

## Sabbath Rest Class 3 - Old Testament prophets on the New Covenant Sabbath – 2/11/2026

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### Resource Recommendations

- **Book:** *Spurgeon's Forgotten Sabbatarianism* by Brandon Rhea  
[press.founders.org/shop/spurgeons-forgotten-sabbatarianism/](http://pressFOUNDERS.org/shop/spurgeons-forgotten-sabbatarianism/)
- **Theological Journal:** *Reformed Baptist Theological Review*  
[logos.com/product/4628/reformed-baptist-theological-review](https://logos.com/product/4628/reformed-baptist-theological-review)

### Sabbath Rest Defined: 1689 London Baptist Confession of Faith (22.7-8):

- “As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day: and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.”
- “The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations, but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.”

## Comparing the Sabbath with the sabbaths

### Hebrews 4:9 My Translation

<sup>9</sup> So there remains a Sabbath **keeping/observance** for the people of God

### Colossians 2:16–17 NASB95

<sup>16</sup> Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day[s]— <sup>17</sup> things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

### Hosea 2:11 NASB95

<sup>11</sup> “I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.

### In your groups, please:

### Notes

- Re-read the entire chapter ([Hosea 2:1-23](#))
- Answer and Discuss:
  - Is this speaking about Old Covenant times or New Covenant times?
  - What does it say will happen to the Sabbaths in verse 11?
- Be ready to explain your answers to the rest of the group

“The phrase, ‘in that day,’ refers to the days of Christ-the days of the New Covenant. Paul references [Hos. 1:10](#) and [2:23](#) in [Rom. 9:25](#), applying them to Christians.”

**Romans 9:25 NASB95**

<sup>25</sup> As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’ ”

“Peter references [Hos. 1:9–10](#) and 2:23 in [1 Pet. 2:10](#) and applies them to Christians as well. He says,”

**1 Peter 2:10 NASB95**

<sup>10</sup> for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

“Hosea is clearly speaking of New Covenant days. According to the NT usage of Hosea, he is speaking of the time in redemptive history when God will bring Gentiles into a saving relationship with Jews.”

**Hosea 2:11 NASB95**

<sup>11</sup> “**I will also put an end to** all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.

- The Old Covenant had weekly and non-weekly sabbaths - that were each called sabbath(s), unfortunately!

- a. The sabbath for the land every 7th year

**Exodus 23:10–11 NASB95**

<sup>10</sup> “You shall sow your land for six years and gather in its yield, <sup>11</sup> but *on* the seventh year you shall **let it rest** and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard *and* your olive grove.

**Leviticus 25:4 NASB95**

<sup>4</sup> but **during the seventh year the land shall have a sabbath rest, a sabbath to the LORD**; you shall not sow your field nor prune your vineyard.

- b. The sabbaths of the Passover/Feast of Unleavened Bread (Passover begins = 14th day of 1st month at twilight / Feast of Unleavened Bread = 15th-21st day of the same month)

**Leviticus 23:5–8 NASB95**

<sup>5</sup> ‘In the first month, on the fourteenth day of the month at twilight is the LORD’s Passover. <sup>6</sup> ‘Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread. <sup>7</sup> ‘**On the first day you shall have a holy convocation; you shall not do any laborious work.** <sup>8</sup> ‘But for seven days you shall present an offering by fire to the LORD. **On the seventh day is a holy convocation; you shall not do any laborious work.’**”

- c. The sabbath of the Feast of Weeks (AKA Pentecost / 50 days after the Feast of Firstfruits, which was part of Passover week)

**Leviticus 23:16 NASB95**

<sup>16</sup> ‘You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD.

**Leviticus 23:21 NASB95**

<sup>21</sup> ‘On this same day you shall make a proclamation as well; you are to **have a holy convocation. You shall do no laborious work.** It is to be a perpetual statute in all your dwelling places throughout your generations.

- d. The sabbath of the Feast of Trumpets (1st day of the 7th month of the year)

**Leviticus 23:24–25 NASB95**

<sup>24</sup> “Speak to the sons of Israel, saying, ‘In the seventh month on the **first of the month you shall have a [sabbath] rest**, a reminder by blowing of trumpets, **a holy convocation.** <sup>25</sup> **‘You shall not do any laborious work,** but you shall present an offering by fire to the LORD.’ ”

- e. The sabbath of the day of Atonement (10th day of the 7th month)

**Leviticus 23:26–32 NASB95**

<sup>26</sup> The LORD spoke to Moses, saying, <sup>27</sup> “On exactly the tenth day of this seventh month is the day of atonement; **it shall be a holy convocation for you,** and you shall humble your souls and present an offering by fire to the LORD. <sup>28</sup> **“You shall not do any work on this same day,** for it is a day of atonement, to make atonement on your behalf before the LORD your God. <sup>29</sup> “If there is any person who will not humble himself on this same day, he shall be cut off from his people. <sup>30</sup> “As for any person who does any work on this same day, that person I will destroy from among his people. <sup>31</sup> **“You shall do no work at all.** It is to be a perpetual statute throughout your generations in all your dwelling places. <sup>32</sup> **“It is to be a sabbath of complete rest to you,** and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your **sabbath.**”

- f. The sabbaths of the Feast of Booths (15th-21st day of the 7th month + the sabbath day afterward on the 22nd day)

**Leviticus 23:34–36 NASB95**

<sup>34</sup> “Speak to the sons of Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. <sup>35</sup> ‘On the **first day is a holy convocation; you shall do no laborious work of any kind.** <sup>36</sup> ‘For seven days you shall present an offering by fire to the LORD. On the **eighth day you shall have a holy convocation** and present an offering by fire to the LORD; **it is an assembly. You shall do no laborious work.**

**Leviticus 23:39 NASB95**

<sup>39</sup> ‘On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, **with a [sabbath] rest on the first day and a [sabbath] rest on the eighth day.**

But how do we actually know that these sabbaths are to be seen as distinct from the weekly Sabbath?

**Leviticus 23:37–38 NASB95**

<sup>37</sup> **These are the appointed times [or feasts] of the LORD which you shall proclaim as holy convocations**, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, *each* day’s matter on its own day— <sup>38</sup> **besides those of the sabbaths of the LORD,** and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

**Hosea 2:11 NASB95**

<sup>11</sup> “I will also put an end to all her gaiety, Her feasts, her new moons, her sabbaths And all her festal assemblies.

**Colossians 2:16–17 NASB95**

<sup>16</sup> Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day— <sup>17</sup> things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

## Examining Isaiah

### In your groups again, please:

### Notes

- Re-read [Isaiah 56:1-8](#)
- Answer and Discuss:
  - Is this speaking about Old Covenant times or New Covenant times?
  - Is the Sabbath done away with, or does it continue in that time?
  - Does this passage give any indication of what Sabbath observance should look like?
- Be ready to explain your answers to the rest of the group.

Reasons it is speaking about the New Covenant era:

1. This whole section of Isaiah (chapters 40-66) is largely talking about the coming days of the Messiah.
2. These particular 8 verses are directly prophesying about a time when God will save Gentiles

#### **Isaiah 56:3 NASB95**

<sup>3</sup> Let not the **foreigner who has joined himself to the LORD** say, “The LORD will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.”

#### **Isaiah 56:6-8 NASB95**

<sup>6</sup> “Also the **foreigners who join themselves to the LORD**, To minister to Him, and to love the name of the LORD, To be His servants, every one who keeps from profaning the sabbath And holds fast My covenant; <sup>7</sup> **Even those I will bring to My holy mountain And make them joyful** in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; For **My house will be called a house of prayer for all the peoples.**” <sup>8</sup> The Lord God, who gathers the dispersed of Israel, declares, **“Yet others I will gather to them,** to those *already* gathered.”

3. The New Testament uses much of the same language of [Isaiah 56](#) (And the other surrounding chapters) to describe New Covenant era realities regarding salvation for Gentiles into God’s house.

#### **Ephesians 2:12-19 NASB95**

<sup>12</sup> *remember* that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus **you who formerly were far off have been brought near** by the blood of Christ. <sup>14</sup> For He Himself is our peace, who made **both groups into one and broke down the barrier** of the dividing wall, <sup>15</sup> by abolishing 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, <sup>16</sup> and might reconcile them both in one body to God through the cross, by it having put to death the enmity. <sup>17</sup> **AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;** <sup>18</sup> for through Him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are **no longer strangers and aliens, but you are fellow citizens** with the saints, and are **of God’s household,**

4. These particular 8 verses are directly prophesying about a time when God will welcome in eunuchs.

*The Reformed Baptist Theological Review Volume 3 The Old Testament Theology of the Sabbath: Creation, Old Covenant, and Old Testament Prophecy*

“Compare [Acts 8:26–40](#) (notice a eunuch was reading from Isaiah) with [Is. 56:3–5](#),”

#### **Isaiah 56:3–5 NASB95**

<sup>3</sup> Let not the **foreigner** who has joined himself to the LORD say, “The LORD will surely separate me from His people.” Nor let the **eunuch** say, “Behold, I am a dry tree.” <sup>4</sup> For thus says the LORD, “**To the eunuchs** who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, <sup>5</sup> To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off.

#### **Acts 8:26–40 NASB95**

<sup>26</sup> But an angel of the Lord spoke to Philip saying, “Get up and go south to the road that descends from Jerusalem to Gaza.” (This is a desert road.) <sup>27</sup> So he got up and went; and there was an **Ethiopian eunuch**, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and **he had come to Jerusalem to worship**, <sup>28</sup> and he was returning and sitting in his chariot, and was reading the prophet [Isaiah](#). <sup>29</sup> Then the Spirit said to Philip, “Go up and join this chariot.” <sup>30</sup> **Philip ran up and heard him reading Isaiah** the prophet, and said, “Do you understand what you are reading?” <sup>31</sup> And he said, “Well, how could I, unless someone guides me?” And he invited Philip to come up and sit with him. <sup>32</sup> Now the passage of Scripture which he was reading was this: “HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. <sup>33</sup> “IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH.” <sup>34</sup> The **eunuch** answered Philip and said, “Please *tell me*, of whom does the prophet say this? Of himself or of someone else?” <sup>35</sup> Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. <sup>36</sup> As they went along the road they came to some water; and **the eunuch said, “Look! Water! What prevents me from being baptized?”** <sup>37</sup> And Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.” <sup>38</sup> And he ordered the chariot to stop; and they both went down into the water, **Philip as well as the eunuch, and he baptized him**. <sup>39</sup> When they came up out of the water, the Spirit of the Lord snatched Philip away; and the **eunuch** no longer saw him, but went **on his way rejoicing**. <sup>40</sup> But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.

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“The Old Covenant placed restrictions on eunuchs. [Deuteronomy 23:1](#) says, “He who is emasculated by crushing or mutilation shall not enter the assembly of the LORD.” **Isaiah is prophesying about a day in redemptive history when those restrictions will no longer apply.**”

The Sabbath is clearly seen to **continue** into the time of salvation for foreigners and eunuchs.

**Isaiah 56:2 NASB95**

<sup>2</sup> “How blessed is the man who does this, And the son of man who takes hold of it; **Who keeps from profaning the sabbath**, And keeps his hand from doing any evil.”

**Isaiah 56:4 NASB95**

<sup>4</sup> For thus says the LORD, “To the eunuchs **who keep My sabbaths**, And choose what pleases Me, And hold fast My covenant,

**Isaiah 56:6 NASB95**

<sup>6</sup> “Also the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD, To be His servants, every one **who keeps from profaning the sabbath** And holds fast My covenant;

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“With these considerations before us, it seems not only plausible but compelling to conclude that between the two advents of Christ, when the Old Covenant law restricting eunuchs no longer restricts them, and when the nations (i.e., the Gentiles) are becoming the Lord’s and frequenting his house, which is his Church, a Sabbath (see [Is. 56:2, 4, 6](#)) yet remains. Isaiah is speaking prophetically of Sabbath-keeping in New Covenant days. The English Puritan John Bunyan, commenting on [Isaiah 56](#), said, “Also it follows from hence, that the sabbath that has a promise annexed to the keeping of it, is rather that which the Lord Jesus shall give to the churches of the Gentiles.”

Again, the essence of the Sabbath transcends covenantal bounds. Its roots are in creation, not in the Old Covenant alone. It transcends covenants and cultures because the ethics of creation are trans-covenantal and trans-cultural. The Sabbath is part of God’s moral law.”

Does this passage give any indication of what Sabbath observance should look like?

1. Preserving justice and doing righteousness

**Isaiah 56:1–2 NASB95**

<sup>1</sup> Thus says the LORD, “**Preserve justice and do righteousness**, For My salvation is about to come And My righteousness to be revealed. <sup>2</sup> “**How blessed is the man who does this**, And the son of man who takes hold of it; **Who keeps from profaning the sabbath**, And keeps his hand from doing any evil.”

2. Keeping from doing any evil

**Isaiah 56:2 NASB95**

<sup>2</sup> “How blessed is the man who does this, And the son of man who takes hold of it; **Who keeps from profaning the sabbath, And keeps his hand from doing any evil.**”

3. Choosing what pleases God

**Isaiah 56:4 NASB95**

<sup>4</sup> For thus says the LORD, “To the eunuchs **who keep My sabbaths, And choose what pleases Me**, And hold fast My covenant,

**Matthew 12:7 NASB95**

<sup>7</sup> “But if you had known what this means, ‘**I DESIRE** COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent.

**In your groups again, please:**

**Notes**

- Re-read [Isaiah 58:13-14](#) (Read whole chapter if time)
- Answer and Discuss:
  - Does this passage give any indication of what Sabbath observance should look like?
- Be ready to explain your answers to the rest of the group.

Does this passage (Isaiah 58:13-14) give any indication of what Sabbath observance should look like?

1. Turning away from doing your own pleasure
  - a. (This is what the 1689 confession calls our recreations)
2. Calling the Sabbath a delight and honorable
  - a. (As opposed to seeing it as a heavy yoke or burden)
3. Not going your own ways, or seeking your own pleasure, or talking idly;
  - a. (This is the ESV translation of verse 13)

**Homework:**

Next week's class is titled: "Jesus is Lord of the Sabbath." To prepare, please read:

Passages to Consider

- Matthew 12:1-16
- Mark 2:23-3:6
- Luke 6:1-11
- John 20:19, 26
- Acts 20:7
- Revelation 1:10

Study Questions

- Does Jesus break the Sabbath, or does He correct false understandings of it? Does He ever abrogate (do away with) the Sabbath?
- What does it mean for Jesus to be "Lord of the Sabbath"?
- What do Jesus and/or His disciples actually do on the Sabbath in these passages?
- What is the Lord's Day, and why does John assume his readers already know which day he means in Revelation 1:10?