



“The precious things of God’s Word are not all upon the surface. We must dig in order to find them. ... The consideration of the Old Testament types is one of the most interesting and helpful subjects for bible study, and at the same time is absolutely necessary if we are rightly to understand the Word of God.”

Ada R. Habershon

“The typology of the Old Testament is the very alphabet of the language in which the doctrine of the New Testament is written; ...” Robert Anderson

“The New is in the Old contained; the Old is by the New explained. ... ” St. Augustine

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“A proper understanding of the meanings of types in the Bible will add greatly to the understanding of the text and will greatly increase the ability and resourcefulness of the soul winner ... The study of types is illuminating, for the Spirit uses the things which are seen, to teach us concerning the things which are unseen.” Walter L. Wilson

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- Types are prominent in Scripture
- God places a great value upon them
- Jesus spoke of them
- They speak of Jesus
- The writers of the New Testament placed great value upon them
- They shed critical light on the New Testament

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The first Sabbath

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Gen 2:2-3 And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. ³ Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Ex 20:8-11 “Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it.

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A day = one earth rotation

A month = one revolution of the moon around the earth

A year = one revolution of the earth around the sun

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Week = 7 days

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“Sabbath observance has for us a rather negative ring conjuring up pictures of dreary Sunday afternoons, with grandfather dozing in front of a large Victorian bible, and the children not allowed to do anything that resembled fun. Such negative legalism gets in the way of our understanding what the Sabbath is really about.”

David Atkinson, *The Message of Genesis 1-11*

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Mk 2:27-28 “And he said unto them, The Sabbath was made for man, and not man for the Sabbath: 28Therefore the Son of man is Lord also of the Sabbath.”

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The Sabbath was not made just to allow man to disengage from work but to help him to engage with God.

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By the time Jesus walked the earth, the Jews had so added to and confused the purpose of the Sabbath, they had man a servant of the Sabbath instead of the Sabbath being a servant of man.

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They had changed the Sabbath by making it unlawful to:

- Carry a loaf of bread from one house to another
- Extinguish a lamp
- Lift a child who was holding a rock
- Pull a white hair from ones head
- Scatter two seeds
- Pluck a blade of grass
- Lift a dried fig

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The Sabbath paints a picture

- Illustrates God's blessings: rest (the promised land)
- Illustrates God's grace in the finished work of Christ

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Heb 4:1-11 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. ³ For we who have believed do enter that rest, as He has said: “So I swore in My wrath, ‘They shall not enter My rest,’” although the works were finished from the foundation of the world. ⁴ For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works”; ⁵ and again in this place: “They shall not enter My rest.”

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⁶ Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, ⁷ again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, do not harden your hearts.” ⁸ For if Joshua had given them rest, then He would not afterward have spoken of another day. ⁹ There remains therefore a rest for the people of God. ¹⁰ For he who has entered His rest has himself also ceased from his works as God did from His. ¹¹ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

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The “rest” Hebrews talks about has at least 3 connotations:

- The Jews entering into the Promised Land and thus, resting from their wandering
- The Jews entering into the covenant that God made with them through His law where they could “rest” in obedience to Him
- New Testament believers entering into the ultimate “rest” of salvation purchased by the finished work of Christ

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Those who trust in Christ for salvation, cease trusting their good works:

Heb 4:10-11 For he who has entered His rest has himself also ceased from his works as God did from His. ¹¹ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

Eph 2:8-10 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, ⁹ not of works, lest anyone should boast.

Titus 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

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So, in Christ, we keep the Sabbath. This is why Paul wrote:

Rom 14:5-9 One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. ⁶ He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. ⁷ For none of us lives to himself, and no one dies to himself. ⁸ For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. ⁹ For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

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