

Script: Lesson 3, the Shadow of Things to Come

Good morning and welcome to **Lesson 3** of our study of **the Shadow of Things to Come**. Today we are continuing our deep dive into the topic of the Sabbath.

We are using our flash cards again this week to work through our verses, so go ahead and lay the timeline cards out like this. Then lay out the first 6 verse cards only. Leave the rest in the deck for the moment. (For those of you listening on line, I will put the cards up on the screen for you as we go through them, so just watch.) While you are doing that, I am going to do a quick recap of what we learned last week.

Last week we began to work through the verses that describe the act of *shabbath*-ing or ceasing, which is the core action from which we get the practice of Shabbath or Sabbath. The reason we are devoting some time to a study of the core action is because you have to understand the spirit of the Law before you consider the practice of the Law. *Shabbath*-ing isn't about sitting down and putting your feet up. It means to rest in the sense of ceasing from something, namely labor, but as we saw last week, labor is only a small part of the picture, and actually, that kind of resting is describe in an entirely different Hebrew word. That was the word, *nuakh*.

I'll put our summary of last week's conclusions on the screen. As we saw from cards 1-8, *shabbath*-ing marked major transition moments, when life as it had been ceased, and then life moved forward for a period of time under different rules (or covenants) and with a different relationship to God. The transition points we saw included life in the garden of Eden, which shabbath-ed when Adam and Eve sinned and were sent out of that place. Life outside of the garden began with a new covenant. But then that way of life *shabbath*-ed at the Flood. Life began again under another covenant. Time passed and the next *shabbath*-ing moment was the showdown between Pharoah and God. Israel made her exodus from Egypt and life began again under a new covenant. With each *shabbath*-ing, life as it had been ceased and a new way of life began with different rules and different ways of relating to God.

During the wilderness trek, God began to teach Israel what it means to *shabbath*. It's about remembering the *shabbath*-ings that had happened before and carrying that remembrance forward into future generations because there are more *shabbath*-ings to come. He gives them this practice to perform week in and week out, where they must transition from a week of works-based living to a day of grace-based living. Six days of work, and one day of rest, week in, and week out. *Shabbath*-ing is about entering into that day of grace and the experience of rest that comes from God's provision (whether it is in the form of manna or a son to die on a cross). It's about trusting God and resting in Him not just physically, but

spiritually, mentally, and emotionally. In the Wilderness Years, it was only a shadow picture of the grand transition to come but practicing that weekly ceasing was meant to build trust in God and a mindset that would anticipate the coming day.

The physical rest is the least part of the Shabbath experience, really, but that is what the Judaizers of Paul's day focused on. We are tying this study back to the Colossian text, where Paul challenges these Old Testament practices that the Judaizers are bringing into the Colossian church. The Judaizers convinced the Colossians that if they didn't keep a day of physical rest religiously, then they would not have a relationship with God—as if their own works were driving the relationship. Paul says that is absolutely backwards. The gift of grace on God's part is what drives the relationship apart from our works, and when we accept Christ's death as payment for our sins, we entered into that Sabbath experience, at least on a spiritual level. And yet, there remains an even fuller, physical experience of the Sabbath that is yet to come. Christ inaugurated part of that Sabbath experience at His first coming. He will finish the job in His second coming.

Today we will finish studying the Old Testament picture of *shabbath*-ing and move into the New Testament explanation, which will teach us how the picture translates into some spiritual truths about our relationship with God through Christ now and to come. Let's get started.

We are picking up at the transition point between the Wilderness Years and the Kingdom Years. Remember, when Israel was in the wilderness, at Mount Sinai, God gave her a bucket-load of laws to keep, most of which she could not keep while she was in the wilderness. But all that changed when she entered the Land, and that is where the next *shabbath*-ing happens.

[Card 9] The Manna Ceased

Joshua 5:12 NASB

*“And the manna ceased **[shabbath]** on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had manna, but they ate some of the yield of the land of Canaan during that year.”*

In the previous chapter, we read that Israel came into the Land of Canaan in the first month, in time for the barley harvest. Thus, one kind of bread (the manna) ceased, and another kind of bread took its place.

As soon as the manna ceased, all the Laws for living in the Land came into practice. These included the civic, judicial, and agricultural laws, in addition to the religious and lifestyle laws. Did Israel keep those laws? No. She ceased practicing them almost immediately. The

writer of the book of Judges remarked in Judges 17:6 that, *“In those days there was no king in Israel; everyone did what was right in his own eyes.”*

What happens when Israel doesn’t keep the commandments? The curses of the Law come into effect. We talked about these last week. When Israel ceased following God, things begin to cease for Israel as they enter into those cycles of discipline that God promised in Leviticus 26. And so it begins. Our next *shabbath*-ing moment happens in Ruth 4:13-15, in the days of . . .

[Card 11] Famine.

Ruth 4:13-15 NASB

*“So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive, and she gave birth to a son. Then the women said to Naomi, ‘Blessed is the LORD who has not left you without **[shabbath]** a redeemer today, and may his name become famous in Israel. May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him.’”*

Even as Israel’s food supply ceases, there is something that doesn’t cease.

Q: What doesn’t cease during times of discipline?

Q: That was a comfort to Naomi. Is it a comfort to us?

We should note that during times of discipline, God doesn’t end life altogether for Israel. Even as He disciplines them, He holds out the promise of redemption through a Savior. Ruth and Boaz give us a shadow picture of that spiritual truth.

The next instance where the word *shabbath* crops up is in the account of . . .

[Card 12] King Josiah’s reforms.

2 Kings 23:5, 11, 25 NASB

*“He [Josiah] did away with **[shabbath]** the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah and in the surrounding area of Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the constellations and to all the host of heaven ... He did away with **[shabbath]** the horses which the kings of Judah had given to the sun, at the entrance of the house of the LORD, by the chamber of Nathan-melech the official, which was in the precincts; and he burned the chariots of the sun with fire ... Before him there was no king like him who turned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him.”*

We have passed out of the time of the judges and are at the end of the time of the kings. Israel has continued her descent into discipline. Along the way, certain Davidic kings have risen up to reform things. King Josiah was the greatest of the reformer kings. He was also the last. Once he died, Israel reverted back to her idolatry, disobedience, and abuse of the Land. Then the LORD begins to talk about making another drastic change . . .

[Card 13] Famine (spiritual). God sends word through the prophet Amos that another famine is on the horizon.

Amos 8:4-5, 11 NASB

*“Hear this, you who trample the needy, to do away with **[shabbath]** the humble of the land, saying, ‘When will the New Moon be over, so that we may sell grain, and the Sabbath, that we may open the wheat market, to make the bushel smaller and the shekel bigger, and to cheat with dishonest scales’ ... ‘Behold, days are coming,’ declares the Lord GOD, ‘When I will send a famine on the land, not a famine for bread or a thirst for water, but rather for hearing the words of the LORD.’”*

The people are being forced to observe the Sabbath and the New Moon days, in which buying and selling are prohibited, and they are grumbling about it and kicking at the restraint, which just goes to show that you can keep the Sabbath physically but not in your heart. So, God sees the people’s heart, and it angers Him.

As a quick side note, you will remember me saying last week that these verses are like puzzle pieces that we are using to build a small part of the picture. This verse is one of those puzzle pieces that connects two parts of the picture—the Sabbath and the New Moon. We will come back to this verse when we study the New Moon.

By now the Land of Israel is split into two kingdoms: the northern kingdom of Israel and the southern kingdom of Judah. God sends Hosea to warn the northern kingdom first.

[Card 14] Kingdom of Israel Exiled

Hosea 1:4-5 NASB

*“And the LORD said to him [Hosea], ‘Name him Jezreel; for yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to **[shabbath]** the kingdom of the house of Israel. On that day I will break the bow of Israel in the valley of Jezreel.’”*

Hosea 2:11 NASB

*“I will also put an end to **[shabbath]** all her gaiety, her feasts, her new moons, her sabbaths and all her festal assemblies.”*

Note what things are being associated in this verse: feasts, new moons, and sabbaths.

Q: What do they have in common?

They are “festal assemblies” meaning joyful celebrations—all the things that were meant to bring Israel joy. The feasts, new moons, and sabbaths have that in common. They are meant for joy and rejoicing. Paul uses this same phrasing when he speaks of the shadow of things to come, pointing to the Messianic kingdom.

Q: What do we have to look forward to in Christ’s kingdom?

We have a long way to go before we get there. Shortly after this, God sends the Assyrians to take northern kingdom into exile. And all the things that brought her joy ceased.

This is an important point to note: God gave Israel laws for celebrating the feasts, new moons, and sabbaths in the Wilderness Years, but she couldn’t fully enter into those Laws while she was in the wilderness because they were kingdom laws. They were meant to govern kingdom life in the Land. Now that Israel is leaving the Land, the practice of those laws are suspended while she is in exile under Gentile authority. They will resume when she returns to her kingdom after the exile, but while she is in exile, God puts an end to these. Her relationship with Him is changing drastically. She no longer has a Temple and priesthood to atone for her, and she is made a slave to foreign masters. When you are slave to a master, unless your master keeps God’s laws, you do keep God’s laws.

What happened to the northern kingdom of Israel was meant as a warning to the southern kingdom of Judah, but . . .

[Card 15] The Warning Is Ignored

In **Isaiah 30:11 NASB**, Israel says to her prophets:

*“Get out of the way, turn aside from the path, let us hear no more **[shabbath]** about the Holy One of Israel.”*

Jeremiah even writes the warning down and sends it to King Jehoiakim, but Jehoiakim tears up the scroll and throws it in the fire. So then God tells Jeremiah to send him another scroll, this time with an addendum.

Jeremiah 36:28-30 NASB

“Take again another scroll and write on it all the former words that were on the first scroll which Jehoiakim the king of Judah burned. And concerning Jehoiakim king of Judah you shall say, ‘Thus says the LORD, “You have burned this scroll, saying, ‘Why have you written on it that the king of Babylon will certainly come and destroy this

land, and will make man and beast to cease [shabbath] from it?” Therefore thus says the LORD concerning Jehoiakim king of Judah, “He shall have no one to sit on the throne of David ...””

And so, Jehoiakim’s lineage ceases from being kings, and God steps up the discipline levels until finally the southern kingdom falls to Babylon and they are taken out of the Land. Life in the Land ceases.

[Card 16] The Kingdom of Judah Exiled

2 Chronicles 36:20-21 NASB

“Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths [shabbath]. All the days of its desolation it kept sabbath [shabbath] until seventy years were complete.”

This marks the official end of the Kingdom Years. Put these cards on “The Kingdom” stack. Lay out cards 17-22.

We are going to go through these cards quickly because they have much of the same wording. As we read them, jot down a list of things that *shabbath*.

[Card 17] The Kingdom of Judah Exiled

Isaiah 24:8 NASB

“The gaiety of tambourines ceases [shabbath], the noise of revelers stops, the gaiety of the harp ceases [shabbath].”

Jeremiah 7:34 NASB (cf. 16:9)

“Then I will make to cease [shabbath] from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land will become a ruin.”

Isaiah 33:8 NASB

“The highways are desolate, the traveler has ceased [shabbath], He has broken the covenant, he has despised the cities, He has no regard for man.”

[Card 18] The Kingdom of Judah Exiled

Ezekiel 6:6 NASB

“In all your dwellings, cities will become waste and the high places will be desolate, that your altars may become waste and desolate, your idols may be broken and

brought to an end [shabbath], your incense altars may be cut down, and your works may be blotted out.”

Ezekiel 7:24 NASB

“Therefore, I will bring the worst of the nations, and they will possess their houses. I will also make the pride of the strong ones cease [shabbath], and their holy places will be profaned.”

[Card 19] The Kingdom of Judah Exiled

Ezekiel 16:41 NASB

“They will burn your houses with fire and execute judgments on you in the sight of many women. Then I will stop [shabbath] you from playing the harlot, and you will also no longer pay your lovers.”

Ezekiel 23:27, 48 NASB

“Thus I will make your lewdness and your harlotry brought from the land of Egypt to cease [shabbath] from you, so that you will not lift up your eyes to them or remember Egypt anymore’ ...‘Thus I will make lewdness cease [shabbath] from the land, that all women may be admonished and not commit lewdness as you have done.”

[Card 20] The Kingdom of Judah Exiled

Ezekiel 33:28 NASB

“I will make the land a desolation and a waste, and the pride of her power will cease [shabbath]; and the mountains of Israel will be desolate so that no one will pass through.”

Ezekiel 34:10 NASB

“Thus says the Lord GOD, ‘Behold, I am against the shepherds, and I will demand My sheep from them and make them cease [shabbath] from feeding sheep. So the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them.”

Q: What shepherds is God referring to in this last verse?

This is Israel’s corrupt leadership that is getting rich off of the people they should be feeding and helping. We understand this kind of oppression because we see it today. God sees it too, and He is going to deal with it when He is ready.

[Card 21] Peace Promised

Ezekiel 34:23-25 NASB

“Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. And I, the LORD, will be their God, and My servant David will be prince among them; I the LORD have spoken. I will make a covenant of peace with them and eliminate [shabbath] harmful beasts from the land so that they may live securely in the wilderness and sleep in the woods.”

The *shabbath*-ing of harmful beasts from the Land is the same wording we read in Leviticus 26:6 last week. We now have this promise that the curse of exile will cease at some point and the blessings will resume.

Q: Israel will return to the Land but does she experience the promised rest and security when she gets there?

No, actually she doesn't. Life is hard. Jerusalem is in ruins and has to be rebuilt. The people who had repopulated the Land during the exile were not God's people, and they are hostile and combative toward the returnees. So, maybe this promise of peace isn't actually for the kingdom to which Israel returned after the exile, but a kingdom that will come about at a more distant time.

The mention of David in this context is curious. This pronouncement is made during the exile, and David has been long dead at this point, and yet he is named specifically in this promise to Israel.

Q: Is this figurative of Christ, or is it a literal promise to David? Can it be a literal promise to David?

Some theologians will say that “David” is a figurative reference to Christ who is called the Shepherd, but the flock isn't Israel. Israel has been replaced by the Church, and kingdom is a spiritual one, not a physical kingdom. That is how some theologians interpret this. The problem is that once you make part of the picture figurative, then it all becomes figurative, but it is very hard to interpret some statements as figurative, like eliminating harmful beasts from the land.” How do you translate that into something figurative?

Other theologians believe in a literal translation of the text, meaning that this is a literal promise to David that “*he will feed them himself and be their shepherd.*” In other words, part of David's reward when he is resurrected in Christ's future kingdom is to have a place of honor and rulership as prince over the flock of Israel. The kingdom is a literal, physical

kingdom where harmful beasts are made harmless—like the lion laying down with the lamb. That is perfectly consistent with the rest of Scripture. It is for this reason, here at FBC, we hold with a literal interpretation of the Bible.

[Card 22] New Covenant Promised

Jeremiah 31:31-33, 35-36 NASB

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt ... But this is the covenant which I will make with the house of Israel after those days ... I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.” Thus says the LORD, Who gives the sun for light by day and the fixed order of the moon and the stars for light by night ... “If this fixed order departs from before Me,” declares the LORD, “Then the offspring of Israel also will cease [shabbath] from being a nation before Me forever.”

Our *shabbath*-ing moment is at the end of the passage but let’s get a sense of the context for this statement. The passage begins with the promise of a New Covenant. Just as God held out the promise of a redeemer in the days of the judges, so He holds out the promise of a redeemer when the days of exile cease. He promises that there will be another transition in how Israel relates to Him. So far, every covenant we have studied has marked a *shabbath*-ing moment.

Q: We know when the New Covenant was fulfilled. When was that? (At Christ’s death)

Q: Did all of Israel enter into that New Covenant then?

No, they did not. Some Jewish individuals have embraced Christ over the years, but Israel as a nation has rejected Him. From where we stand now, looking back, it would seem that the New Covenant was for the spiritual “Church” than physical nation of Israel.

Q: Does that mean that the Church has replaced Israel?

This is where some theologians take this teaching. We call this Replacement Theology. It is the belief that the Church has replaced Israel and that the promises in the Old Testament were actually meant for the Church. And if this prophecy was meant for the Church and not Israel, then other prophecies are also for the Church. In fact all prophecy is for the Church (I say this sarcastically. Paul himself tells us that none of the OT prophets foresaw the Church in any of their prophesies. Therefore, even though the New Covenant included Gentile believers, this prophesy was for Israel. The Church has not replaced Israel, which is why God makes this *shabbath*-ing statement at the end of the New Covenant passage.

God makes this vow and swears by Himself as Creator of the universe, that as long as the sun rises by day and the moon by night, Israel will exist as a unique nation. He made Creation and gave it that fixed order. He determined the days and months and ages of time, and He swears in this covenant that Israel will remain until the earth *shabbaths* (until the new heaven and new earth). Israel will retain her unique identity to the end of time.

Replacement Theology goes against verses like this where God specifically states that Israel will retain her unique identity to the end of time. That is something that will **not** cease. We do not teach Replacement Theology in this church.

So far, we have been discussing the *shabbath*-ings related strictly to Israel, but God's work isn't just with Israel. Gentile nations also *shabbath* as the LORD raises up various nations and brings others down.

The *Shabbath*-ing of the Gentiles

As the exile cycle begins, God lifts up various Gentile nations and sends them like a flood over the land. This isn't a physical flood like it was back in Genesis. It's a figurative flood—a flood of people and nations who sweep across the land and carry its inhabitants far and wide. The Gentiles are often associated with the seas.

“Alas, the uproar of many peoples who roar like the roaring of the seas, and the rumbling of nations who rush on like the rumbling of mighty waters! The nations rumble on like the rumbling of many waters, but He will rebuke them and they will flee far away . . .” -
Isaiah 17:12-13a NASB

The ebb and flow of world empires began with Egypt. That was the first empire to rise and fall. Then the Assyrian flood came and swept away the northern kingdom of Israel. Then the Babylonian Empire arose, sweeping up Moab and Syria along with Israel. These nations who had a history of harassing Israel get caught up in the flood along with her, and their dominance ceased, as the LORD decreed.

[Card 25] Moab's Dominance Ceased/ Syria's Dominance Ceased

Jeremiah 48:33, 35 NASB

“‘I will make an end [shabbath] of Moab,’ declares the LORD, ‘the one who offers sacrifice on the high place and the one who burns incense to his gods.’”

Isaiah 17:3 NKJV

“The fortress also will cease [shabbath] from Ephraim, the kingdom from Damascus, and the remnant of Syria; They will be as the glory of the children of Israel,’ says the LORD of hosts.”

Babylonia enjoys her day in the sun, then the Medo-Persian Empire rises and Babylonia's dominance ceased. Isaiah predicts that.

[Card 26] Babylonia's Dominance Ceased

Isaiah 14:3-4 NASB

*"And it will be in the day when the LORD gives you rest from your pain and turmoil and harsh service in which you have been enslaved, that you will take up this taunt against the king of Babylon, and say, 'How the oppressor has ceased **[shabbath]**, and how fury has ceased **[shabbath]!**'"*

Isaiah 21:2 NASB

*"... Go up, Elam, lay siege, Media; I have made an end **[shabbath]** of all the groaning she [Babylon] has caused."*

Babylonia's demise marks the official end of the Exile Years. Put these cards on "The Exile" stack.

But this isn't the end of the flood of world empires. Daniel tells us of another *shabbath*-ing event.

[Card 28] The Sacrifice Ceases

Daniel 9:24-27 NASB

*"So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks ... Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to **[shabbath]** sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."*

Daniel, who is the prophet during the exile, prophesies of the rise and fall of the Babylonian, Persian, and Greek empires, and describes the Roman Empire. He predicts the events that will happen after Israel's return to the Land, up to the day of Christ's death on the cross, but then he skips to the picture of a not-yet-identified future world leader with the statement, *"And he will make a firm covenant with the many for one week . . ."*

It will be easier to explain what *shabbath*-ing Daniel is describing if I lay it out in a chart . . .

This is a chart of Daniel's weeks, which really aren't weeks. They are time units of "seven," based on the original time unit of seven that God instituted on Creation week.

The countdown begins at the end of the Babylonian exile when King Cyrus of Persia issues the decree for Israel to return to her Land and begin to rebuild it. Daniel marks off two high-points of time: after 7 "sevens," Jerusalem will be restored. Another 62 "sevens" will pass, and at the end, the Messiah will come. Then the Messiah will be cut off. We understand that means He will die on the cross. This begins the Church Age, which is an unknown length of time, and yet Daniel notes a critical event during this time: the city of Jerusalem and the Temple will be destroyed. We know that happened in 70 AD and after that the Jews were dispersed back into exile among the nations. The next event Daniel lists is one final "seven" that comes after the Church Age, in which the next *shabbath*-ing moment occurs:

"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to [shabbath] sacrifice and grain offering..."

"He" is not defined. He is a world leader who will appear on the scene sometime in the future. He will make a covenant with many (Daniel is writing this to the Jewish people, so it is assumed that he will make this covenant with Israel.) What does the covenant entail? We have a clue in the next part of the verse:

"... but in the middle of the week he will put a stop to [shabbath] sacrifice and grain offering"

If he puts a stop to the sacrifices, that means the sacrificial system must have been reinstituted as some point in history. But how can it be reinstituted if there is no Temple standing? Perhaps part of the covenant involves allowing Israel access to the Temple Mount to rebuild the Temple and begin worshipping as they had once done. Any man who can accomplish the Herculean task of taking the Temple Mount back from the Muslims will be hailed as a savior. But he will not be the Messiah. He will be a false Messiah—an anti-Christ. There is a turning point in the middle of these seven years when he breaks his covenant with Israel and sets himself up as God in the Temple.

Q: There is a label that we give this final "seven" of time. What do we call it?

The Tribulation Age will *shabbath* when Christ returns to claim His kingdom.

I didn't make a stack for the Tribulation Age. It fits between the Church Age and Messianic Kingdom Age. Some scholars count the Tribulation Age as part of the Church Age. Some say it is an age in its own right. It is a *shabbath*-ing moment when life as it had been ends and something new begins, and yet the covenant that is struck is not between Israel and God. It is between Israel and a man who exalts himself as God, and it is a covenant that

gets broken, which doesn't happen with God's covenants. So it fits the pattern, and yet it doesn't. This is one of those places where the New Testament writings were needed to clarify the picture. There isn't enough information here.

Paul talks about this world leader and the end of his kingdom in 2 Thessalonians 2:1-8. (I have put the verses on the back of the card.)

[back of the card] End of the Lawless Kingdom

2 Thessalonians 2:1-4, 8 NASB

*“Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God ...Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end **[katargeō]** by the appearance of His coming;”*

The “man of lawlessness” is the final world ruler at the end of the age, who Daniel envisioned in Daniel 9:27. His is the archetype and epitome of secular human government at its worst. His kingdom's end marks the transition into the Millennial Kingdom of Christ.

Because we are now in the New Testament Greek, the word *shabbath* has changed to an equivalent Greek word: *katargeo*. This will be the word we will study when we get to *shabbath*-ings in the New Testament. And this is how you find equivalent words when you cross from the Old Testament to the New Testament. You look for parallel passages that speak of the same thing, and what words are used to describe the same thing—in this case, putting an end to something.

But before we get to the New Testament, there is one last *shabbath*-ing noted in the Old Testament. That is ...

[Card 29] The Day of the LORD

Isaiah 13:9-13 NASB

“Behold, the day of the LORD is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it. For the stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises and the moon will not shed its light. Thus I will punish the world for its

evil and the wicked for their iniquity; I will also put an end to [shabbath] the arrogance of the proud and abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold and mankind than the gold of Ophir. Therefore I will make the heavens tremble, and the earth will be shaken from its place at the fury of the LORD of hosts in the day of His burning anger.”

This prophecy is part of Isaiah’s oracle against Babylon in Chapter 13, describing how God is going to raise up the Medes and Persians to conquer Babylon, and yet these verses that are inserted into the middle of that passage take on a different tone when God begins to speak of punishing “the world” for its evil. He will make “mortal man” scarcer than gold. For a few verses, the picture zooms out to a much broader application of a judgment day before returning to talking about Babylonia. This is an example of a passage where there is a near and future fulfillment put into one passage.

Q: On what stack shall we place the Day of the LORD?

There are no acts of *shabbath*-ing mentioned in the books of Ezra, Nehemiah, or the post-exilic prophets. Daniel pretty much covered the sweep of “ceasings” for us. This brings us to the next big *shabbath*-ing moment which happens at Christ’s death on the cross.

From here we cross over into the New Testament verses and a study of the Greek word, *katargeo*, which also means to cease in the sense of putting an end to something, just like the Hebrew word, *shabbath*, does.

Next week, we will answer the questions:

- 1) What ceased as a result of Christ’s death on the cross?
- 2) What “ceasings” do the New Testament writers add to Daniel’s final week? (Paul said the Sabbath is a shadow of things to come. What other ceasings are still future?)