

History of the Sabbath

J. N. Andrews

Chapter 10

“The Sabbath in the Time of Christ”

Final

- Luke 13:10–17
- A woman was in the synagogue, but was bound by Satan and could not lift herself up. She had been like this for 18 years.
- Jesus healed her on the sabbath day.
- The ruler of the synagogue was indignant. He considered healing a work that should be done on the 6 days of work.
- Jesus used the example of them watering their animals on the sabbath day and that it was also appropriate to heal on the sabbath.



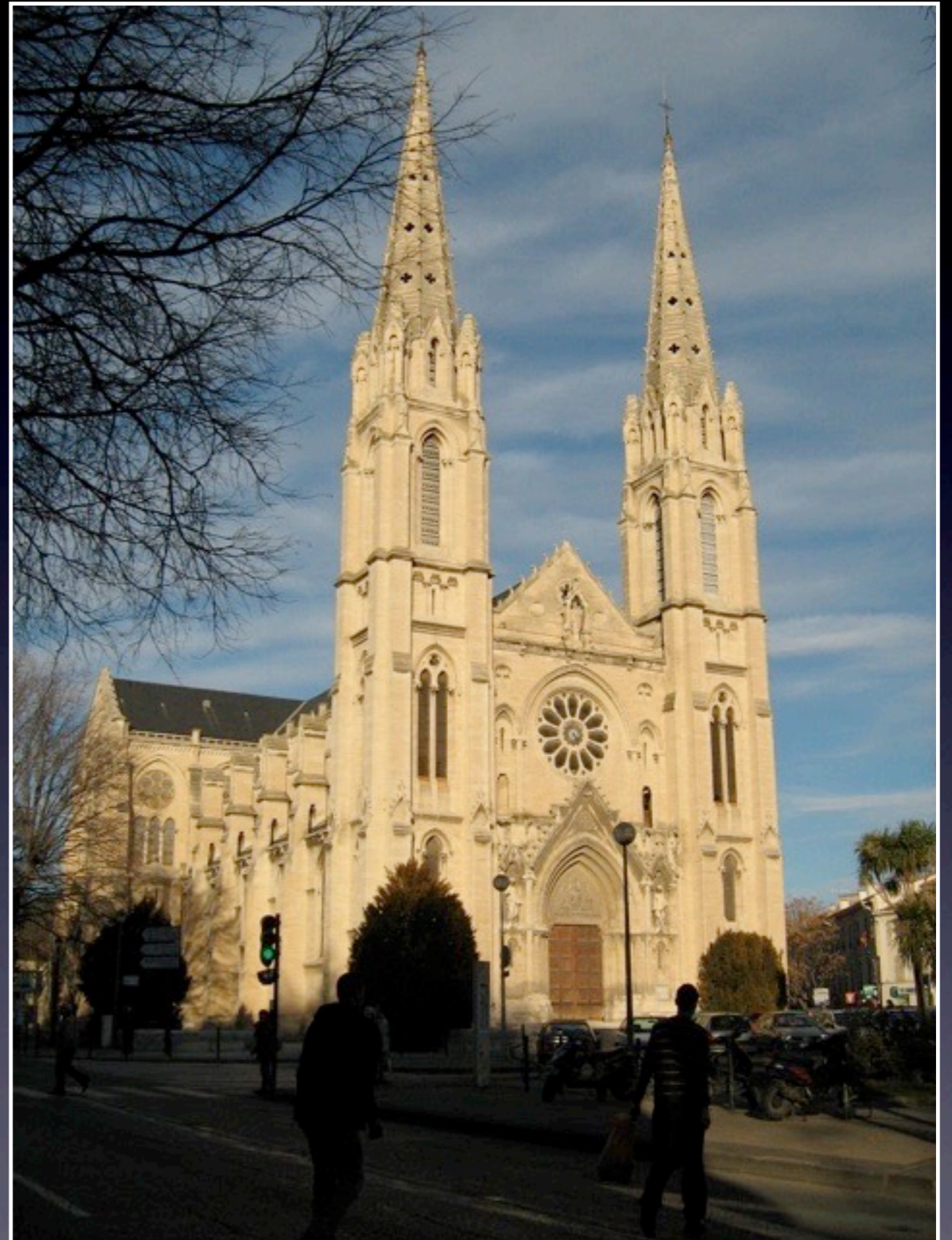
Christ, during His earthly ministry, emphasized the binding claims of the Sabbath; in all His teaching He showed reverence for the institution He Himself had given. In His days the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of God. (*PK 183.1*)

Christ set aside the false teaching by which those who claimed to know God had misrepresented Him. Although followed with merciless hostility by the rabbis, He did not even appear to conform to their requirements, but went **straight forward** keeping the Sabbath according to the law of God. (*Ibid.*)

- Luke 14:1–6
- Is it lawful to heal on the sabbath day? The lawyers and Pharisees did not answer.
- Jesus asked a second question—if you ox falls in a pit will you not pull it out on the sabbath?
- Jesus taught that the weightier matters of the law were judgment, mercy, and faith, and he vindicated the sabbath as a merciful institution.



During the Christian dispensation, the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says, "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and His people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day. (PK 183.3)



“Through my vicegerent, I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the nonobservance of the Sabbath that God instituted, I will bring His law into contempt. The words, ‘A sign between Me and you throughout your generations,’ I will make to serve on the side of my sabbath. (PK 184.1)



“Thus the world will become mine. I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God’s Sabbath shall be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath.

For fear of wanting food and clothing, they will join with the world in transgressing God’s law. The earth will be wholly under my dominion.” (PK 184.2)



J. Stephen Conn