

Pine Knoll Sabbath School Study Notes

Third Quarter 2021: *Rest in Christ*

Lesson 10 “Sabbath Rest”

Read for this week’s study

Genesis 1:26, 27; Genesis 9:6; 2 Peter 2:19; Romans 6:1–7; Exodus 19:6; John 5:7–16.

Memory Text

“Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings” (Leviticus 23:3, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Sabbath and Creation
- III. Celebrating Freedom
- IV. The Stranger in Your Gates
- V. Serving Others Honors God’s Sabbath
- VI. The Sign That We Belong to God
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week we will look more at the rest God has given us in the Sabbath commandment and why it’s important. (Sabbath afternoon)
2. The lesson for Sunday again connects the Sabbath and Creation (based on the fourth commandment). Why is the word “remember” so important? What does it point to?
3. Pagans fashioned idols and images for their temples and places of worship, and thus constructed an image of their god(s). But the Genesis creation account turns pagan worship on its head. Instead of humans fashioning an image of God, the Creator God fashions a human in his own image (Genesis 1:26-27). He places that very image in the temple of his creation, the Garden of Eden. God sees humanity as his partners, those who will carry a revelation of who he is and what he is like.
4. Monday’s lesson points to Deuteronomy 5 and connects the fourth commandment with celebrating freedom from [any] slavery. If celebrating freedom is enshrined in

the very commandment, how did Sabbath come to be connected with the worst and most oppressive forms of legalism? What went wrong?

5. If the Sabbath was given to help us remember that racial, ethnic, socioeconomic, and gender differences are irrelevant when it comes to being made in God's image and being the object of his love, how did those differences get to be so strongly embedded in Judaism and Sabbatarian Christianity?
6. How does God ensure the self-centered aspects of Sabbath are balanced? (Exodus 23:12) What does this tell us about God and his concern for others and even animals? (Tuesday's lesson) How is God a model for us in this regard?
7. How does the way Jesus conducted his ministry bring new perspectives on the Sabbath? (Wednesday's lesson) How does Jesus connect what he does in John 5:7-16 with Isaiah 58:2-3, 13-14? What is the purpose of Sabbath and other feasts according to Isaiah 58? How did God's people get it so wrong? Could that be repeated in our time?
8. In what way is the Sabbath a sign of belonging to God? What is the context of Exodus 31:13, 16? How was that misunderstood in the time of Jesus? How can that be understood in today's context?
9. How does the corporate aspect of Sabbath guard against unhealthy preoccupation with oneself? When we take time to set our modern assumptions aside, we see the rich symbolism of the seven-day sequence and Sabbath rest of Genesis 1, and the rest of the Old Testament and how this symbolism is woven throughout the entire biblical story leading to Jesus' sacrifice and resurrection.
10. How does the Sabbath point to fulfillment of our deepest human longings (relationships, goodness, beauty & freedom)? What is the significance of Sabbath as an institution?

Thoughts from Graham Maxwell

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 & 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/67MMPOGIA66) [http://pkp.cc/68MMPOGIA66 Part 2](http://pkp.cc/68MMPOGIA66)*

Further Study with Ellen White

When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. "God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. {Ed 15.1}

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory. {MH 415.3}

To Adam was given the work of caring for the garden. The Creator knew that Adam could not be happy without employment. The beauty of the garden delighted him, but this was not enough. He must have labor to call into exercise the wonderful organs of the body. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who created man knew what would be for his happiness; and no sooner had He created him than He gave him his appointed work. The promise of future glory, and the decree that man must toil for his daily bread, came from the same throne. {AH 27.2}

Adam and Eve, in their untainted purity, delighted in the sights and sounds of Eden. God appointed them their work in the garden, "to dress it and to keep it." Genesis 2:15. Each day's labor brought them health and gladness, and the happy pair greeted with joy the visits of their Creator, as in the cool of the day He walked and talked with them. Daily God taught them His lessons. {MH 261.3}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers

have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. {AA 49.2}

With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}

Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. {MH 17.1}

God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but whenever there is sin, there is the Saviour. It is Christ's work "to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised." Luke 4:18. {Ed 113.1}

Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. {FLB 142.2}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-

ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. {OHC 157.5}

Every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. {DA 258.6}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

Christ came to break the shackles of sin-slavery from the soul. . . . {DA 466.3}

God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}

From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry. {PP 314.2}

God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above. {COL 290.2}

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man. {COL 286.1}

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. {PK 369.3}

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He spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself. His words were like balm to the wounded spirit. Both by His words and by His works of mercy He was breaking the oppressive power of the old traditions and man-made commandments, and presenting the love of God in its exhaustless fullness. {DA 204.4}

God's law is the law of love. He has surrounded you with beauty to teach you that you are not placed on earth merely to delve for self, to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the love of Christ—like the flowers, to gladden other lives by the ministry of love. {MB 97.3}

When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. {UL 81.4}

The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands to be channels of light, our means of doing good will never be exhausted, for the resources of the power of Jesus Christ are to be at our command. We may draw upon His fullness and receive of that grace which has no limit. The Captain of our salvation at every step would teach us that almighty power is at the demand of living faith. He says, "Without me ye can do nothing;" but again declares that "greater works than these shall ye do; because I go unto my Father." {HP 319.4}

The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. . . . {Ed 250.2}

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}