



THE SABBATH FROM MOSES TO CHRIST

LESSON 4

- Genesis 2:2-3—rest, blessed, sanctified
- Exodus 31:13-17—rest, holy to the LORD, a sign, death decree (19:12; 21:12, 15, 16, 17, 29; 22:19; 35:2)
- Exodus 20:8-11—rested, blessed, hallowed
- 2 Kings 21:1-6—Manasseh built high places, worshipped hosts of heaven, son pass through the fire, enchantments
- Jeremiah 17:21-22—bear no burden but hallow the sabbath day
- Isaiah 56:1-7—promise for the eunuch and the stranger
- Nehemiah 13:15-17—working on the Sabbath, selling and buying on the Sabbath, profaned the Sabbath

- Exodus 16:23-26—manna, no cooking on Sabbath
- God requires that His holy day be **as sacredly observed now as in the time of Israel**. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. (*PP* 296.1)

- The day before the Sabbath should be made a day of preparation, that everything may be in readiness for its sacred hours. In no case should our own **business** be allowed to encroach upon holy time. (*PP 296.1*)

- God has directed that **the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath;** but all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that might have been done on the day of preparation. This should not be. **Work that is neglected until the beginning of the Sabbath should remain undone until it is past.**
(PP 296.1)

- Mark 2:27-28—Jesus is Lord of the Sabbath
- Ezekiel 20:12—Sign that God sanctifies us
- Ezekiel 20:20—And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the Lord your God.

- Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For "all things were made by Him; and without Him was not anything made that was made." John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It **points** to Him as both the Creator and the Sanctifier. It **declares** that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,"—make them holy. Ezekiel 20:12. Then the Sabbath **is a sign** of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath **is given to all** who through Christ become a part of the Israel of God. (DA 288.2)

- Every week during their long sojourn in the wilderness the Israelites witnessed **a threefold miracle**, designed to impress their minds with the sacredness of the Sabbath: a double quantity of manna fell on the sixth day, none on the seventh, and the portion needed for the Sabbath was preserved sweet and pure, when if any were kept over at any other time it became unfit for use. (*PP* 296.2)

- The manna, falling from heaven for the sustenance of Israel, was **a type of Him** who came from God to give life to the world. Said Jesus, "I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven. . . . If any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6:48-51. And among the promises of blessing to God's people in the future life it is written, "To him that overcometh will I give to eat of the **hidden manna**." Revelation 2:17. (PP 297.2)

- The Lord is constantly giving. He pours down the rain and the sunshine. He promises to give to his people the privilege of eating of the tree of life, and the **hidden manna**. He holds forth the crown of life, the white stone with the new name written therein. He says, "Whosoever will, let him take the water of life freely." God makes man his agent. He places bounties in his hands, not to do with as it suits his natural inclinations, but as shall best serve the cause of God and forward the truth in the earth. (*RH* December 17, 1889, Art. A, par. 3)

- If man had co-operated with God as he directed, every part of the work of God would have moved on in perfect order; there would be no empty treasury. God has given to man the use of nine-tenths of his income, but one-tenth, with the addition of gifts and offerings, the Lord has reserved for himself. Have you robbed God in tithes and offerings? What **treasure have you been laying up in heaven** by giving to the Lord his own? Your hands may be loosening their hold on the things of this world, and while life is still granted you, why not take up your neglected duties, and as God's faithful stewards, bestow your means where it will work for the salvation of souls and the glory of your Redeemer? (*RH* December 17, 1889, Art. A, par. 3)

- Moreover also I gave them my sabbaths, to be a sign **between me and them**, that **they** might know that I *am* the Lord that sanctify them. (Ezekiel 20:12)
- The observance of the Sabbath is then a mark, or sign, that he who honors the day acknowledges Jehovah as his God, for only to Him do these facts of creation apply. (*SDA BC*)

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. **God designed that its observance should designate them as His worshipers.** It was to be a token of their separation from idolatry, and their connection with the true God. (*DA* 283.3)

Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath,"—One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating. (*DA* 285.3)

But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy men unto Me." Exodus 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God. (*DA 283.3*)

If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*.

(Isaiah 58:13-14)

And the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; ... then shalt thou delight thyself in the Lord." Isaiah 58:13, 14. To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. (*DA* 289.1)

But now we are met by the fact that nearly all the professed Christians in the world are keeping, with varying degrees of strictness, the first day of the week. No one can deny this. Nor can it be denied that this has been the case for centuries. While there has never been a time when there were not people who kept the seventh day holy, as the Sabbath of the Lord, there is no question but that for more than fifteen hundred years the large majority of professed Christians have disregarded the seventh day, and have observed the first day, although not by any means always as the Sabbath-day. (E. J. Waggoner, *Sunday: The Origin of its Observance in the Christian Church*, p. 7.1)

Being assured, then, both by the silence of Scripture, and by the admission of eminent first-day observers, that the observance of the day has no warrant in the Scripture nor in apostolic times, we are prepared to begin our search for it outside of the circle of men whom God sent. In this investigation we expect to establish the following points:— (E. J. Waggoner, *Sunday: The Origin of its Observance in the Christian Church*, p. 12.2)

- 1. Sun-worship is the oldest and most widespread form of idolatry,—the form which has from the most ancient times stood in opposition to the worship of the true God,—and the first day of the week has been the day especially devoted to the wild revelries with which the sun-god was worshiped. (SOOCC 12.3)
- 2. The church rapidly degenerated after the days of the apostles, being corrupted especially by the infusion of heathen philosophy; and as the result, by the close of the third century A.D., the great body of the professed church was scarcely to be distinguished from the heathen. The forms, ceremonies, and festivals of the church had been very largely borrowed from paganism. (SOOCC 12.4)

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- 4. It having been demonstrated that it was impossible to bring about unity in the Roman Empire by the extirpation of Christianity, some of the more politic emperors conceived the idea of uniting Christianity and paganism into one system, thus doing away with the great cause of dissension in the empire. (SOOCC 13.2)
- 5. Sunday was the platform on which paganism and Christianity united; it was the link that united Church and State. The adoption of day by the church marked the completion of the paganizing of the church. (SOOCC 13.3)

- Sun-worship is declared to be “the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man.” In the *Old Testament Student* of January, 1886, under the heading “Sun Images and the Sun of Righteousness,” Dr. Talbot W. Chambers, of New York, presented the following comprehensive statement concerning the antiquity and universality of sun worship:– (SOOCC 14.2)

- Syrians worship of Baal, the chief object of which was the sun—the giver of light and life
- Egypt worshipped the sun as Ra, Phtah, Tum
- Babylon
- Persia—Mithra
- Media—worship of fire

"The Baal of the Syrians, Phoenicians, and heathen Hebrews is a much less elevated conception than the Babylonian Bel. He is properly the sun-god Baal-Shamem, Baal (lord) of the heavens, the highest of the heavenly bodies the sun-god he is conceived as the male principle of life and reproduction in nature, and thus in some forms of his worship is the patron of the grossest sensuality, and even of systematic prostitution. An example of this is found in the worship of Baal-peor (Numbers 25), and in general in the Canaanitish high places, where Baal, the male principle, was worshiped in association with the unchaste goddess Ashera, the female principle of nature.
(SOOCC 15.3)

"The frequent references to this form of religion in the Old Testament are obscured in the English version by the rendering 'grove' for the word 'Ashera,' which sometimes denotes the goddess, sometimes the tree or post which was her symbol. Baal himself was represented on the high places not by an image, but by obelisks or pillars (*Macceboth*, E. V. wrongly, 'images'), sometimes called *chammanim* or sunpillars, a name which is to be compared with the title Baalchamman, frequently given to the god on Phoenician inscriptions."

(SOOCC 15.3)

- Concerning Astarte, or Ashtoreth, the female counterpart of Baal, Prof. George Rawlinson says:—"The especial place of her worship in Phoenicia was Sidon. In one of her aspects she represented the moon, and bore the head of a heifer with horns curving in the crescent form . . . But, more commonly, she was a nature goddess, 'the great mother,' the representation of the female principle in nature . . . Greeks regarded their Aphrodite, and the Romans their Venus, as her equivalent. One of her titles was 'Queen of heaven;' and under this title she was often worshiped by the Israelites"—*Religions of the Ancient World*, pp. 106, 107.
- This was one of the goddesses that Solomon worshiped in his old age. See 1 Kings 11:4, 5. (SOOCC) 16.2-3

“Ra was the Egyptian sun-god, and was especially worshiped at Heliopolis [city of the sun]. Obelisks, according to some, represented his rays, and were always, or usually, erected in his honor. . . .

“These obelisks were not simply representations of the sun’s rays, although that might have been the remote idea. They were obscene symbols, connected with the idea that the sun represents the generative principle in nature. They are found in various forms in every part of the world.” (SOOCC 17.2-.3)

After the division of the kingdom, Jeroboam set up two calves of gold, one at Bethel and one at Dan, so that the people might worship them, and thus be kept from going to the temple of the Lord, at Jerusalem. "And this thing became a sin; for the people went to worship before the one, even unto Dan." 1 Kings 12:30. This, like the worship of the golden calf in the wilderness, was the worship of the sun under the form of Apis.

(SOOCC 26.4)

Rehoboam, king of Judah, did likewise, building pillars and Asherim, and causing the people to do "according to all the abominations of the nations which the Lord cast out before the children of Israel." 1 Kings 14:21-24.

(SOOCC 27.1)

- Ezekiel 8:15-18
- Ezekiel 9:1-6, 11
- Can we say the SDA denomination is doing this?
- Lightly esteem the Sabbath