

Lesson Plan & Study Guide



# Basic Doctrines: Sabbath Rest

**iFOLLOW**

Walking with Jesus

The iFollow Discipleship Series



## About the iFollow Discipleship Series Pastor's Edition

### Categories

The iFollow Discipleship Series is designed to be used in congregations to assist people in their pursuit of God. This assumes that individuals are in unique places in their journey and there is no perfect set of lessons that everyone must complete to become a disciple—in fact discipleship is an eternal journey. Therefore the iFollow curriculum is a menu of milestones that an individual, small group, or even an entire church can choose from. The lessons can be placed in three general categories: **Meeting with Jesus** (does not assume a commitment to Jesus Christ); **Walking with Jesus** (assumes an acceptance of Jesus Christ); and **Working with Jesus** (assumes a desire to serve Jesus Christ).

### Components

Each lesson has a presenter's manuscript which can be read word for word, but will be stronger if the presenter puts it in his/her own words and uses personal illustrations. The graphic slides can be played directly from the Pastor's DVD or customized and played from a computer. There are also several group activities and discussion questions to choose from as well as printable student handouts.

### Usage

The lessons are designed to be used in small groups, pastor's Bible classes, prayer meetings, seminars, retreats, training sessions, discussion groups, and some lessons may be appropriate sermon outlines.

### Credits

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## Basic Doctrines: Sabbath Rest

### Learning Objectives

1. Understand that the Sabbath as a spiritual retreat to rest and commune with God
2. Experience the joy provided through the Sabbath
3. Learn to experience the Sabbath as God intended

### Content Outline

- A. Remembering the Sabbath
- B. Enjoying the Sabbath
- C. Sharing the Sabbath

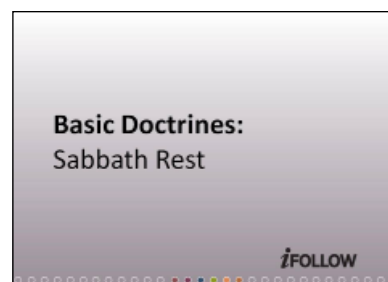
### Background Material for the Presenter

Two basic institutions for all humanity date from the first week of earth's history: marriage and the Sabbath. They are intrinsic parts of the divine intentions for human happiness. No wonder that both have, through the ages, been so much under attack from the evil one. God knew what humanity would need, and He therefore created, time with a perfect cycle of six "normal" days plus one extraordinary day, the Sabbath. Those who have respected this divinely instituted rhythm have been blessed by it.

The Creation story reports, "By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 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 2:2-3, NASB)

Why would the Creator God need to rest? Was He tired? Or does the text mean that He sat back to look at and enjoy all that He had done, and the sense of satisfaction of a job well done?

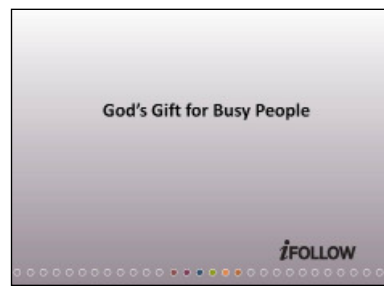
The Sabbath is intrinsically linked to God as Creator. As



this text shows, the Sabbath was instituted right after God had completed His work of Creation, when He came aside to celebrate that work. “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.” (Nichol, Vol. 4, p. 646) One of the problems with a belief in evolution as the source of our existence, especially if a person believes that there was no deity involved, is that it completely loses both the vital concept that we are here because God wanted us enough to form us with His hands, and this essential principle of rest and celebration being built into our nature and our needs from the very beginning.

## God’s Gift for Busy People

The oddest thing is the way this commandment has been twisted through the centuries. People who don’t believe in God, of course, are unlikely to believe in His commandments either. But for those who do believe in God, it’s as if most of them say, “Oh, yes, I believe in all the Thou Shalt Nots. But that one in the middle that’s a gift? No, I don’t want anything to do with that.



Then, those who **do** want to keep the full set of ten all too often turn the one that’s a gift into some kind of unholy burden. Instead of seeing God as saying, “Guess what; you get a guaranteed day off every week of your life! You don’t ever have to work on that day!” they see God as saying, (with a stern frown), “Don’t you work, now! You’d **better not** work! You’re going to get into real trouble if you don’t knuckle down and obey Me on this one!”

Jesus accused the religious leaders of His day of this very thing: “Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.” (Luke 11:46, NASB)

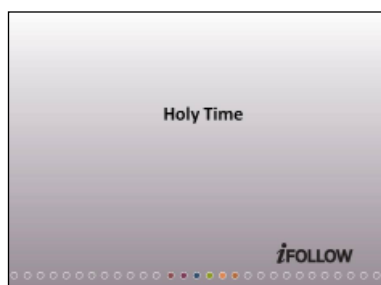
What is the Sabbath really for? Ezekiel 20:12 says clearly, “Also I gave them My sabbaths to be a sign between Me and them, **that they might know that I am the LORD who sanctifies them.**” (NASB, italics added) This is the clearest possible safeguard against using the Sabbath as a legalistic thing—it is specifically to show that **God** is the one doing the sanctifying, not our works or any kind, least of all resting on the seventh day!

God used it as a day to celebrate His good creation. He wanted to share that with us. “After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker.

“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.” (White 1890, pp. 47-48)

## Holy Time

The word **holy** occurs in the Bible in different settings. People are sometimes referred to as holy; so are objects or time periods. The core meaning is “to set aside for a specific use.” Priests were **holy** people because they were singled out for service in the sanctuary. They handled **holy** vessels and instruments, which were withdrawn from secular use for a specific ritual purpose. Similarly, **holy** days are marked by God for a specific purpose. Once they have been singled out as **holy**, they are no longer available for common use, because they have been destined for a higher purpose. The activities on such **holy** days must correspond with the purpose God has attached to such days.



Our God-given task on Sabbath is to “remember” to keep it holy. We, obviously, are not the ones who made it so! “The Sabbath is a powerful testimony to the sovereignty of God. Only he can create, and only he can make something holy. This is why Adventists object so strongly to the change from Sabbath to Sunday as the Christian day of rest and worship. Without a clear divine mandate, such a development is nothing less than an affront to God.” (Rice, p. 403)

What, then, does it mean to “keep it holy”? Keeping the Sabbath combines internal with external aspects. When our Sabbath keeping is only a matter of external behavior, following a list of rules, we have missed its true meaning. But, at the same time, our Sabbath keeping is visible to others. It tells other people that we are separate and different. It is a sign of our loyalty to our Creator and Redeemer. Signs and symbols are potent things to human nature as God created it. Here is an example of one of those potent signs:

No competent sailor of the Spanish Main (today’s Caribbean Sea) failed to know what the white grinning skull and crossbones on a black flag meant: pirates. The sight of that flag on an approaching ship needed no words to explain what most likely would follow if the ship pursued could not escape in time, and that was plunder and mayhem. And a deadly fight for the ship’s cargo of sugar, emeralds, or rum, with the ship itself as the ultimate prize. And when the smoke of gunpowder cleared from the decks, those unlucky enough to still be alive would be given the dubious honor of either joining with

iFollow  
Discipleship  
Series:  
Walking with  
Jesus

Action Plan  
& Presenter  
Notes

Basic  
Doctrines:  
Sabbath  
Rest

3

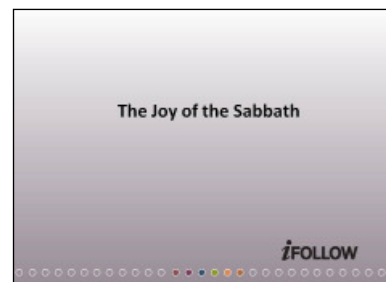
the pirates or being eaten by the sharks. All these thoughts flooded the minds of the crew of a merchant ship as the maniacally grinning flag known as the Jolly Roger approached. That was the power of the symbol, without the pirate captain ever needing to speak a word of challenge.

Symbols don't need to be terrifying to be powerful. For Sabbath-keeping Christians, the Sabbath is also a powerful sign or symbol, but unlike the Jolly Roger, it is one of peace and rest. Keeping the Sabbath is a sign to the world that we are created by God, redeemed by Him, and that He has the ability to make us holy, now and forever.

## The Joy of the Sabbath

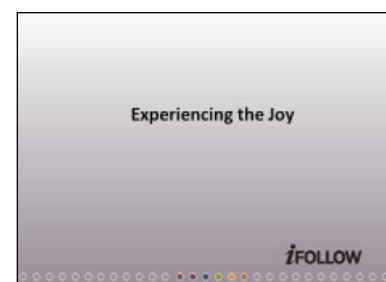
When we talk about the Sabbath commandment, we usually refer to the version we find in Exodus 20. There the commandment is anchored in the Creation of the world. Every Sabbath we are reminded that God is our Creator and that we are His creatures, with all that this glorious truth implies. But in the version of the Ten Commandments in the book of Deuteronomy we discover an additional aspect. After repeating nearly word for word the part about Creation and rest, Deuteronomy adds,

“You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.” (NASB) The weekly Sabbath, therefore, is also a commemoration of Israel's delivery from Egyptian bondage and thus, by extension, of every kind of slavery from which God's grace has set humanity free. And it's not just a reminder and memorial of one's own miraculous delivery—it's meant to be shared. We are admonished to remember our own slavery and therefore to have mercy on other enslaved ones, inviting them to experience the joy of deliverance. A grim, legalistic “Sabbath” isn't just a contradiction in terms. It is a denial of this rejoicing for ourselves and for others.



## Experiencing the Joy

The Sabbath is a sign not only of creation but of redemption. It points us to the salvation we have in Jesus, who not only re-creates us now (2 Cor. 5:17, Gal. 6:15) but offers the hope of an eternity in a new heaven and a new earth (2 Pet. 3:13). In fact, the Jews have seen the Sabbath as a symbol of the “world to come”; that is, the new heaven and the new earth. It's a weekly foretaste of what we



will have for eternity and can serve as a special reminder of what we have been given in Jesus.

On a more practical level, the Sabbath helps to free us from the slavery of the clock and the calendar. Many are slaves of computers and mobile phones also. For many people it has become incredibly difficult to separate work time from leisure time. It seems that modern life requires that we can always be reached and always must be ready to switch into our work mode. The Sabbath is the perfect antidote to this disease, which threatens every form of true rest, both physical and spiritual.

“Setting aside a holy Sabbath means that we can cease our productivity and accomplishments for one day in every seven. The exciting thing about such a practice is that it changes our attitudes for the rest of the week. It frees us up to worry less about how much we produce on the other days. Furthermore, when we end that futile chasing after wind, we can truly rest and learn delight in new ways.” (Dawn, p. 19)

## Free Indeed

In Deuteronomy 5:15, we saw that the deliverance of the Israelites from Egypt was tied in with Sabbath keeping. Likewise, as we keep the Sabbath week after week, we are reminded of God’s power to deliver us from sin and make us holy. “The Sabbath thus becomes for the Christian a memorial not only of creation but of the re-creation of the image of God in his own heart and mind. ... The Sabbath is thus a ‘sign’ of redemption as well as creation.” (Nichol, Vol. 1, p. 972)

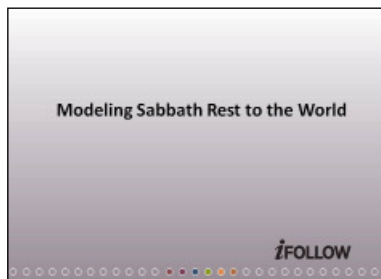


Freedom, after all, is what the Christian life is all about. In Romans 8:2, Paul reminds us, “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” In Galatians 5:1, speaking more emphatically, he says, “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.” And in verse 5, downright sternly: “You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.” That’s pretty strong. Paul was referring to the circumcision argument, but the principle is the same for any of God’s commands. They are instructions for true, joyous freedom, not burdensome, binding obligations. The Sabbath, set in the center of the Law like a diamond in a beautiful setting, was especially intended to remind us of that, but instead, it has become more a symbol of legalism than any other! How can this be?

And as long as it is seen this way, how can we offer it to anyone else? Who would want it?

## Modeling Sabbath Rest to the World

Isaiah 58:12-14 is particularly instructive in *The Message*, translated from the original Hebrew by many-years-experienced Hebrew scholar Eugene Peterson: “If you watch your step on the Sabbath and don’t use my holy day for personal advantage, if you treat the Sabbath as a day of joy, God’s holy day as a celebration, if you honor it by refusing “business as usual,” making money, running here and there—then you’ll be free to enjoy God! Oh, I’ll make you ride high and soar above it all. I’ll make you feast on the inheritance of your ancestor Jacob. Yes! God says so!”



How much does this sound like the normative experience of Sabbath keepers around the world? It is an extremely unfortunate reality: Many Adventists and other Sabbath keepers do not truly enjoy God’s Sabbath. Some remember with utter frustration the ways in which the Sabbath was kept in their parental home. In many places, rules and regulations are supposed to ensure that the Sabbath is kept “holy.” Some of these rules are based on biblical principles, but many have, in actual fact, more to do with tradition and culture than with a “Thus says the Lord.”

The Sabbath never must be a day mainly associated with prohibitions and restrictions. If we are looking for a model to follow, we must let ourselves be inspired by the example of Jesus.

Mark 2:23-3:6 tells the story of Jesus and His disciples walking through a grain field on Sabbath. It was customary to allow wayfarers to nibble from your crops as they passed, so the Pharisees who complain don’t mention theft. They do protest that Jesus is “harvesting” on the Sabbath because He pulls a head of grain and rubs it between His palms to husk it so He can eat it. Once, years ago, a small child was rebuked for climbing a pine tree because as he climbed, some of the small, dead branches on the bottom broke off, and the owners of the tree worried that this might count as harvesting!

Other texts tell of Jesus customarily going to synagogue on the Sabbath (good) and healing on the Sabbath (bad!)

When He was rebuked, He said, “My Father is working until now, and I Myself am working.” (John 5:17, in the context of the paralyzed man by the Pool of Siloam.)

“Heaven’s work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in

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Discipleship  
Series:  
Walking with  
Jesus

Action Plan  
& Presenter  
Notes

Basic  
Doctrines:  
Sabbath  
Rest

6



healing the sick was in perfect accord with the law. It honored the Sabbath. (White 1898, p. 207)

If we truly keep and treasure the Sabbath in the way that God intended, we will be blessed in all areas of our lives; physically, mentally, socially, and financially. We truly will ride on the high places of the earth and be uplifted more than we ever can imagine.

## The Sign of Rest

Sabbath keepers often are accused of trying to work their way to heaven by keeping the Sabbath. Yet the commandment tells us, as well as our sons, our daughters, our servants, our animals, and even the strangers among us to rest. It's all about rest.

Now, a simple question: How is it that the one commandment devoted to rest, the one commandment that specifically expresses rest, the one commandment that gives us a special opportunity to rest; how has this been turned into the universal “New Covenant” symbol of works? The only commandment that, by its nature, is all about rest has become, for many, the metaphor for salvation by works. What's wrong with this picture? Indeed, far from being a symbol of works, the Sabbath is the Bible's eternal symbol of the rest that God's people have always had in Him.

This is shown even more clearly in Hebrews 4, especially verses 9, 10: “So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His.” The writer of Hebrews says that when we enter the Sabbath restfully, we are **entering God's rest!** This is amazing, when you look at it clearly. We didn't create the world. We messed it up! We didn't rescue ourselves. God did. We didn't recreate a new relationship. He did that, too. And we won't be the ones who create a new heaven and earth where all will be peace and joy again. Yet we are invited to “enter in” to the rest of God, who has already accomplished all this and so much more. What greater blessing could there be?

From the pre-Fall world of Adam and Eve's Eden to the New Covenant rest that God's followers have in Christ's work of redemption for them, the Sabbath is a real-time manifestation of the rest that Christ offers to all. In Matthew 11:28–30, Jesus calls us to rest in Him. He will give us rest, and that rest finds one expression in His universal Sabbath day. Anyone can say that they are resting in Christ: anyone can say that they are saved by grace. But the keeping of the seventh-day Sabbath is a visible expression of that rest, a living parable of what it means to be covered by His grace. Our weekly rest from our secular, worldly works stands as a symbol of our rest in the completed work of Jesus for us.

Our obedience to this commandment is a way of saying, “We're so sure of our salvation in

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Discipleship  
Series:  
Walking with  
Jesus

Action Plan  
& Presenter  
Notes

Basic  
Doctrines:  
Sabbath  
Rest

7



Jesus, we're so firm and secure in what Christ has done for us, that we can—in a special way—rest from any of our works because we know what Christ has accomplished for humanity through His death and resurrection.”

Sabbath is a very real, very expressive, very visible expression and manifestation of the rest that we have in Jesus and what He has done for us. We don't have to say it; we can express it in a real way, a way that those who don't keep the Sabbath can't.

**Summary:** The Sabbath is God's gift to humanity. It is the perfect antidote for today's restlessness and stress. It is a very specific weekly amount of time that God has made “holy” for us. The day can, if approached with the right attitude, be a source of physical and spiritual rest and a time of great joy. The ultimate Example of true Sabbath keeping is Jesus, who referred very significantly to Himself as the Lord of the Sabbath.

## Handouts in this Package

1. Participant Notes



iFollow  
Discipleship  
Series:  
Walking with  
Jesus

Action Plan  
& Presenter  
Notes

Basic  
Doctrines:  
Sabbath  
Rest

## Additional Resources

- Andreasen, Niels-Erik (1978a). *Rest and Redemption*. Berrien Springs, MI: Andrews University Press.
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iFollow  
Discipleship  
Series:  
Walking with  
Jesus

Action Plan  
& Presenter  
Notes

Basic  
Doctrines:  
Sabbath  
Rest

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Strand, K. A.; editor (1982). *The Sabbath in Scripture and History*. Washington, D.C.: Review and Herald Publishing Association.

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Wade, Loron (2009). *Simply Put: What God's Been Saying All Along*. Hagerstown, MD: Review & Herald Publishing Association.

White, Ellen. (1890). *Patriarchs and Prophets*. Washington, D.C.: Review & Herald Publishing Association. Pages 303-310, 331-342. (The first section describes the giving of the law and the second section specific addresses the Sabbath.)

White, Ellen G. (1898). *The Desire of Ages*. Mountain View, CA: Pacific Press. Pages 281-289. (A description of Christ's Sabbath-keeping.)

## DVD and Video

Arrabito, Pat (producer) & Wood, Jeff (director). (2000-2005) *The Seventh Day* [documentary series in 5 parts]. United States: LLT Productions. (Five 30-minute documentaries trace the history of the Sabbath with scores of short interviews with experts of many denominations and the well-known actor Hal Holbrook as the host.)

iFollow  
Discipleship  
Series:  
Walking with  
Jesus

Action Plan  
& Presenter  
Notes

Basic  
Doctrines:  
Sabbath  
Rest

10

## Discussion Questions

1. What is your experience with the Sabbath? Is it new to you? Do you enjoy it? Do you come to a deeper appreciation of God through contemplating the marvels of His creation? If not, what changes could you make that could help you have a more fulfilling Sabbath experience?
2. The Ten Commandments tell us to keep the Sabbath holy. Define holy.
3. God wants His people to be “holy” too; that is, He wants people who have consciously set their minds on Christ-centered living. Can keeping the Sabbath help with this mindset? If so, how?
4. What is the Sabbath meant to remind us of? Discuss the ways in which the Sabbath acts as a memorial.
5. Try to imagine what the “perfect” Sabbath would be like. How would you keep it? What would be available to you that you could not have during the workweek? Share your ideas and note how similar or different they are.
6. To experience the Sabbath as God intended, we must look to His Son as an example. What did Jesus do on the Sabbath? How can we apply His observance of the Sabbath to our lives?  
be like there? Let your imagination seek to grasp what this new existence will be like. What are you especially anticipating?
8. What will it be like when you meet Jesus face to face? What do you think you will say to Him, and why? What do you think He’ll say to you?
9. Why is the promise of heaven so important to us?

## Group Activity

### Activity 1

**Purpose:** To find new ways of expressing our joy in Sabbath rest.

**Preparation:** You will need five tables. On one, put a collection of items (as vastly diverse as you can think of) that appeal to the eyes and might have any relation at all to a perfect Sabbath. On the second, put a collection of things that appeal to the ears. On the third, things that appeal to the scent, on the fourth, things that appeal to the sense of touch, and on the fifth, things that appeal to the sense of taste. On all tables, have plenty of sheets of paper, and pens, pencils, colored pencils, etc.

**Assignment:** Have each participant take his or her chair to a spot with a bit of space around it. Then let them browse among the tables and collect items that, put together, would represent a perfect Sabbath to them. Tell them to take their collections to their chair and arrange it artistically on the seat of the chair and around it on the floor. They may also write things if they wish. Then let them go around and look at each other's displays.

**Debrief:** You may have some or all talk a minute or two about their displays and why they mean Sabbath to them. Were there things they wished they could have, that were not available today?

**Time:** Allow five minutes for collecting and another five minutes for arranging, and then at least 15 minutes for sharing and discussion. Total time will be at least a half hour.

### Activity 2

**Purpose:** To consider the power of signs and symbols.

**Preparation:** Bring in as many as you can find of symbols, logos, or pictures of images or signs. Depending on what you have, you may display them around the room, or keep them up front and display them one by one. They could even be on the computer screen.

**Assignment:** Show the symbols and ask what they symbolize. You could even have a "contest" in which they try to complete advertising jingles, or name products by their symbols alone.

**Debrief:** What is the power of symbols? Why are they so powerful? How do they manage to mean something without using any words to get their message across?

What are some religious symbols? Are there any which no longer mean what they originally did? Consider This: Before attacking another ship, pirates hoisted, or raised, the Jolly Roger up their ship's mast in order to strike fear in the hearts of the other ship's crew. The Sabbath, in a way, is also like a flag, but one with a vastly different effect. How is it a visible sign of our allegiance to God? In what ways can we as Sabbath keepers "hoist" the Sabbath so that all may see our intentions to honor our Creator? What can the way the pirate flag was used tell us about the power of symbols to affect others? In what way can the Sabbath be observed to influence others positively? How can our lives be living symbols of the Sabbath?

**Time:** Depending on how much discussion you allow, this exercise could be done in about 15 minutes or take up to an hour.

### Activity 3

**Purpose:** To consider whether and why God cares which day we keep holy.

**Preparation:** Copy the parable below and give it to a volunteer to read. With some preparation in advance, it could be presented as a two-person skit.

**Debrief:** How is keeping the Sabbath similar to a relationship? How do you think Ted felt after that date? How do you want God to feel after each Sabbath with you? What can you do to improve the time you spend with God? Why do you suppose that Suzie acted the way she did? How are we often similar to Suzie in the way we treat God? Each Sabbath carries a reminder that the great God of the universe wants to spend time with us personally. What can we do to make our time undivided and purposeful?

**Time:** Allow about three minutes to read the parable or five to ten minutes to act it out as a skit. Then the discussion will take at least 15 minutes, maybe a half hour.

### A Parable

Suzie's cell phone vibrated with a text message from Ted: "CAN'T WAIT TO SEE YOU SUNDAY AT 1." Ted was at another university, but on Sundays he would drive the 50 miles so that they could spend two or three hours together.

Suzie woke up very late on Sunday. She had stayed up late the night before, studying for an exam. When Ted knocked on the door, Suzie gave him a hurried hello and asked if he wouldn't mind waiting while she finished her laundry. A half hour later, they rushed out the door.

At the restaurant, Suzie ran into a friend from high school whom she hadn't seen in years. They did a lot of catching up. Ted looked bored, but Suzie thought, I still have

some time left to spend with him. Besides, I can make it up next Sunday. The friend barely had left when Suzie's cell phone rang. It was Sarah, telling her that today was the last day for the sale on those fabulous black patent leather pumps they had been wanting. Reluctantly, Ted went with Suzie to the mall. But by the time they were done shopping, it was time for Ted to head back.

Where did all the time go? Suzie wondered, as Ted drove away. Oh well, she promised herself, I can make it up to him next week. ...

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**Doctrines:**  
Sabbath  
Rest



# Handout

## Key Concept 8: Rest

**Scripture Focus:** Mark 2:27, Genesis 2:2,3, Ezekiel 20:12, Isaiah 58:13, Exodus 31:12,13, Hebrews 4:9-11, Isaiah 66:23

**Concept:** Not only was Sabbath a rest day for the Creator of this earth, it is an invitation every week for all humanity to enter that rest as well; to quit striving and start receiving.

## Connecting with Scripture

A. Try writing a poem or journal entry that describes the Sabbath experience for you as a color or smell. Or draw or paint a picture of the perfect Sabbath.

B. Pray and write about what you are 'resting' from on this Sabbath. Would rest still be needed in your life if you lived more temperately?

## Sharing and Receiving Scripture

A. Take a few minutes to describe a perfect Sabbath rest. Include people, places, activities (or the absence from them), from start to finish. How can you create this perfect Sabbath in reality?

B. Read Exodus 20: 8-11. What is the purpose of the Sabbath rest?

1. To refocus our priorities
2. To remind us of our values and balance
3. To crash from a busy week
4. To meet with friends and family
5. To finish the weekly cycle
6. Other...

C. Refer to Deuteronomy 5:12-15. What makes Sabbath holy?

1. Doctrine
2. Duty
3. God alone
4. Our actions
5. Someone's decree
6. Other...

D. What is rest to you?

1. The absence of work

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Jesus

HANDOUT

Basic  
Doctrines:  
Sabbath  
Rest

2. Any change of pace
3. Something different from what I normally do
4. Not having to meet someone else's need/request
5. Mental accepting I don't have to do or be anything
6. Other...

E. What is the relationship between a restful Sabbath and the rest of the week?

It is the weak end

It is a day for changing the daily grind

It is only a mental difference

It is the legal observance of God's creation

It is acknowledgement of God's power in my life

Other...

F. If you work on the Sabbath, what alternative do you have to rest?

1. None. I should get another job
2. Take another day off
3. Give the money I make on Sabbath to the church
4. Don't worry about it
5. Keep praying for forgiveness
6. Other...

### **Applying the Message of Scripture**

Choose one of the following options and work on a solution. If you have opportunity, share your solution with someone else.

Option 1: Can 'holy' and 'your own pleasure' be the same? Consider your answers on the belief level, the actions level as well as the results.

Option 2: Differentiate the way you chose to observe the Sabbath rest now from the way you were introduced to it growing up or as a convert to the Adventist church.

Option 3: List three things you chose not to do as part of your Sabbath rest. Describe why in winsome terms.

### **Valuing Scripture in Your Life**

A. Imagine a Sabbath rest in heaven and write a story or letter about it.

B. If the Sabbath is a sign between you and God, how close is the relationship?

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**Basic**  
**Doctrines:**  
Sabbath  
Rest

## A Holy Week

Friday is the preparation day for the Sabbath, but if we begin preparing ourselves, physically and spiritually, from Sunday, we will be able to enjoy more fully the blessings of the Sabbath and be a blessing to others, as well.

**Try This:** Make a list of all the things that you need to do to be ready for Sabbath. Now do something from that list starting on Sunday and ending on Friday. Prepare a special dish on Friday to be enjoyed at the beginning of the Sabbath. Have a Friday night vespers or a Sabbath afternoon sing-along. Learn some songs that celebrate the meaning of the Sabbath. Draw a picture or do a painting of what Sabbath means to you. Hang it in a place where all who enter your home will be blessed by it.

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HANDOUT

**Basic**  
**Doctrines:**  
Sabbath  
Rest