure in His own handiwork, is also a lively spiritual power, which streams forth as a blessing upon the creation, calling it into the blessedness of the Living God, filling all of creation with His glory and calling the creation unto a time set apart unto blessed reflection and meditation on God’s unimaginable glory.
- b. The blessing is distinct from the sanctification and is, so to speak, the burying of a special treasure in the field of the day which is for the discovery and enrichment of all those who seek it by thinking God’s thoughts after Him, following in His footsteps, and seeking His face in the Word. What is lost in earthly gain is more than amply compensated by the refreshment of the soul and the elevation of the mind above the course of events in the temporal realm, into the realm of the eternal to encounter Him who is the portion of His people.
 - i. As He said to His Levites of old, so He says to us now, in Christ: “I am your portion and your inheritance” (Num 18:20)
 - ii. For He is our God, and we are the people of His pasture, and the sheep of His hand. (Psalm 95:7)
 - iii. The blessing of the LORD makes rich, and He adds no sorrow with it. (Proverbs 10:22)
- c. Adam and Eve were created on the sixth day. They were the peak and pinnacle of creation. Placed by God in the Garden and given work to be done, nevertheless, their first day was not a day of work, but a day of rest. They rested on the first day and then worked six days.
 - i. Why did God make Adam and Eve on the evening before the Sabbath? That they might immediately enter upon the sanctification of the Sabbath, in the worship of

and fellowship with the blessed God, the end for which he was made.

- ii. The sanctity of marriage, the family and the Sabbath are here related
 - iii. The Sabbath is a gift, as Jesus said, the sabbath was made for man, and not man for the sabbath: (Mark 2:27)
 - iv. It is a time of mutual delight, as Scripture says that Wisdom's "delights were with the sons of men" (Proverbs 8:31)
- d. It is the end and purpose of all creation to glorify God and to enjoy Him forever. The Sabbath rest was expressly made for this purpose. It is a gift – a time set apart unto the Holy One.

3. God sanctified the seventh day

- a. The word QADOSH is of a supreme eminence in Biblical Hebrew. It is used to express the sublime holiness of God in Isaiah 6. It is used of people and places and things but its very first usage is here, and with reference to a period of time.
 - i. What God sanctifies is set apart for Himself
 - 1. Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, [both] of man and of beast: it is mine. (Exodus 13:2)
 - 2. The Sabbath day is the Lord's because He sanctified it, He set it apart from common usage unto Himself, so it is the Lord's day.
- b. The divine act of blessing was a real communication of goodness, love, joy and peace; and the sanctifying of the period of time was not merely declaring it to be holy, but infusing the time with the nature of the holy by bringing the creature into a vital relationship with the eternal God, the Holy One, so it is a time set apart to glory in the pure clear light of the holiness of God. (Keil and Delitzsch)

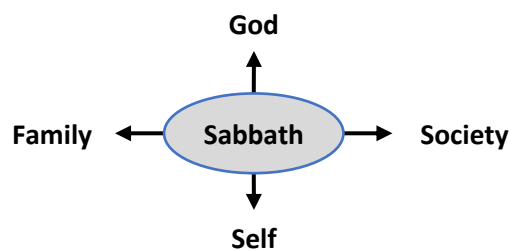
ii. The Typology of the Creation Sabbath

- 1. The seventh day of creation is presented in the Scriptures as having neither morning nor evening and this leads us to look beyond that one temporal day so long ago toward the perpetual eternal rest of God
 - a. As Augustine wrote, "the seventh day has no evening, nor has it setting; because Thou has sanctified it to an everlasting continuance" (Confessions, Book 13)
- 2. We know that that particular day ended, as many days have since ended. So, the absence of a stated morning and evening of the seventh day is meant to be highlight the eternal nature of the rest and lead us beyond to a future fulfillment of that day. As Adam and his bride

entered temporally into the perpetual rest of God on their first day, so the Second Adam will have His Bride to rest with Him on His glorious day, at the marriage supper of the Lamb, when His people will be like Him and fully entered into His glorious rest.

- a. And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. (Isaiah 11:10)
- b. Though we find no explicit command which establishes the weekly Sabbath, yet we do understand that it was established by emulation. We aren't given many details, but it may be that we see the return of the Lord's day when "they heard the sound of the LORD God walking in the garden in the cool of the day" (Gen 3:8) where "the day" could mean "the appointed day", or the Lord's day. Now we dare not go beyond what is written, but it is clear that Satan puts forth his greatest efforts on the Lord's day. Whatever the details may be, the impression was made, and the pattern was established from the beginning. We are given just enough to be able to trace the slender thread through the ages --
 - i. Noah
 1. Before the flood, concerning the entrance into the ark
 - a. And the LORD said unto Noah ... For yet seven days, and I will cause it to rain upon the earth (Gen 7:1a,4a)
 - b. And it came to pass after seven days, that the waters of the flood were upon the earth. (Genesis 7:10)
 2. After the flood, the sending of the dove three times
 - a. And he stayed yet other seven days; and again, he sent forth the dove out of the ark; (Genesis 8:10)
 - b. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore. (Genesis 8:12)
 - ii. The Patriarchs – the story of Jacob, marriage with Leah and Rachel, Joseph
 1. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. (Genesis 29:27)
 - a. The word translated 'week' is SHABUA which means "a period of seven days."
 2. Joseph made a mourning for his father seven days (Gen 50:10)
 - iii. Israel prior to the giving of the Ten Commandments
 1. Now in ancient Egypt, months were divided into three 10-day periods known as decans. And so, during the time of the captivity, the Israelites had this temporal structure imposed on them. They were forced to work on their Sabbath days.
 2. But, in bringing judgment on Egypt and in the cycle of plagues, there is an indication that God continued to work according to His own time schedule, and that is a seven-day cycle, as Scripture makes known to us.

- a. And seven days were fulfilled, after that the LORD had smitten the river. And the LORD spoke to Moses, “Go to Pharaoh and say to him, ‘Thus says the LORD: “Let My people go, that they may serve Me. (Exodus 7:25 - 8:1)
 - 3. The Passover was seven days
 - a. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD (Exodus 13:6)
 - 4. The instructions for the gathering of the manna
 - a. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none (Exodus 16:26)
 - b. 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. (Exodus 16:29)
- c. General Observations on the 4th Commandment in two presentations
 - i. First presentation bases Sabbath-keeping on Creation
 - 1. Remember the Sabbath day, to keep it holy (Exodus 20:8)
 - 2. 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 (Exodus 20:11)
 - ii. The second presentation bases Sabbath-keeping on Redemption
 - 1. Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. (Deut 5:12)
 - 2. Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore, the LORD your God has commanded you to observe the Sabbath day (Deut 5:15)
 - iii. The Fourth Commandment binds the two tables



1. The 4th commandment is the ultimate commandment of the first table and requires us to set apart the day per week unto the cultivation of spiritual holiness in separation unto the Living God, laying aside all filthiness of idolatry, and filthiness of speech and entering in with praise and thanksgiving (see Psalm 95).
2. The 4th commandment engages not only our hearts individually toward God but draws together and sets apart family and God’s people as well and so binds the two tables of the law together. That is, as the 4th

commandment makes provision for sons and daughters to rest on the Sabbath, so God requires in His law for honor to be given to parents and elders alike. And so, parents must use their authority over their children for the preserving of the honor of God, and in particular to honor the sabbath day, which is committed to parents saying, “Thou, and thy son, and thy daughter.” – Matthew Henry

iv. Is the Sabbath a Ceremonial or Moral Law?

1. Many people think the Sabbath is a ceremonial law but ceremonial laws always have ceremonial penalties. To put a point on it – no ceremonial law incurs the death penalty. Violation of ceremonial laws renders one ceremonially unclean for a certain period of time – “carnal ordinances” as it says in Hebrews 9:10

a. He that toucheth the dead body of any man shall be unclean seven days. ... And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even. (Numbers 19:11, 22)

2. Breaking the Sabbath invoked the death penalty.

a. 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. (Exodus 31:15 KJV)

b. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses. (Numbers 15:32-36)

v. The Unity and Perpetuity of the Ten Commandments

1. Jesus said, “verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18)

2. For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For he that said, do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. (James 2:10-11)

d. The Land as a Form of Rest

i. Deuteronomy 12:9-10 KJV — For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

- ii. Today if ye will hear his voice, Harden not your heart, as in the provocation, [and] as [in] the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. 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: Unto whom I sware in my wrath that they should not enter into my rest. (Psalm 95:7-11)

II. Sabbath and Lord's Day in the New Testament

- a. Jesus and the Sabbath
 - i. The word 'Sabbath' appears 56 times in the four gospels compared with 47 times in the Pentateuch. It is mentioned in almost every book of the Bible. It seems obvious the Holy Spirit is very interested in the Sabbath day and an examination of the teaching of Jesus regarding the Sabbath makes it clear that He did not intend to remove the obligation but rather to cleanse it from the doctrines of men imposed by the Pharisees to restore the original intention of the day.
 - ii. Jesus did not refuse to heal on the Sabbath knowing, of course, that this was contrary to the regulations of the Pharisees, but not contrary to the nature of the Sabbath in its original purpose.
 - 1. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? (Luke 6:9)
 - 2. Of how much more value, then, is a man than a sheep? Therefore, it is lawful to do good on the Sabbath. (Matthew 12:12)
 - 3. He appealed to his adversaries themselves, whether it was the design of the fourth commandment to restrain men from doing good on the sabbath day, that good which arises before them and which it is not good to be put off to another time (~Matthew Henry)
 - iii. Finally, in the prophetic teaching of Matthew 24, Jesus spoke of the Sabbath day as yet existing, "pray ye that your flight be not in the winter, neither on the sabbath day" (Matthew 24:20) so it was obviously not His intention for the day to be abrogated.
- b. The Change of the Day – the pattern established
 - i. Resurrection
 - 1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. (Matthew 28:1) and (Mark 16:9), (Luke 24:1) (John 20:1, 19)
 - ii. Post-resurrection Appearances
 - 1. Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you. (John 20:19)
 - 2. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you. (John 20:26)

- a. Eight days is counted according to the Jewish custom of including the current day.
 3. This is the pattern established.
 4. There is also the appearance in John 21. After that, he was seen of above five hundred brethren (1 Cor 15:6)
 5. All of those may have been on the Lord's day – we aren't explicitly told.
 6. We know that Jesus "being seen of them forty days" (Acts 1:3) "he was taken up; and a cloud received him out of their sight" (Acts 1:9)
- iii. The Feast of Weeks
 1. The Feast of Weeks is called "the Feast of the Harvest" in Exodus 23:16 and "the day of the firstfruits" in Number 28:26.
 2. The timing of the day is given most clearly in Lev 23, And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. (Leviticus 23:15-16)
 3. This is the day we call Pentecost because Pentecost is the Greek word for 50, that is 7 times 7 plus 1.
 4. As it took place in the God's Providence, the first day of the Passover coincided with the weekly Sabbath, "for that sabbath day was an high day" (John 19:31). And so the Feast of Weeks, or the "day of Firstfruits" fell on the first day of the week that year.
 5. Now we realize the meaning of the Feast of Weeks – Jesus said that "they should not depart from Jerusalem" but "wait for the promise of the Father, which, saith he, ye have heard of me" that when the time had fully come, the fulfillment of the promise of provision to His people came in the fullest imaginable measure with the provision of the Holy Spirit – the founding of the Church on the first day of the week.
 6. The significance of the Feast of Weeks can be seen in that the first fruits presented to the Lord during that feast are the harvested souls of men for
 - a. that day about three thousand souls were added to the kingdom (Acts 2:41)
- iv. The Pattern Continues in the Early Church
 1. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (Acts 20:7)
 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come (1 Cor 16:2)
 3. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Rev 1:10)

III. The Justification of the Change of Day

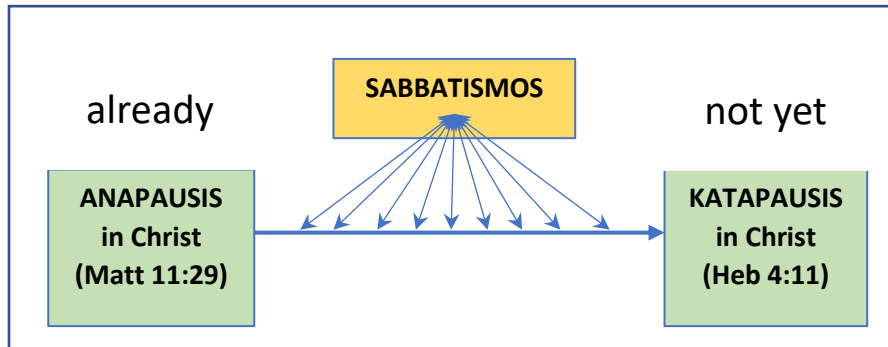
a. The Prophetic Word (Psalm 118:22-24)

The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvelous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. (Psalm 118:22-24)

i. MH wrote, Here is the doctrine of the Christian sabbath: It is the day which the Lord has made, has made remarkable, made holy, has distinguished from other days; he has made it for man: it is therefore called the Lord's day, for it bears his image and superscription. (2.) The duty of the sabbath, the work of the day that is to be done in his day: We will rejoice and be glad in it, not only in the institution of the day, that there is such a day appointed, but in the occasion of it, Christ's becoming the head of the corner. This we ought to rejoice in both as his honour and our advantage. Sabbath days must be rejoicing days, and then they are to us as the days of heaven. See what a good Master we serve, who, having instituted a day for his service, appoints it to be spent in holy joy.

b. The Apostle's argument in Hebrews 3:7 – 4:11

i. is based on Psalm 95:7-11 which we read earlier. We will start in towards the end and work our way backwards to understand what is happening.



ii. Three Kinds of Rest

1. *ANAPAUSIS* - The Greek word for 'rest' in Matthew 11:29, where Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" is the word *ANAPAUSIS*. This is the word from which we get the word *PAUSE* – this is the word commonly used in the LXX for resting on the Sabbath. It has the prefix *ANA* which gives it a time reference, and is like our prefix "re", meaning to do again, to extend in time.
2. *KATAPAUSIS* – The word for 'rest' throughout this section of Hebrews 3:7-4:11 (except 4:9) is the word *KATAPAUSIS*, which has the prefix *KATA* – with a sense of downward motion and refers to a place of rest, and it is only used in this section plus Acts 7:49, where it says "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?"

- a. In this section of Hebrews, the rest in view is the rest of the land – the people were not able to enter at first because of unbelief, and later Joshua was not able to give them rest from their enemies, the people never did experience rest.
 3. *SABBATISMOS* – The word translated “rest” in Heb 4:9 is *SABBATISMOS*, a word that appears just this one time in the New Testament. *SABBATISMOS* is a noun form of the Greek verb, “to keep the Sabbath” which occurs in Exodus 16:30 in the verbal form, “So the people rested on the seventh day” that is literally, “the people kept the Sabbath on the seventh day.” In Hebrew, the word ‘rested’ is *SHABAT* and the Septuagint just turns the Hebrew word into a Greek word, *ESABBATISEN*. So, a literal translation of Hebrews 4:9 is, “there remains, therefore, a Sabbath-keeping for the people of God.
- iii. There remains therefore a keeping-of-Sabbath for the people of God. (Heb 4:9)**
- iv. For he who has entered His rest has himself also ceased from his works as God did from His (Hebrews 4:10).**
1. “For” introduces a reason for the preceding assertion, that there remains a Sabbath-keeping for the people of God.
 2. There is a change from plural to singular and then back to plural again in vv. 9,10 & 11.
 3. The three other places in the book where the author uses the same aorist form of the Greek verb “to enter” all refer to Christ
 - a. Whither the forerunner has for us entered, even Jesus, made a high priest forever after the order of Melchizedek. (Heb 6:20)
 - b. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Heb 6:12)
 - c. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Heb 9:24)
 4. There is a direct parallel made in the verse between the works and rest of the one entering and God’s work and rest in the creation
 - a. Seeing the believer would require that “he” and “his” have different antecedents and this is untenable. So, if the believer is seen as the subject, the believer must be seen to enter his own rest.
 - b. There is no sense of comparison with the believer entering his rest and God entering His rest.
 - c. Nor is there any sense in which the Christian’s “works” can be compared with the works of God in creation. Imagine hearing someone say, “I have ceased from my works as God did from His and so I have entered into my rest”! This strikes me as outrageous boasting.

5. Following John Owen and John Gill, then, and seeing Christ as the subject of Hebrews 4:10, we understand that the works from which He rested were the works of redemption – His perfect work of sin-bearing, expiation and propitiation were completed at the resurrection. He made an open show of them at the cross and, surely, while His body lay in the grave, He was still bearing the curse of the penalty, which is death --
 - a. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. (Acts 2:24)
 6. Therefore, we consider the resurrection is considered as Christ's entrance into His rest with His resurrection body -
 - a. But now is Christ risen from the dead, and become the firstfruits of them that slept. (1 Corinthians 15:20)
 7. Christ's awesome work of redemption is the only work which is worthy to be placed side by side with the awesome work of creation. At the cross we see His perfect holiness, justice and marvelous grace in the vicarious satisfaction Christ made for sinners to be reconciled to God by Him. There is nothing more glorious than the cross of Christ – as Paul wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal 6:14).
 8. And the resurrection puts the seal on the work – and so Christ entered into His glorious rest.
- v. **Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. (Hebrews 4:11)**
1. The rest of v.11 is KATAPAUSIN which is the place of rest, which can only be understood of Christ. He is our resting place!
 - a. For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. (2 Corinthians 1:20)
 - b. In Him are all the treasures of wisdom and knowledge
 - c. Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—
- vi. The Sabbath-keeping that remains is now on a different ground than the Sabbath-keeping of the Old Testament.
1. The validity of the change of ground was prefigured in the change of the ground given between the Exodus and Deuteronomy versions of the Ten Commandments. The creation was the first ground and then redemption in the second, showing that redemption is a sufficient ground of the Sabbath rest.
 2. **For the Son of man is Lord even of the sabbath day. (Matthew 12:8)**
 3. The ANAPAUSIN is the continual rest we **already** have in spiritual union with Christ. Yet we groan within ourselves for the KATAPAUSIN – the **not-yet-here** final rest in the new heavens and the new earth, wherein dwelleth righteousness, with glorified bodies like unto Christ's glorified

body. And, finally, the SABBATISMOS is the weekly rest which we desperately need to sanctify us in anticipation of the final fulfillment.

IV. The Fulfillment

- a. To understand the fulfillment, we look back to the beginning, to the creation rest in order to look forward to the final rest. The first rest, having neither morning nor evening, is typical of that full and final rest that we will have in union with Christ at His coming.
 - i. The original scene, with Adam & Eve in perfect harmony with each other and with God, resting together in the perfect creation, was glorious – how much more glorious will be the fulfillment in the new heavens?
 - ii. The Second Adam will have His Bride – the Church. One might even say, as Eve was taken from the side of Adam to become his wife, the Church came from the blood which flowed from the side of Christ.
 - iii. Adam and Eve had fellowship with the Son of God (John 1:18) but truly our fellowship is with the Father, and with his Son Jesus Christ (1 Jn 1:3)
 - iv. The provision is complete – For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power. (Colossians 2:9-10)

V. Exhortation

- a. There is a great need for proper observance of the weekly Christian Sabbath. We have struggles with the world, the flesh, and the devil. We are wearied from the battle with sin in our daily lives, and we ought to seek His balm to dress our wounds. Jesus said to His disciples, “Come ye yourselves apart into a desert place, and rest a while.” (Mark 6:31)
- b. We are, as the Israelites, already in the land of promise, yet still waging war against our enemies, looking forward to the cessation of hostilities – yet we will not arrive in this life. We continually battle sin to the very end of our lives, by grace, and so we continue the weekly rest as we look forward to the perfect rest in Christ.
- c. Christ has gone into heaven to prepare a place for us and we are eagerly awaiting His return. The marriage supper of the Lamb will take place. Wise virgins watch and wait and keep their lamps full at least in part by honoring the Lord’s day.
- d. Our minds need to be expanded to contemplate the glory of God, our hearts need to be warmed to the things of God, our souls need to be weaned away from the world, and the Christian Sabbath one of the essential instruments by which God accomplishes these things in our lives.
 - i. 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. (Exodus 31:13)
- e. If thou turn away thy foot, because of the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken. (Isaiah 58:13-14)

- f. Christian soul, will you not rest with Him one day per week? His company is most pleasant and most sweet. It is a holy time, a blessed time, given to prepare us for eternity. Let us separate ourselves unto Him on that day, and seek to glorify Him and enjoy Him on His day.