

Finding the Greek equivalent of *shabbath*

Our last *shabbath*-ing moment happened in Daniel 9:24-27, and 2 Thessalonians 2:3-8 is a parallel passage to that.

2 Thessalonians 2:8 “*Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end [katargeo] by the appearance of His coming;*”

“Bring to an end” is a phrase that closely matches the meaning of *shabbath* within a similar context. The Greek word for “bring to an end” is the word ***katargeo***. This is the word we will explore today.

Blue Letter Bible ***Outline of Biblical Usage*** for:

Katargeo (pronounced kat-ar-GEY-oh)

- I. to render idle, inactive, inoperative
 - a. to cause a person or thing to have no further efficiency
 - b. to deprive of force, influence, or power
- II. **to cause to cease, put an end to, do away with, annul, abolish**
 - a. to cease, to pass away, be done away
 - b. to be severed from, separated from, discharged from (e.g., when a slave leaves the service of a master)
 - c. to terminate all intercourse with (to put off something)

Shabbath

- I. (Qal)
 - a. to cease
 - b. to rest, desist (from labour) (Hiphil)
 - a. **to cause to cease, put an end to**
 - b. to exterminate, destroy
 - c. to cause to desist from
 - d. to remove
 - e. to cause to fail
- II. (Qal) to keep or observe the sabbath

The word, ***katargeo***, occurs 27 times in 26 verses. It is used almost exclusively by Paul in his letters as he explains to a mostly Gentile audience what has ceased at Christ's death. The word is found only once in a parable in the gospel of Luke and once in the book of Hebrews. For this study, I have picked a few key “ceasings” on which Paul focuses.

"G2673 - katargeō - Strong's Greek Lexicon (NASB95)." Blue Letter Bible. Accessed 2 Oct, 2026. <https://www.blueletterbible.org/lexicon/g2673/nasb95/mgnt/0-1/>
"H7673 - šāpaṭ - Strong's Hebrew Lexicon (NASB95)." Blue Letter Bible. Accessed 2 Oct, 2026. <https://www.blueletterbible.org/lexicon/h7673/nasb95/wlc/0-1/>

Economy (aka Dispensation)

Ceasing events form the core of our understanding of the Sabbath and what it means to cease. *Shabbath*-ing is that transition event when life as it was ceases and a different way of life begins with a different way of relating to God and a different way of managing life. When we talk about “life as it was” or “life as it will be,” we call that way of life an **economy**.

In general, **economy** refers to **the management of life**—the management of people, money, and resources. There are rules for how life is governed in a community setting. There are also rules over how man relates to God and what his God-given purpose is. For instance, Adam once related to God personally in the garden and he was given stewardship of the garden, but when he and Eve were sent out of the garden, their economy changed. The conditions under which they lived changed. There were new rules. How they related to God changed. Adam was given a new kind of work to do, grappling with briars and thorns. It hadn't been like that in the garden. That *shabbath*-ing event mark a change of economy—how he managed life.

There is another name for an economy, and that is a **dispensation**. We get the word “dispensation” from the Greek word *oikonomia*, which literally means “managing a household.” When you hear that word used in Christian circles, it is referring to these changes in economies over the ages.

Shabbath-ing of Economies (Dispensations)

The Shabbathing Event		Covenant	Dispensation
Seventh day of Creation. God ceased from His labor. Life began with an initial set of rules.		Edenic	Innocence
Adam and Eve exiled from the garden. New rules		Adamic	Conscience*
The Flood. All life ceased except for Noah and his family. New rules.		Noahide	Human Government
Exodus from Egypt. Israel's physical bondage ceased. (Note: The Law does not come into full effect until Israel enters the land. Then the manna ceased .)		Mosaic	Law
	Israel goes into exile. Israel's life in the land ceased. God took away the Sabbaths, new moons, and festivals. The Mosaic Laws were suspended while Israel was under Gentile rule.	(Gentile rule)	
	Israel returns to the land (partially). Babylonian exile ceased. Some of Israel returned to the land, and the Mosaic Laws were reinstated.	(Mosaic)	
Christ's death/resurrection. Spiritual bondage to sin and the Law ceased. Righteousness according to works ceased; righteousness according to grace began. The separation between Jews and Gentiles caused by the Law ceased.		New (Unbelieving Israel still under Mosaic Law)	Grace
	Israel goes into exile. Israel's life in the Land ceases (again). She was dispersed into the nations by the Romans. (Note: Unbelieving Israel remains under the Mosaic Laws, but these laws are suspended while Israel is exiled under Gentile rule.)	(Gentile rule)	
	Israel returns to the land (partially). Israel makes a covenant agreement with the future world leader. The Temple is rebuilt, and the Mosaic Laws are reinstated. But the sacrifice ceases at the mid-point of the covenant agreement. (Note: According to the pre-millennial stance on the End Times events, Church Age believers are raptured in concert with Israel's covenant with the Beast. It is counted as a <i>shabbath</i> -ing event.)	(Mosaic Law reinstated under Israel's covenant with the Beast)	(Tribulation Age)
Christ's return. The lawless kingdom ceases. Human government ceases. Christ re-establishes the Mosaic Laws to govern the kingdom (see back for explanation).		(Noahide & Mosaic Covenants fulfilled)	Millennial Kingdom
	The Great White Throne of Judgment. The end of the Millennial Kingdom. Sin and death cease. The old heaven and earth pass away; a new heaven and new earth begin. A return to "Eden."	(Return to the Edenic Covenant)	(Eternity Future)

* "Conscience" meaning what mankind will do if left to his own conscience once sin enters the picture.)

The Keeping of Mosaic Laws in the Millennial kingdom:

These are a few of the references that suggest that Christ will re-instate the Mosaic Laws for the purpose of governing His millennial kingdom.

Isaiah 42:1-4 NASB95 – *“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations . . . He will not be disheartened or crushed until He has established justice in the earth; and the coastlands [Gentiles] will wait expectantly for His law.”* (Also see Isaiah 51:4-7)

Jeremiah 23:5 NASB95 – *“‘Behold, the days are coming,’ declares the LORD, ‘When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land.’”* (same as Jeremiah 33:15)

Ezekiel 46:1-3 NASB95 – *“Thus says the Lord GOD, ‘The gate of the inner court facing east shall be shut the six working days; but it shall be opened on the sabbath day and opened on the day of the new moon. The prince shall enter by way of the porch of the gate from outside and stand by the post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be shut until the evening. The people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the new moons.’”*

This chapter details the offerings that the Prince and the people will offer in the coming kingdom—and it is not the kingdom to which Israel returned after the Babylonian exile. There has not been a Davidic prince on her throne since that time. This Prince is King Jesus in His future kingdom, keeping these laws.

Isaiah 66:23 NASB95 – *“And it shall be from new moon to new moon and from sabbath to sabbath, all mankind will come to bow down before Me,” says the LORD.”*

Zechariah 14:16 NASB95 – *“Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths.”*

Ezekiel 44:24 NASB95 – *“In a dispute they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My appointed feasts and sanctify My sabbaths.”* This passage speaks of the royal priesthood who will act as judges during the Messianic Age (that is us!)

Script: Lesson 4, the Shadow of Things to Come

Good morning and welcome back to our study of **the Shadow of Things to Come**.

Today we are in **Lesson 4** and we are going to talk about **click** the act of *shabbath*-ing or “ceasing” in the New Testament context. **click**

Last week, we finished the Old Testament verses where the word *shabbath* was found. The last instance of it on the timeline was during the Exile Years. There are no *shabbath*-ings mentioned in Ezra or Nehemiah or any of the post-exilic prophets. Daniel’s prophecy pretty much covered the final sweep of ceasings. The next *shabbath*-ing event is when Christ goes into the grave on that Sabbath day. As we move into our New Testament verses, we are going to answer the questions:

Q: What *shabbath*-ed, what ceased, as a result of Christ’s death and resurrection?

Q: What future “ceasings” do the New Testament writers add to Daniel’s final week?

We are using our flash cards again this week to work through our verses, so lay out the timeline cards. Then lay out **verse cards #27-30**. (For those of you listening to the video version on line, I will put the cards up on the screen for you as we go through them, so just watch.) **click**

Finding the Greek equivalent of *shabbath*

We are in the New Testament now, which means the language is no longer Hebrew but Greek. That means that we have to find an equivalent Greek word for the Hebrew word, *shabbath*. Our last *shabbath*-ing moment happened in Daniel 9:24-27, and 2 Thessalonians 2:3-8 is a parallel passage to that. We know that the word, *shabbath*, means to cease in the sense of putting an end to something, and we found a similar phrase in 2 Thessalonians 2:8:

2 Thessalonians 2:8 *“Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end [katargeo] by the appearance of His coming;”*

“Bring to an end” closely matches the meaning of *shabbath* within a similar context. The Greek word for “bring to an end” is the word *katargeo*. This is the word we will explore today.

For the sake of time, I won’t bring up the Blue Letter Bible website. Instead, I have given you a handout with the BLB’s Outline of Biblical Usage and I have put the definition of the word, *shabbath*, beside it so that you can see the comparison. **click**

The word occurs 27 times in 26 verses. It is used almost exclusively by Paul in his letters as he explains to a mostly Gentile audience what has ceased at Christ's death.

We aren't going to go through all of these verses. For this study, I have picked a few key "ceasings" on which Paul focuses. Let's look at the verse cards and answer the first question:

Q: What is *katargeo*-ed when Jesus went to the grave on the Sabbath? **click**

[Card 27] Bondage To Sin Ceased (New Covenant)

Romans 6:5-7 NASB

*"For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with **[katargeō]**, so that we would no longer be slaves to sin; for he who has died is freed from sin."*

Q: What ceased? Our old self, our body of sin.

Here, Paul uses the phrase, "body of sin." In Colossians 2:11, he talks about doing away with the "body of the flesh" by the circumcision of Christ. It is a similar statement.

This is our big *katargeo*-ing moment. When we believe in Him, we are united with Him in that death and resurrection experience. The life that we once lived is put to an end. Our old self was crucified on that cross, and we now enter into a newness of life with a new purpose and a new way of relating to God. That is the **New Covenant**. Thus, sin's power over us came to an end. It has *katargeo*-ed. We have been separated from that master and are no longer slaves to it.

Paul tells us in 1 Corinthians 15:56 that the power of sin is in the Law. Thus, it follows that when our bondage to the master of sin has *katargeo*-ed, the terms of our service to that master also come to an end as well. We have been severed from that service. Thus, the Law itself has *katargeo*-ed as well. It has lost its purpose. It has become of no further effect. Thus, **click**

[Card 28] Bondage to the Law Ceased

Paul is continuing to make his case here in Romans. We now move to Romans 7:4-6,

Romans 7:4-6 NASB

"Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body

to bear fruit for death. But now we have been released [katargeō] from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.”

Paul continues to stress our change in masters. We have died to the Law and been joined to Christ. Our flesh once ruled over us as a master, and the Law played a part in arousing those sinful passions. How did it do that?

Q: When we are given a list of rules to keep, what kinds of responses can we have to that?

Let’s not think of the Mosaic Laws for a moment. Let’s think of the HOA from hell. Let’s think of a micromanaging office supervisor or an OCD child. We all have our own versions of this in our life experiences. When we grapple with having these rules suddenly put upon us, what are some of our responses?

My responses: The minute I am told I must do something or I can’t do something, I immediately begin to contemplate doing it. It puts it in my mind. I begin to dwell on it. There is the urge to dig in my heels. “What do you mean I can’t eat a marshmallow? That is ridiculous.” Then the fear sets in that maybe I shouldn’t eating the marshmallow, although the fear is most on account of the peer pressure. So then I begin to keep the rules. I worry. I fret. I gripe. I begin to look at how well the others are keeping the rules because having that set of laws gives me a very tangible way of measuring my neighbors “righteousness” compared to mine. An arrogant, self-righteous attitude springs up, and suddenly, instead of loving my neighbor, I am judging my neighbor. Resentment and bitterness build when I see someone isn’t following the rules. Dissensions arise, and the next thing you know, I am leaving my job or my neighborhood.

The point is that I become consumed with my relationship with the rules to the frustration and hurt of myself and others. And I am hyper-focused on myself. It is all about me.

The main outworking of the Law is that it makes a person hyper-focused on themselves and it brings out every selfish inclination in us—the sinful passions that bear fruits for death. They will drive our relationships to the grave and us with them.

Paul understood this. When he saw the Judaizers bringing this dynamic into these congregations and drawing these believers back into that self-absorbed, compulsive, rule-bound mindset and away from the love and fellowship that had knit them together. Paul tells them, “Your relationship is no longer with these rules, bearing fruit for death. It is with Christ, bearing fruit for God. You are knit together in love. You no longer live to serve yourselves. You live to serve God and each other.”

Thus, the Law has *sabbath*-ed from its work in this sense. Christ has stripped away that body of flesh—the “old man” sin nature that once controlled us, and thus, the Law that aroused those sinful passions no longer has power or influence over us. And it can no longer condemn us to die for our sins because we have died in Christ. The Law has *katargeo*-ed in the sense of having no further use or purpose.

This is why Paul emphasizes in his letters the fact that believers in Christ have died. The Law has no power over dead people. The Law remains only for those who have not been reconciled to God through Christ.

This is why we are delving deeply into this study of the act of *sabbath*-ing. You have to understand what it means to *sabbath*, to cease—what has ceased and when it ceased. It isn’t about checking off items on the requirements list. It is about making that transition into a new skin and a new character, a new way of relating to God and others, and having a new purpose in life that isn’t about ourselves but others.

click Paul goes on to explain in Romans 10:4 that,

“For Christ is the end of the law for righteousness to everyone who believes.”

Having believed in Christ for salvation, we no longer keep the Laws for the purpose of being made righteous before God. We don’t even keep them as a way of maintaining our righteousness. We can slip into that thinking that Christ may have died for our sins, but it’s up to us to maintain our salvation going forward, and that is our “fruit.” We can slip into thinking that our “fruits for God” determine whether or not we will be saved when we die.

When we do that, we are saying that Christ’s death on the cross was not sufficient to make us righteous before God or permanently so, but our own works are. How arrogant is that! Christ’s death was sufficient, and our Christian walk is not about pursuing our own righteousness. God already counts us as righteous based on Christ’s works, not our own.

Before we leave this topic, I want to point out that the Romans 10:4 verse gets misquoted a lot of times. Often it is shortened down to “*Christ is the end of the Law* (period).” As a result, there is the misconception that the Law was completely fulfilled at Christ’s *first* coming. But that cannot be because Paul also says in Colossians 2:16-17 that these practices of the sabbaths, new moons, and some of the festivals that come out of the Law speak of things yet to come, meaning they won’t be fulfilled until Christ’s *second* advent. There is a fine distinction we must make here. Christ is the end of the Law for righteousness—in other words, how we now relate to God. He has accomplished *that* part of the picture. He will fulfill the rest of the pictures at His second coming. All of the Law has *not* been fulfilled yet in terms of the pictures it contains—pictures like the Sabbath. **click**

There is a third thing that has ceased, that is, the enmity.

[Card 29] The Enmity Ceased

Ephesians 2:14-18 NASB

*“For He Himself is our peace, who made both groups [that is, Jew and Gentile] into one and broke down the barrier of the dividing wall, by abolishing **[katargeō]** in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity. And He came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father.”*

This is another way in which Mosaic Laws have lost their purpose. Their purpose was to separate Israel from the Gentile nations and facilitate a way for her to have a relationship with God that the Gentiles could not. That was the purpose of the Mosaic Laws—to create that separation. Back in Old Testament days, if Gentiles wanted to have a relationship with God, they had go through Israel. They had to identify with the nation of Israel, get circumcised, bring their lives in line with the Mosaic laws, and then go through Israel’s priesthood to have a relationship with God.

And this is where the problem lies for Church Age believers. The Judaizers say you have to identify with physical Israel first before you can come before Christ the High Priest—as if physical Israel is the gate to that relationship.

Paul disputes this. He says Christ is Israel. He is the gate to a relationship with God. There is no more Jew or Gentile. There are only believers and unbelievers. All believers, whether Jew or Gentile, are given access to God by Christ through one Spirit. The Laws that created that physical separation actually work against God’s goal of creating one spiritual body, which is why they had to be *katargeo*-ed. As believers, we have one identity, through Christ alone. We have one way of being made righteous before God, through grace alone. **click**

[Card 30] Grace versus Works

Galatians 5:2-6 NASB

*“Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you. And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law. You have been severed **[katargeō]** from Christ, you who are seeking to be justified by law; you have fallen from grace. For we through the Spirit, by faith, are waiting for the hope of righteousness. For in Christ*

Jesus neither circumcision nor uncircumcision means anything, but faith working through love.”

Now we are back to the issue of circumcision again. All of the *katargeo*-ing that happens in the Church Age as a result of Christ’s death on the cross revolves around this key “ceasing” action of putting off the old sin nature and putting on a new one. It is perfectly described as a circumcision in a spiritual sense. When we accept Christ, our “old man” nature is stripped away from us the way a man’s skin is stripped away in physical circumcision. Physical circumcision may have identified a person with Israel, but it never had any power to harness the sin nature. Israel needed to circumcise their hearts more than their flesh, and God tells them so. This transition has been anticipated. Way back in the Law, **click** in Deuteronomy 10:16, He says,

“So circumcise your heart, and stiffen your neck no longer.”

click He goes on, in Deuteronomy 30:6, saying that when His repentant people return to Him and He brings them back from an exile,

“Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.”

Only after their heart is circumcised will they “live” meaning live eternally. Deuteronomy 30:6 is then followed by **click** Jeremiah 31:33 where God makes this promise that when His repentant people return to Him, He will make a new covenant with them.

“But this is the covenant which I will make with the house of Israel after those days,’ declares the LORD, ‘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.”

You can check physical circumcision off of the list of requirements, but it won’t give you eternal life. What is needed to “live” is a circumcision of the heart, and only Christ’s death on the cross could accomplish that. The Old Covenant practice of physical circumcision was a mere shadow of the spiritual transformation that would happen when we identify with Christ. We have been circumcised under the New Covenant.

Paul makes this radical statement in Galatians 5 that if you still seek to be justified by these practices of the Law—which are a way of providing your own righteousness by your own works—then God’s provision of grace goes out the window. Either you provide for yourself, or God provides for you. You can’t have it both ways at once. It is like working on the Sabbath.

click **The work week is to the Sabbath **click** as the Mosaic Covenant is to the New Covenant.** **click** The Mosaic Covenant is the work week in regard to righteousness. You

worked to maintain your righteousness before God by performing all those physical requirements. The New Covenant is like the Sabbath. You cease working for your righteousness and rest in the provision that God has made for you (that is, Christ.) If any of your works enter into that Sabbath experience of God's grace and His provision, then it is no longer grace. It is no longer a gift; it is a wage. You are working for it.

Work is prohibited on the Sabbath! According to the Law, a person who works on the Sabbath is to be cut off from the community. Paul's says, likewise, your effort to provide your own righteousness in the day of grace severs you [*katargeo*-s you] from the community of grace. You can't have it both ways at once. And if you are going to take the path to righteousness through these practices of the Law, you will have to keep the *whole* Law perfectly. Not just a smattering of the Laws you feel you *can* keep. The *whole* Law, perfectly, in spirit and in letter, and without claiming God's provision of grace in the event that you fall short (and you will fall short).

Summary

These are the three big *shabbath*-ings that resulted from Christ's death and resurrection. But even as Paul explains all this in letters to the churches, he makes this statement to the Colossians that the Sabbath is a shadow of something to come. We have tasted the spiritual experience of grace, but there is an even fuller, physical experience of it yet to come at the final great *shabbath*-ing events. So let's talk about the things to come.

Put these cards on the Church Age stack and lay out cards #31-34.

Let's return for a moment to Daniel's "Weeks." **click** I have stuck that little figure of Paul on the timeline in the Church Age. The letter to the Colossians was written only a few years before Paul's death, and he died shortly before the Temple was destroyed. We will pick up the timeline of events with the ... **click**

[Card 31] Destruction of the Temple/Roman Dispersion of Israel

In 70 AD, the Romans sacked the Temple in reaction to the Jewish uprisings, and they expelled the Jews from Israel and scattered them throughout the empire. National Israel went into exile, and exile is a sign to her that she is separated from God because of on-going sin. As a result:

- The physical Temple ceased.
- The Levitical priesthood ceased.
- The religious practices of the Laws that relied on those two things ceased, most importantly the sacrificial system.

- Once the Jews were sifted into the Gentile nations and put under Gentile Law, the judicial and civic laws of the Mosaic Covenant were no longer in effect, either.

click

God put an end to keeping the Law for all intents and purposes, at least, as it had been. The reason why God allowed the Romans to sack the Temple is because Israel refused to accept the sacrifice He had provided for her and was continuing on with the old sacrificial system. He took away the priesthood and sacrifices to force Israel into a choice: either acknowledge Christ as the sacrifice for their sins or live without atonement for sin. **click**

What was Israel's solution? They restructured their theology to say that a blood sacrifice was never really needed to atone for sin. All you need is a repentant heart and good works. Now they don't need a temple. They don't need a priesthood or a sacrifice. They altered the Law to fit their works and now considered themselves to be keepers of the Law even though they only keep select portions of the Law. But it isn't the Law that God gave Moses.

click

Even though Israel is recognized as a sovereign nation today, not all Jews have returned to the land, and as a nation, she has not recognized Christ as her Savior, either. Thus, she is still in a state of exile, separated from God, in that sense. The Church Age is an exile period for Israel. **click**

From the Destruction in the Temple, we zoom down the timeline to the Tribulation. We are picking up at the end of Daniel's timeline with some more information.

[Card 32] End of the Lawless Kingdom (This is the card I meant to give you last week.)

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 [that is in the beginning of the week], 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 [that is in the middle of the week] ... 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;"

click This takes us through the time of Christ's second coming. The Day of the LORD is the judgment day associated with that event. All this goes hand-in-hand with Daniel's

prophecy, but this is where Daniel stops. Daniel is not given a vision of Christ's Millennial Kingdom, but other prophets like Isaiah, Jeremiah, and Ezekiel were. It is from these that Paul explains the final sweep of "ceasings" that will happen during the Millennial kingdom. This is where the New Testament explanations clarify and expand the Old Testament pictures. *click*

[Card 33] The End of Human Government/End of Death

1 Corinthians 15:22-26 NASB

"For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished [katargeō] all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished [katargeō] is death."

When Christ returns to claim His kingdom, He is going to sort out the people. On one hand, He will gather the faithful to Him, and on the other, He will put an end to His enemies. The Messianic Kingdom will go through this purging process. This is kind of like the purging process that Solomon went through when he assumed David's throne and had some scores to settle with some of the citizenry who had been enemies of his father. Christ will also be like the reformer kings who cleansed the land of its idolatry. *click*

- Paul tells us first about the gathering of those who are Christ's at His coming.

We know that Christ conquered death when He rose to life again, and those who believe in Him are granted everlasting life. When we die in the physical body, we move into our spiritual form, but there is an event coming in which we will be resurrected to stand on this earth in a bodily form again. This is what we call the **Rapture**—that will be the sudden gathering of all believers, living and dead, as they assume their immortal bodies.

Paul tells us in 1 Corinthians 15:54:

"But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory.'"

This Rapture is referred to as the first resurrection, when all believers, living and dead, are caught up together to Christ and given physical, resurrected bodies. These are the immortals who come into His kingdom with Him at His second coming. But when was this gathering up event? That is a scholarly debate.

click Because the Tribulation Age is a time when God's wrath is poured out on the Beast's kingdom and the earth, we teach that the Rapture happens before this. Paul tells us in 1 Thessalonians 1:10 that Jesus *"rescues us from the wrath to come."* He says again in 1 Thessalonians 5:9-10, *"For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we will live together with Him."*

This is why we teach that the Rapture will happen before the Tribulation period, in close concert with Israel signing that covenant with the Beast. It will be a *shabbath*-ing moment when life alters drastically and a new covenant agreement comes into play. It won't be a covenant with God, but it will alter the human economy. **click**

- The next big *shabbath*-ing moment—the end—is when **Christ hands over the kingdom to His Father**. Before he can do this, two other *katargeo*-ing tasks must be accomplished.
 - **Abolish all rule and all authority and power.** He puts His enemies under His feet and becomes sole ruler of the kingdom. Paul says, He must reign **until** He has put all His enemies under His feet. "Until" suggests that this is a purging process. **click**
 - **Abolish death.** Death is classified as an enemy because it, too, is a ruler over men, in the spiritual sense. It is also part of the dynamic of human government. Do you remember when human government began? It began with the Noahide Covenant. God told Noah in Genesis 9:

"And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man." - Genesis 9:5-6 NASB95

That command became the foundation of human government, and the power of death was given to judicial authorities to deal with murder. Thus, death and human government are linked together in that dynamic. In claiming His throne, Christ takes over the right of rulership and with it, the power and authority to put people to death. Human government is removed and with it, its power to kill.

click

This is the other kind of *katargeo*-ing or ceasing that happens in the Millennial Kingdom. When Christ begins to reign, He begins to fulfill the conditions of the early covenants in Himself. When He takes over human government, He brings the Noahide Covenant to fulfillment. He will completely fulfill the Mosaic Covenant and

return things to the Edenic Covenant when He hands the kingdom back to God the Father. As these covenants come to fulfillment, they then cease. They *shabbath*. This is the *sabbath*-ing of all things, and this is why the Sabbath is associated with Christ's Millennial Kingdom. It is a shadow of something to come.

I want to talk a little bit more about death in the Millennial Kingdom because this kingdom is not the eternal kingdom. It only lasts for 1,000 years, and death is still part of the equation in kingdom life. **click**

[back of the card] **Death in Christ's Millennial Kingdom**

Isaiah describes life in the kingdom. He tells us that people will live a long time, but they will still die.

Isaiah 65:20 NIV

"Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; the one who dies at a hundred will be thought a mere child; the one who fails to reach a hundred will be considered accursed."

Death reigns throughout the Tribulation Age. Even so, there is a remnant of people who are still alive at the end of the age. They are the remnant who survive the horrors of it and the battle of Armageddon. They bow the knee to Christ when He comes and continue to live and have children into the Millennial Kingdom age. But they are still in their mortal bodies, which means that they must die at some point. Death is still part of life for them in the Millennial Kingdom.

When all is said and done at the end of the Millennial Kingdom, Christ will have brought all the living under subjection to God, including Himself, as He hands over the kingdom to His Father for final meting out of rewards and judgment at the Great White Throne of Judgment, and then *all* the dead shall rise.

The apostle John tells us a little more about the final ceasing of death in the book of Revelation.

Revelation 20:11-15 NASB

"Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds."

Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."

In the first resurrection, only believers are drawn out of the grave. In this second resurrection, the wicked who had been left in the grave are brought before God along with the mortals who died in the Millennial Age. This second resurrection now stands before God for final judgment at the Great White Throne of Judgment. The ceasing of death is the last great *shabbath*-ing event. This is the final purging of all sin from the kingdom of God. The absence of death means that there is no longer any sin in its people. They are a purified people. And then Eternity Future begins.

Wrap-Up: The Shabbath-ing of Economies (Dispensations)

I have given you some pages in the handouts:

- 1) Definition of Economy (aka Dispensation)
- 2) The summary chart titled "The Shabbath-ing of Economies"
- 3) A list of Old Testament references describing the "keeping of the Mosaic Covenant in the Millennial Kingdom."

We've come through all these ceasing events. These events form the core of our understanding of the Sabbath and what it means to cease. *Shabbath*-ing is that transition event when life as it was ceases and a different way of life begins with a different way of relating to God and a different way of managing life.

When we talk about "life as it was" or "life as it will be," we call that way of life an **economy**. In general, an economy refers to **the management of life**—the management of people, money, and resources. There is a general way that life works for a period of time. There are rules over how man relates to God and what his God-given purpose is. For instance, Adam once related to God personally in the garden and he was given stewardship of the garden, but when he and Eve were sent out of the garden, their economy changed. The conditions under which they lived changed. There were new rules. How they related to God changed. Adam was given a new kind of work to do, grappling with briars and thorns. It hadn't been like that in the garden. That *shabbath*-ing event mark a change of economy—how he managed life.

There is another name for an economy, and that is a **dispensation**. We get the word "dispensation" from the Greek word *oikonomia*, which literally means "managing a household." When you hear that word used in Christian circles, it is referring to these grand *shabbath*-ings in economies over the ages.

As we have been trekking down our timeline, we have seen a number of different economies or dispensations change. I have put them into a chart in your handouts called **The *Shabbath*-ing of Economies**. Let's look at that chart.

In the left-hand column, I have listed the *shabbath*-ing events that we have discussed. In the middle, I put the covenants associated with them. In the right-hand column, I have put the dispensational names that these economies have been given. I will let you review this chart at your leisure, but I give it to you for a reason. There is another Judaizer argument to tackle:

Judaizer Argument

The Judaizers made this statement to me: "The New Covenant didn't replace the Mosaic Covenant. It was simply added to it. Therefore, you have to keep the Sabbath and you cannot eat marshmallows."

This is the irony of their statement. God didn't just make those covenants out of the blue. Those covenants came about because life as it had been *sabbath*-ed. It ceased. The covenants were established to govern life going forward because the economy was different. The masters that ruled those economies were different. Life under the New Covenant is as different from life under the Mosaic Covenant as life under the Mosaic Covenant was from life in Egypt. Life in Christ is as different from life in Moses as life in Moses was different from life under Pharaoh. The covenants didn't cause a change in dispensation. They were put in place *after* the fact.

The Judaizers fail to grasp what it means to *shabbath*, to cease. It does not mean to sit down and put your feet up for a day. It means to strip away your old skin, step out of your old nature, and become a new man in Christ.

But all the Judaizers see is the list of requirements you have to do to be righteous before God under that old covenant—except their list of requirements is quite a bit different now from what God laid out. Next week we are going to make a second pass through some of those laws on the actual practice of the Sabbath—how and when it should be practiced—and we will see that the Judaizers' idea of keeping the Laws falls far short of the Mosaic Covenant. I would also like to talk about whether or not we are called to keep the Sabbath in the Church Age: why or why not, and if so, how?