

Pine Knoll Sabbath School Study Notes

Third Quarter 2021: *Rest in Christ*

Lesson 9 “The Rhythms of Rest”

Read for this week’s study

Genesis 1; Exodus 20:8–11; Exodus 16:14–31; Deuteronomy 5:12–15; Psalm 92; Isaiah 58:13.

Memory Text

“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Genesis 2:3, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Prelude to Rest
- III. The Command to Rest
- IV. New Circumstances
- V. Another Reason to Rest
- VI. Another Reason to Rest
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “During this week, we will study God’s wonderful invitation to enter into a dynamic rest, again and again, with every seventh day.” (Sabbath afternoon)
2. Sunday’s lesson looks at the creation as a prelude to Sabbath. Monday’s lesson emphasizes the Sabbath command in Exodus 20. Tuesday’s lesson looks at new circumstances that the new generation faced after 40 years of wandering in the desert.
3. What was the significance of Sabbath in these new conditions? “Although this generation has grown up free, they would all have been born into slavery were it not for the miraculous rescue.” (Wednesday’s lesson) How does “remembering” help us navigate new circumstances? Why is being part of a bigger story so powerful? What was God trying to teach them and trying to teach us when we repeatedly face new conditions?

4. The reason given for Sabbath is different in Deuteronomy 5 than it is in Exodus 20. Does this diminish the significance of Sabbath, or broaden it? If the experience of Exodus is *the* salvation act of the Old Testament, how is being free from oppression significant today? What kind of oppression(s) still remain? Are there any narratives that can create a modern-day slavery?
5. If we are commanded to remember the Sabbath, why doesn't the Bible give us more specifics on exactly how we are to keep it? (Thursday's lesson) And even where it does, how relevant are they in different cultures, geographical locations or time periods? How is that significant? What is God trying to teach us?
6. What are the consequences of emphasizing Sabbath as a command? What is gained or easily lost by this? How is that related to stages of faith? How can we avoid 'undoing by overdoing'? If Sabbath is a celebration of liberation from slavery, how can we ensure it does not become a new type of oppression and slavery?
7. What was Jesus' message to his contemporaries about their keeping of Sabbath? If Jesus walked on earth today, is it possible he would say much the same to us?
8. What are the deepest longings or desires of a human soul? How does the Sabbath address those? How does the Sabbath tell us something about what sort of person I want to become?
9. Our culture suffers from moral atomism. It is an assumption that each choice that we make is largely independent of all our other choices. The reality is that each choice we make influences the choices we make in the future. With that in mind, how can the Sabbath be helpful?
10. How does the Sabbath relate to our deepest desires for relationship, goodness and beauty? How would looking at who we are becoming bring new aspects of Sabbath for both individuals and us as a community of believers?

Thoughts from Graham Maxwell

Isn't it significant that after all the answers during creation week, the next day was a rest day, for reflection and celebration? And after all the answers given during crucifixion week, the next day was a rest day, a day for reflection, for remembering, for celebration. To me, that's the whole purpose of the Sabbath. The Sabbath is designed to remind us of the truth about God that is the basis of our trust. It's not a test of obedience. It's not a burden; it's been made one. It was given to man. Remember Mark 2:27? "And he said to them, 'The Sabbath was made for man, not man for the Sabbath; so the Son of man is lord even of the Sabbath.'" The Sabbath was made for us, to help us, because more than at any other time we need to be reminded of the truth that was not claimed, but revealed and demonstrated during creation week, and during crucifixion week.

Incidentally, was that first Sabbath our seventh day? It was our second day. Sometimes we say we should worship every seventh day because it's built into our system that we need to rest every seventh day. If that's a good argument, then on which day should we rest? Which is our seventh day? Thursday! I don't know anybody who chooses Thursday. Friday yes, Saturday yes, Sunday yes. But this would start a whole new movement. If we're supposed to rest on the seventh day, our seventh day is Thursday. God's seventh day, with the universe watching, their seventh day, earth time, is the one that follows all those revealing events of creation week. That's when God and the universe celebrated. And then God says, "I want you to do the same from here on, not to be a burden and a test of obedience; you need this. The controversy is on; you need to be reminded once a week of the evidence I have presented, and there will be much more coming." {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Genesis, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/1MMPOGIA66> (Part 1) <http://pkp.cc/2MMPOGIA66> (Part 2)

It's interesting that the Sabbath is the one so readily misunderstood, yet the one that has the greatest meanings, it seems to me, because the Sabbath comes along to remind us of all the occasions when God cleared these matters up, like in creation week. Look at all he said about himself during creation week. Unselfishly sharing his creative power with us in endowing us with the ability to create little people in our own image. That was one of the most eloquent things he did. Giving us freedom there in the Garden. Allowing Satan to approach them, but protecting Adam and Eve from being overwhelmed by their wily foe. Then later on when we lost our freedom, he rescued us from Egyptian bondage, and said, "Now keep the Sabbath to remember the Exodus, when I set you free."

And then crucifixion week, when the most important answers were given on crucifixion Friday, and the next day was Sabbath. He could have gone to heaven Friday afternoon. He didn't. According to the law, he rested on the Sabbath. But he couldn't wait long afterwards. He arose a great while before it was day and went to heaven, to hear the angels say, "We understand now. You are not the least bit arbitrary. We understand all this business of law. It is no threat to our freedom whatever. And that for you to exercise your almighty power to bring unity is not the best way. The way you've chosen to do it is the best way." {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Ephesians and Colossians, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

For example, in the narrow view; now lest that sound disrespectful and unrealistic, by the narrow view I mean the view that is preoccupied with what God has done for you and me. And that might be perfectly understandable in the lives of some of us. We still even have our tents pitched at the foot of Sinai. We have no right to tell anybody where he should have his tent pitched. But in the narrower view that is preoccupied with our own salvation, consistently the seventh-day Sabbath is presented as a mere test of obedience. I've read it again several times of late. But in the larger view, in the setting of the great controversy over the character of God, the Sabbath is God's gift to us, to remind us of the answers in the great controversy. To remind us of all the things he revealed about himself, and about freedom, and about his unselfishness in the Garden of Eden. How he even shared his creative power with us, and enabled us to create little people in our own image.

Magnificent was the revelation given during creation week, and the Sabbath was given to remind us of those truths. But then when we lost our freedom, and God gave it back to us again, he says in the other version of the Ten Commandments, which has just as much authority as the Exodus one, the Sabbath was given to remind us of how God rescued us from Egyptian bondage. Sabbath is a monument to freedom.

And then at the end of crucifixion week, when the ultimate questions about God were answered by the way Jesus suffered and died, the next day was seventh-day Sabbath, and the whole universe paused, earth time, to think and to remember and to celebrate the answer that God gave. The Sabbath is even described in the Bible as a type and a foretaste of the final rest to come. Instead of the Sabbath being a mere test of obedience, it becomes a great aid to us, and a time of celebration of the truth that is the basis of our trust, and the basis of our freedom. {Graham Maxwell. Excerpt from the audio series, The Larger View, #1, recorded October 1982, Monterey, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMLVIEW>*

Graham: The sealing is mentioned first in Revelation, then the mark of the beast. I think the mark of the beast, really a symbol of loyalty to the opposition, should be compared with the symbol of loyalty to God. **I believe that to receive the seal of God is to be so settled into the truth, both intellectually and spiritually, that one cannot be moved. I believe that to receive the "mark of the beast" is to be so settled into the lie, and there are scriptures that talk about the Lie, preferring Satan's lies to the truth—you've substituted his lies for the truth; I believe to receive the mark of the beast is to be so settled into Satan's false picture of God that not even the Spirit of God could move us. We cannot be moved. So in essence, the seal or the mark represents an inner decision and commitment for eternity with respect to God.**

Lou: For those of us who have roots in Seventh-day Adventism, for example, the seal of God has been tied very closely to the Sabbath. In fact, I thought we had referred to the Sabbath as the seal of God in itself. But I hear you making a distinction there.

Graham: Well, one has to stop and realize that the people who crucified Christ kept the Seventh-day Sabbath scrupulously; very, very carefully. Did they have the seal of God? They certainly were not settled into the truth about God. When Jesus brought the truth about God, they said he had a devil, and they killed him to silence his witness. On the other hand though, you remember the evening we talked about how the Sabbath sums up the good news about our God? I believe that the knowing, meaningful, intelligent, thoughtful observance of the seventh day—as a reminder of all these great demonstrations of the truth about our God, could be an outward expression of an inward conviction and a “settling into” this truth about our God. The seventh-day Sabbath beautifully fits this mark of identification of those who are committed to the truth about God. {Graham Maxwell. Excerpt from the audio series, *Conversations About God, #18 with Lou Venden, “God Waits for His Children to Grow Up”* recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/18MMCAG>*

Further Study with Ellen White

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

Next to the angelic beings, the human family, formed in the image of God, are the noblest of His created works. God desires them to become all that He has made it possible for them to be, and to do their very best with the powers He has given them. {MH 397.1}

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living,

intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man and endowed him with intelligence and power. {MH 415.1}

Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences (MS 78, 1901). {1BC 1081.2}

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made “in the image of God,” and it was the Creator’s design that they should populate the earth (RH Feb. 11, 1902). {1BC 1081.3}

God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator. {PP 48.2}

The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man’s primeval glory, and thus witnesses to God’s purpose to re-create us in His own image. {Ed 250.1}

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity. {COL 355.1}

Christ has given us no promise of help in bearing today the burdens of tomorrow. He has said, “My grace is sufficient for thee” (2 Corinthians 12:9); but, like the manna given in the wilderness, His grace is bestowed daily, for the day’s need. Like the hosts of Israel in their pilgrim life, we may find morning by morning the bread of heaven for the day’s supply. {MB 101.1}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {5BC 1131.1}

What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words,

His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899). {5BC 1131.6}

Heaven, looking down and seeing the delusions into which men were led, knew that a divine Instructor must come to the earth. Through the misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. Those in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and He must be revealed to their understanding. Truth looked down from heaven and saw not the reflection of her image; for dense clouds of spiritual darkness and gloom enveloped the world. The Lord Jesus alone was able to roll back the clouds; for He is the light of the world. By His presence He could dissipate the gloomy shadow that Satan had cast between man and God.—First published Nov. 17, 1891. {CT 28.1}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

Our God is an ever-present help in every time of need. He is perfectly acquainted with the most secret thoughts of our heart, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distress, He is making arrangements for our deliverance. {OHC 316.4}

Christ's work in behalf of mankind is not finished. It continues today. Through John He declares that as many as receive Him, to them will He give power to become the sons of God, even to them that believe on His name.—Manuscript 79, Oct. 1, 1906, "Leave Your Nets and Follow Me." {TDG 283.5}