

Rediscovering the Story of the Old Testament – Session 2 Lesson 7

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Main Idea

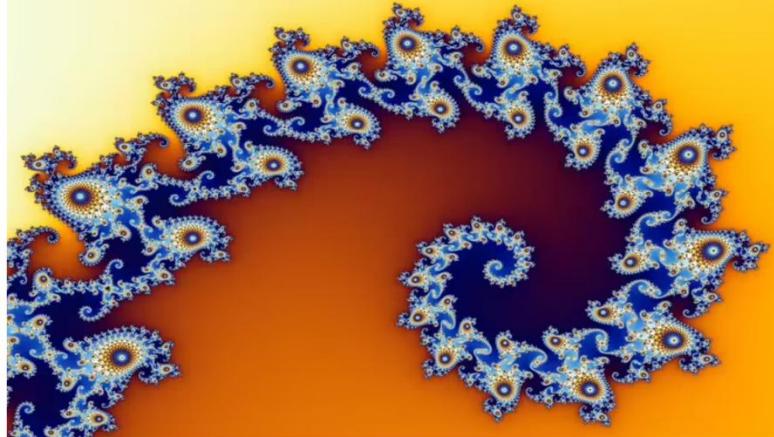
See how to use the Sabbath Pattern as part of many patterns that repeat through the Old Testament

Exercise

How does a fractal describe the patterns in the TN

Core questions

- How does Yahweh provide us with patterns of space and time to help us draw near to him?



This partial view of the Mandelbrot set, possibly the world's most famous fractal, shows step four of a zoom sequence: The central endpoint of the "seahorse tail" is also a Misiurewicz point. WOLFGANG BEYER/(CC BY-SA 3.0)

Sabbath Pattern

Patterns of the place where Yahweh intended to be with his people

While the first people were still in the Garden of Eden, God merely “walked” among them. If all of _____ was the _____ where God would be with his people, then the _____ was the _____ within that temple. The rebellion caused God’s people to be put outside that sanctuary, but God would use the Garden of Eden as a _____ to create other spaces where God would be with His people.

Throughout scripture we can find the images of _____ in the _____,¹ in the _____ and the _____,² in _____,³ in our _____,⁴ in the _____.⁵ Then finally, we will see, that all those patterns point to the moment when all of creation is restored and the whole of heaven and earth finally and fully joined together and the Kingdom of God is fully complete.⁶

Patterns of the time when Yahweh intended to be with his people

Scripture points to more than the _____ where God will dwell with us, it also points to what we expect to _____ when we are in that place. This perspective helps us to understand the Genesis 1 creation account. Why

¹ Powell, Mark Allen. “Noah’s Ark as Mosaic Tabernacle”; Holloway, Steven W. “What Ship Goes There: The Flood Narratives in the Gilgamesh Epic and Genesis Considered in Light of Ancient Near East Temple Ideology” *James Madison University* 1991; Triolo, Joseph. “The Tabernacle as Structurally Akin to Noah’s Ark: Considering Cult, Cosmic Mountain, and Diluvial Arks in Light of the Gilgamesh epic and the Hebrew Bible” *SBL Pacific Coast Regional Conference* 2019

² Morrow, Jeff. “Creation as Temple-Building and Work as Liturgy in Genesis 1-3” *Seton Hall University*

³ John 2:21

⁴ 1 Cor 6:19-20

⁵ Ephesians 2:19-22

⁶ Rev 21:22

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would the all-_____ God who could have ‘created’ or ‘dedicated’ everything at once and who _____ gets tired take 6 days for the creation/dedication and then, on an unending 7th day, take a _____.⁷ That structure was not meant to indicate God’s needs or _____ but was meant to create a _____ for us, a template we can use to find other similar patterns in scripture that will help us discover God’s revelation to us. There are several patterns to be found in the creation account of Genesis 1.

Stopping to dwell

All the meanings associated with the _____ point to the 7th day as the _____ day of creation/dedication and the temple/cosmos was now _____. Genesis 2:2 says that God stopped (Heb. “shabbat”) from all his work. Shabbat means to stop, to cease. In Exodus 20, the commandment given to the Israelites was for them to remember the 7th day when God ceased from his “work.”

The 7th day of creation is called the “_____” which means to stop or to _____. The commandment says that God stopped his work so that he could “_____” and that we should do the same. “Nuach” is typically translated as “rest,” but it also means to _____ and to dwell in. Which means that when God “_____” his work of _____ the cosmos as the temple for him and his image-bearers, it was so he could then _____ it and to use the cosmos for his intended purpose. The purpose of the cosmos was to be a place where God to be with his people for the rest of eternity.

The purpose of the commandment given to the Israelites about the Sabbath was to create a _____ where every 7th day the normal work was to stop so that the Israelites could dedicate their _____ to be with God. The Sabbath was a reminder to the Israelites that they _____ and _____ in order to _____ with God, they did not live to work. Not working on the Sabbath also served as a reminder that they were _____ on God for their provision.

The Sabbath, then became a _____ in _____ where the Israelites carved time out of the week to be dedicated to being with the Creator to help them remember their _____ for _____. The purpose of stopping their normal routines (“shabbat”) was so that they could take time to rest in the presence of God (“nuach”).

When the commandments were repeated later in Deuteronomy 5, the Israelites were given another thing to remember on the Sabbath. They were to remember that they were slaves in the land of Egypt, but that Yahweh brought them out of there. So, there were _____ to be invoked on the Sabbath, memory of the purpose of _____ and memory of God’s provision of _____ by bringing the Israelites out of slavery. And yet another memory would be invoked later, when Sabbath could be a time of remembering how God would release them from _____ in Babylon.

Both of the Sabbath memories 1) evoke the responsibilities given to God’s image-bearers at the beginning, to settle into the garden God provided with the responsibilities to fill the earth, to rule, subdue, and have dominion over other creatures, to serve (work) and oversee (guard) the garden, and 2) evoke the consequences of not trusting God which changed their service to a garden protected by God to a slavery of a land that resisted their efforts. The _____ that we were designed to do, to aid God as co-regents in the world was meant to be _____. We originally were to _____ the garden which was provided as a _____ of God. But in the post-exile from Eden work, we have to work the ground until it kills us from the hard labor and the sweat. As God said to Cain, “The ground will only with difficulty, give you its yield.” (CSB)

The Sabbath of Yahweh

The Commandments in both Exodus 20 and Deuteronomy 5 say that “the seventh day is a Sabbath of _____. ” The day _____ to him. All _____ and all _____ belong to Yahweh. The weekly celebration of the Sabbath is an opportunity for the Israelites to renounce their ownership of their possessions and their time, everything they have is a gift from Yahweh. It is in that spirit that the Israelites take the opportunity to refrain from their own pleasures.

The _____ of Shabbat (to _____) is not just to stop but to Nuach (to _____ in the presence of Yahweh). The point of the cosmos is to have a place for Yahweh’s image-bearers to be with Him. The seventh day of creation was

⁷ The Genesis 1:2-2:3 creation week is most fruitfully read as a “calendar narrative.” It is a special kind of historical narrative in which historical events are given the dates of a festival observance (sabbath observance in the case of the creation week), without regard for the timing of the original occurrence ... Genesis 1:1-2:3 provides a narration of creation events, but the timing and details of its telling are transparently “remapped” to the cadence and themes of Israel’s weekly sabbath festival.” LeFebvre, Michael. “The Liturgy of Creation” Intervarsity Press 2019

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intended to be a prolonged period of experiencing God's love by responding in love and obedience. When Yahweh saw his image-bearers rebel against him, he continued to show His love by implementing his plan to restore them to Himself.

To that end, Yahweh called _____ through whom He would _____ the world. From Abraham, Yahweh created a _____ which then became the _____, Israel, through which the _____ would become born as the God-man, the Messiah. Israel therefore became the _____ people who were given the Law and the Promises through which God would bless the entire world. After many years, when no one in the nation of Israel was able to fulfill the Law, the God-man, the Messiah came in order to fulfill the law, making it possible for not just Israel, but all of God's image-bearers to be restored to Himself and to finally experience the opportunity to dwell at rest with Him.

The Sabbath was given to Israel as an _____ to _____ into the trust and obedience that are necessary for humans to experience nuach with God, and also to _____ the ultimate Sabbath rest when God restores all of Creation to Himself.

But until the time of _____ restoration, Sabbath practices are meant to be _____. The Sabbath discipline of voluntary inconvenience helps to _____ the inconveniences imposed by circumstances or by other people. The practice of voluntary inconvenience reminds us that we are not _____ of our lives or time, that we need God's provision, that our time" does not, in fact, belong to us, and that our labors are not what actually keeps us alive.

The Seven Days of Creation as a pattern

The creation event, that is the creation of the universe as a temple, provided a paradigm for the creation of other temples:

Creation and Sabbath (GEN 1:31-2:3)	Tabernacle Instructions (EXOD 25-31)	Completion of the Tabernacle (EXOD 39-40):	Jerusalem Temple Completion 1 KINGS 6-8
Seven days open with divine command: “And God said...” Day 1 - 1:5 Day 2 - 1:8 Day 3 - 1:13 Day 4 - 1:19 Day 5 - 1:23 Day 6 - 1:31 Day 7 - Gen 2:1-3 SABBATH	Seven speeches open with divine command: “And YHWH spoke to Moses...” Speech 1 - Exod 25:1 Speech 2 - Exod 30:11 Speech 3 - Exod 30:17 Speech 4 - Exod 30:22 Speech 5 - Exod 30:34 Speech 6 - Exod 31:1 Speech 7 - Exod 31:12 SABBATH	Seven acts of obedience to the divine command complete tabernacle: “And Moses did ... just as YHWH commanded Moses.” Act 1 - Exod 40:19 Act 2 - Exod 40:21 Act 3 - Exod 40:23 Act 4 - Exod 40:25 Act 5 - Exod 40:27 Act 6 - Exod 40:29 Act 7 - Exod 40:32-35 DIVINE REST	Seven petitions of Solomon upon the completion of the temple: “Blessed be Yahweh who spoke to my father David.” Petition 1 - 1 Kgs 8:31-32 Petition 2 - 1 Kgs 8:33-34 Petition 3 - 1 Kgs 8:35-37a Petition 4 - 1 Kgs 8:37b-40 Petition 5 - 1 Kgs 8:41-43 Petition 6 - 1 Kgs 8:44-45 Petition 7 - 1 Kgs 8:46-53 SEVEN-DAY FEASTS
Repeated words			
Seventh day culminates in Sabbath (Gen 2:1-3)	Seventh speech emphasizes the “sign of Sabbath” (Exod 31:12-17) Priesthood installed after a seven-day ordination (Exodus 28-29)	Seventh act of obedience “completes” the Tabernacle	Solomon two seven day feasts to dedicate the temple (1 Kgs 8:65)
“and God saw all that he had done, and behold, very good. And there was evening and morning, the sixth day.” [Gen 1:31] + “And God blessed the seventh day.”		“and Moses saw all the work they had done, and behold, just as YHWH commanded, so they did, and Moses blessed them.” [Exod 39:43]	Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing.” [1 Kgs 8:14]
“and the skies and the land were completed ([)]” [Gen 2:1]	“and it came about when he completed ()” Speaking to Moses on Mt. Sinai” [Exod 31:18]	“and Moses completed ()” the work ([)]” [Exod 40:33]	“and Solomon built the temple and he finished ()” [1 Kgs 6:14]
“and God rested ()” [] on the seventh day...		“and the cloud covered the tent of meeting, and the glory of YHWH filled the tent.” [Exod 40:34]	“and the cloud filled the house of Yahweh” [1 Kgs 8:10-11]
... from all his work ()... and God blessed () the seventh day and made it holy ()” []” [Gn 2:2-3]	“you shall keep the Sabbath for it is holy ()” “for you... Six days let the work () be done, and on the seventh day it is a Sabbath of Sabbath.” [Exod 31:14-15]	Aaron and his sons are brought before the tent for seven days in the ordination ceremony [Lev 8-9, see 8:35]	In the eleventh year, in the ... eighth month, the temple was finished throughout all its parts and according to all its plans. So he was seven years in building it. [1 Kgs 6:38] “And the work () of the pillars was finished. [1 Kgs 7:22] “Thus all the work () that King Solomon performed in the house of the Lord was finished.” [1 Kgs 7:51]
Tragic Disruptions			
Temptation and fall narrative: Genesis 3	Temptation and fall narrative: Exodus 32	Temptation and fall narrative: Leviticus 10	Temptation and fall narrative: 1 Kings 9:1-9 + 11:1-13

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The Creation paradigm also is recapitulated in other ways in the design of Noah's Ark and in Israel's emergence from Egypt and entrance into Canaan.

The Sabbath, the Torah, and the Christian

The Sabbath Commandment, like the rest of the “law” was a practice for the nation of Israel but not for the Gentiles.⁸ But even for Gentiles, the _____ is an _____ to _____ and _____ in God. It also is an invitation to _____ another up and to _____ our gifts and resources with one another.

Beginning with the early church in Acts, we see Christians regularly _____ for teaching, prayer and fellowship.⁹ After the New Testament times, those who were Messianic Jews (in current and early church) may have practiced Sabbath and the Lord's Day, but Sunday was never meant to be the “_____.”

Non-Jewish Christians are not _____ to keep the Sabbath, as such, but they are subject to _____ standards, such as the _____ practice of _____ our time and possessions to God¹⁰ and the regular obligations of _____ our fellow believers,¹¹ building each other up¹² and _____ with the church in making disciples.¹³ Not just one day a week, but _____ day of our lives we should be _____ that we are not masters of our time or our possessions, that the daily discipline of inconveniencing ourselves is an expression of our trust in God's provision, that every day of our lives we should be trusting and resting in the Lord.

These _____ which apply to the Sabbath, can be applied to the _____ law. We are told that those who are born “of the _____” are not “under the _____”¹⁴ because Jesus fulfilled the law. However, that does not mean that the law can be ignored. In fact, not only does the law provide _____ for us,¹⁵ but the _____ for our behavior are even more _____. The New Testament explicitly tells us that

- hating our brother is equivalent to murdering our brother¹⁶
- we should not hate our enemy but love them¹⁷
- looking at someone with lust is like committing adultery¹⁸
- if we are forced to go one mile, then we should go two miles¹⁹

Our motivation should not come from trying to obey the external law “written in _____” but rather from the internal desires “written in our _____ hearts”²⁰ to love – love God and to love one another. We should be

Not driven to obey the Commandment to keep the Sabbath
but rather encouraged to _____ every day to God

Not driven to obey the command to tithe
but rather encouraged to be _____

Not driven to obey the command to not covet
but rather encouraged to _____ the welfare of others

Not driven to obey commandments
but rather encouraged to express the _____ of the Spirit

Not driven to obey externally given commands
but rather encouraged to grow in our internal _____ to love

Not driven to avoid doing wrong
but rather encouraged to delight in finding the _____ way to do what is right

⁸ Acts 15:1-21, 29; 21:25

⁹ Acts 2:42-47; 20:7; 1 Corinthians 16:2

¹⁰ Acts 2:44-47

¹¹ Acts 4:32; 1 John 3:16-18; 2 Cor 9:6-15; 8:14-15;

¹² 2 Cor 13:10; Eph 2:21; 4:29

¹³ Matt 28:19

¹⁴ Rom 6:14

¹⁵ Gal 3:24-26

¹⁶ 1 John 3:15

¹⁷ Matt 5:43

¹⁸ Matt 5:28

¹⁹ Matt 5:41

²⁰ 2 Cor 3:3

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Understanding how the _____ celebration was only _____ to an eternity of _____ enjoying the presence of God in all that we do can help us see how all the other “laws” are designed to do the same. Just as the tabernacle was a symbol of God being with us in space, the Sabbath was a reminder of God being with us in time and together they remind us that God owns all of space and time and desires to share it all with us.