



THE SABBATH: YESTERDAY, TODAY AND FOREVER BY PASTOR STEPHEN BOHR

The Creation

Genesis 1:1, 2

Before God **began** His six-day labor at creation, the planet had **four problems**:

*“In the beginning God created the heavens and the earth. ² The earth was [1] **without form** [in a disorderly state], and [2] **void** [empty]; and [3] **darkness** was on the face of the deep. And the Spirit of God was hovering over the face of the waters.”*

Without form is defined:

*“It represents chaos, confusion, and **disorder**, all things that are opposed to the **organization**, **direction**, and **order** that God has demonstrated.” The Complete Word Study Dictionary: Old Testament (Copyright © 2003 by AMG Publishers).*

Void is defined:

*“It depicts the state of **matter after** God had **created** [**bará**] it but **before** He had **fashioned** [**asáh**] it for habitation (Gen. 1:2).” The Complete Word Study Dictionary: Old Testament (Copyright © 2003 by AMG Publishers. All rights reserved.)*

A [4] **fourth problem** is that the planet was **lifeless**.

The Seven Days of Creation Week

After creating the planet, God undertook the task of resolving **the four problems**:

- ✓ **Day 1:** He created the **light** with the cycle of day and night.
- ✓ **Day 2:** He created the **atmosphere** and placed water above the earth and under the earth. The **windows** of heaven and the **fountains** of the great deep.
- ✓ **Day 3:** He created the **dry land** and filled it with living **vegetation**.
- ✓ **Day 4:** He **placed** the sun, moon, and stars in their places to benefit the earth, and establish time measurements. He synchronized our solar system.
- ✓ **Day 5:** He filled the **waters** with marine creatures and the skies with **winged** ones.
- ✓ **Day 6:** He formed the **land animals** and **human beings**.
- ✓ **Day 7:** He **made the Sabbath** (God made the Sabbath for man so it was part of creation week—**Mark 2:27**).

The word 'made' is the same that we find **four times** in John 1:1-3, 10:

John 1:1-3, 10

*"In the beginning was the Word, and the Word was with God, and the Word was God.² He was in the beginning with God.³ All things were **made** through Him, and without Him nothing was **made** that was **made**. . .¹⁰ He was in the world, and the world was **made** through Him, and the world did not know Him."*

Who was the Creator?

The Bible repeatedly teaches that creation was **of** the Father **through** the Son. So to speak, the Father was the **Architect** who thought the plan and the **Word** was the **Master Builder** who brought it into existence and fashioned it. Jesus performed the **Father's will** at creation. Remember this because we will come back to it in redemption.

Genesis 1:1

*"In the [1] **beginning** [2] **God** [3] **created** the heavens and the earth."*

- ✓ "In the beginning"
- ✓ "God"
- ✓ "created"

John echoes Genesis 1:1. He refers to **two** persons: **God** and the **Word** of God. In other words, the Father created by means of **the Word**:

John 1:1-3

*"In the beginning **was** the Word, and the Word was **with** God, and the Word was **God**.² He was in the beginning with God.³ **All things** were made **through** Him, and without Him **nothing was made** that was made."*

- ✓ "In the beginning"
- ✓ "God"
- ✓ "created"

Creation was by the **spoken** Word of God:

Psalm 33:6, 9

*"**By the word** of the Lord the heavens were made, and all **the host** of them by the breath of His mouth.⁹ For He **spoke**, and it was done; He **commanded**, and it stood fast."*

Ellen White made this perceptive comment about the relationship of the Father and the Son at creation. The **Father thought** the plan and the **Son spoke it** into existence:

*"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." *5SDABC*, p. 1131*

Genesis 1:26 describes **two persons** involved in the creation of man and the Father took the **initiative**:

Genesis 1:26

*"Then **God [the Father]** said [to Jesus], "Let **Us** make man in **Our** image, according to **Our** likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

Ellen White explained that the **Father was speaking** to His Son in Genesis 1:26:

*“Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when **God said to His Son**, “Let us make man in our image,” Satan was jealous of Jesus.” EW, p. 145*

The texts that describe creation in the New Testament most frequently use the preposition **diá** (‘through’ ‘by means of’) to indicate that the Father created through the Son:

1 Corinthians 8:6

*“yet for us there is **one God**, the Father, **from whom** are **all things**, and we for Him; and one Lord Jesus Christ, **through [diá] whom** are all things, and **through [diá] whom** we live.”*

Hebrews 1:1, 2

*“**God [the Father]**, who at various times and in various ways spoke in time past to the fathers by the prophets, ² **[the Father]** has in these last days spoken to us **by His Son**, whom **He has appointed** heir of all things, **through whom [diá]** also **He [the Father]** made the worlds.”*

Colossians 1:15-17

*“**He [Jesus]** is the image of the invisible God, the firstborn over all creation. ¹⁶ For **by Him [Jesus]** **all things were created** that are in **heaven** and that are on **earth**, visible and invisible, whether thrones or dominions or principalities or powers. **All things** were created **through [diá]** Him and **for Him**. ¹⁷ And He is **before all things**, and in Him all things **consist. [hold together]**”*

Revelation 4:11 seems to indicate that the **Father was the Creator**. However, a **careful reading** of the text indicates that creation was by the **Father’s will**.

Revelation 4:11

*“You are worthy, O Lord, to receive glory and honor and power; for **You created all things**, and **by Your will** they exist and **were** created.”*

Ellen White confirmed that the Son wrought the **Father's will** in the creation of **all** the hosts of heaven and the earth and its inhabitants:

*"The **Son of God had wrought** the Father's will in the creation of **all the hosts of heaven**; and to Him, as well as to God, their homage and allegiance were due. **Christ was still to exercise** divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the **Father's glory** and execute **His purposes** of beneficence and love." PP, p. 36*

Thus, the **irrefutable evidence** indicates that **Jesus was the creator** of the seven-day week, including the Sabbath. This clearly indicates that the Sabbath is **not Jewish** but Jesus made it **for man** and therefore is the Lord of the Sabbath.

The Source of Light on the First Day

One of the **puzzling facts** of the creation story is the **source of light** on the first day. The common explanation is that the light was the glory that **irradiated from God**. However, we must ask: Where did **the darkness come from**? Did God shine His light in the day and then **withdrew Himself** at night? Let's examine the record of the first day to determine where the light came from on the first day:

Genesis 1:3-5

*"Then God said, 'Let there be light'; and there was light. ⁴ And God saw the light, that it was good; and God [1] **divided the light from the darkness**. ⁵ God called the light [2] **Day**, and the darkness He called [3] **Night**. So the [4] **evening and the morning** were the [5] **first day**."*

We must ask some important **questions** relating to this passage:

- ✓ On **which day** of the week did God **divide** the light from the darkness? On the first or the fourth?
- ✓ On which day of the week did God call the light '**day**' and the darkness '**night**'? On the first or the fourth day?
- ✓ **What separates** the light from the darkness in the world today? The **sun**.

- ✓ All six days of creation week were qualified by a **numeral adjective**. Is there any reason to believe that the length of the first day was any different than the fourth?
- ✓ How could the **light and darkness** exist the **first three days** if the sun was not created **until the fourth day**?
- ✓ How could the **first three days** have an **evening and morning** if the sun did not **rise or set** until the fourth day?

'Evening' in the Bible

In the Bible, both '**evening**' and '**morning**' are marked off by the **rising** and **setting** of the sun. The sun rises in the morning and sets in the evening. Let's examine four texts that explain what determines the evening and the morning:

Joshua 8:29

*"And the king of Ai he hanged on a tree **until evening**. And as soon as the **sun was down**, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones that remains to this day."*

Mark 1:32, 33

*"At **evening**, when the **sun had set**, they brought to Him all who were sick and those who were demon-possessed."*

Morning in the Bible

Let's notice what the Bible says about the relationship between the rising of the **sun** and the **morning**:

Judges 9:33

*"And it shall be, as soon as the **sun is up** in the **morning**, that you shall rise early and rush upon the city; and when he and the people who are with him come out against you, you may then do to them as you find opportunity."*

2 Samuel 23:4

*“And he shall be like the light of the morning when the **sun rises**, a **morning** without clouds, like the tender grass springing out of the earth, by clear shining after rain.’*

Ellen White and the First Three Days

In perfect harmony with the Bible, the **Spirit of Prophecy** teaches that the **sun already existed** on the first three days because each of them had an evening and morning marked off by the rising and setting of the sun:

*“God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in **six days [all six days had 24 hours]** and rested on the **seventh day**, He means the day of **twenty-four hours**, which He has **marked off** by the **rising** and **setting** of the sun.”* *TM*, p. 135

*“The first week, in which God performed the work of creation in six days and rested on the seventh day, was **just like every other week**. The great God, in his days of creation and day of rest, measured off the **first cycle** as a sample for **successive weeks** till the close of time. . . The weekly cycle of **seven literal days**, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the **first seven days**. *ST*, March 20, 1879*

Conclusions:

- ✓ The cycle of **day and night** began on the first day.
- ✓ The **light** and **darkness** originated on the first day.
- ✓ Each of the seven days, including the **first three**, were **24 hours in length**.
- ✓ The first six days, each had an **evening** and a **morning**. Therefore, the sun had to **exist already** for the **first three days**.

Bará y Asáh

Ellen White wrote that in the work of creation God was not indebted to pre-existent matter:

*"In the creation of the earth, God was not indebted to pre-existing matter. "He spoke, and it was . . . He commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth." *MH*, pp. 414, 415*

There is a distinction between speaking matter into existence from nothing and fashioning it, organizing it or putting it in order. Remember the lexical definition of the word 'void':

*"It [the word 'void'] depicts the state of matter after God had created [bará] it but before He had fashioned [asáh] it for habitation (Gen 1:2)." *The Complete Word Study Dictionary: Old Testament* (Copyright © 2003 by AMG Publishers. All rights reserved.)*

The Hebrew word bará (Genesis 1:1) describes something that only God can do, create. In the Old Testament, the word bará is never used with reference to something that man can do. Man cannot bará, that is, create (cf. Genesis 1:1; Isaiah 40:28; Psalm 51:10; Isaiah 65:17). Notably, the Old Testament record does not state that God created (bará) the sun, moon on the fourth day, but rather that He made (asáh) them.

Man cannot bará, but he can asáh! He can take material substance that already exists and give it shape, assemble it or organize it. For example, the word asáh is used several times to describe the ark that Noah made, gave shape to, or structured from pre-existing materials (Genesis 6:14-16). Noah assembled the pre-existing wood into an ark. Noah did not create the materials with which he formed the ark. He merely took the materials that already existed and 'organized' them into the shape of an ark.

Another example of the word asáh appears in Genesis 3:7, where Adam and Eve asáh coverings of fig leaves to cover their nakedness. They took pre-existing matter and assembled it into coverings.

Genesis 5:1 makes an interesting use of both **bará** and **asáh** to describe the **creation** and **formation** of Adam:

Genesis 5:1, 2

*"This is the book of the genealogy of Adam. In the day that God **created** [**bará**] man, He **made** [**asáh**] him [cf. **Genesis 2:7**] in the likeness of God. ² He **created** [**bará**] them male and female, and blessed them and called them Mankind in the day they were **created**."*

God created **matter from nothing** and then, according to Genesis 2:7, **formed man** from it. God created the dust of the ground **from nothing** (Psalm 33:6, 9) and then took it and **shaped man** from it. According to **Isaiah 64:8** God, as a **potter**, metaphorically formed or **gave shape to Israel** from clay.

The Fourth Day

In the light of this discussion, what happened on the fourth day?

Genesis 1:14-19

*Then God said, "Let there be lights in the firmament of the heavens to **divide the day from the night**; and let them be for **signs** [**Exodus 31:13, 17**; **Ezekiel 20:12**] and **seasons** [cf. **Genesis 17:21**; **Jeremiah 8:7**], and for **days** and **years**; ¹⁵ and let them be for lights in the firmament of the heavens to **give light on the earth**"; and it was so. ¹⁶ Then God **made** [**asáh**] two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷ God set them in the firmament of the heavens to **give light** on the earth, ¹⁸ and to rule over the **day** and over the **night**, and to **divide** the **light from the darkness**. And God saw that it was good. ¹⁹ So the **evening and the morning** were the fourth day."*

What God did the **fourth day**, seems to be a **duplication** of what He had already done the first day:

- ✓ God created the sun and moon to **give light** to the earth.
- ✓ The sun and moon were to **divide** the **light from the darkness**.
- ✓ God created the sun and moon to divide between **day and night**.

- ✓ The fourth day had an **evening and morning**.

The fourth day God took the pre-existing sun and moon and **synchronized** or put in order our **solar system** for signs, seasons, days and years.

The Bible record tells us that:

- ✓ Jesus **worked** six days (man did not work).
- ✓ Jesus **finished His** work the sixth day.
- ✓ **He rested** on the Sabbath from **His work** of creation.
- ✓ The **first week** is Christ's week.
- ✓ Then He **blessed and sanctified** the Sabbath and put His **seal upon it**.
- ✓ He **gave the week** to man to repeat what He did on the first week.

Genesis 1:31-2:1

*“Then God saw everything that **He had made**, and indeed it was very good. So the evening and the morning were the sixth day.² Thus the heavens and the earth, and all the host of them, were **finished**. And on the seventh day God **ended His work** which **He had done**, and **He rested** on the **seventh day** from all **His work** which **He had done**.”*

Quality of God's Rest

What was Christ's **rest like** on the seventh day of creation week? If we can answer this question we can also answer two additional ones: What did **Adam and Eve do** on the seventh day of creation week? Were **they working** while Jesus was resting? Let's discuss the **quality of Christ's rest** on the seventh day first.

It is true that Genesis 2:2, 3, and Exodus 20:11 use a **different word for 'rest'**. While Genesis 2:2, 3 describes God's rest with the word **shabbat** ('ceased'), Exodus 20:11 uses the word **nuach** ('rested'). **Moses wrote both** Genesis and Exodus, why did he use a different word in Exodus for 'rest' than he did in Genesis? There must be a **reason for the difference**.

As we have already noted, the emphasis of the word *shabbat* in Genesis falls upon the fact that on the seventh day God **created no more**, He **ceased**. On the **first six**

days, He worked and on the seventh, **He did not**. We use the word **'rest' in a similar way** today when the district attorney **has finished** presenting his case to the jury. He tells the judge: **'The prosecution rests.'** This does not describe the **quality of rest** that the district attorney enjoys when he has finished presenting his case but rather that he has **no more evidence** or **arguments** to present in the trial—his work is finished.

Genesis 2:2, 3 tells us what God did **not do** on the seventh day—he **created no more**. However, the question that stares us in the face is this: **What did God do** on the seventh day while He ceased? The answer to this question comes from several sources.

First, the Genesis record explicitly tells us that at the end of the sixth day *"God saw everything that He had made, and indeed it was very good."* Clearly, God **beheld** the fruit of His creative work with **satisfaction** so the Sabbath was a day for God **to relish** His magnificent creation.

Second, the use of the word *nuach* in the Fourth Commandment is significant. In distinction to the word *shabbat* in Genesis 2, the emphasis in the Fourth Commandment falls upon **how** God rested on the seventh day while He ceased because He was giving an **example** to humanity on **how to rest on it**.

The Old Testament links the word *nuach* with the idea of **joy, gladness, and feasting**. This word not only describes a rest of **passive repose** but an **active rest** of celebration.

Proverbs 29:17 couples *nuach* with the concept of delight:

*"Correct your son and he will give you **rest** [nuach]; yes, he will give **delight** to your soul."*

In this **synthetic parallelism**, Solomon describes rest not as a **passive repose** but rather as a **delightful** rest! In this context, we can hardly miss the fact that the **gospel prophet** Isaiah twice refers to the **Sabbath as a delight**:

*"If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a **delight**, the holy day of the Lord honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, or speaking your own words, then you shall **delight** yourself in the Lord."*

After God delivered Israel from their enemies in the days of **Esther**, they established a commemorative feast called **Purim**. Although Purim was a day of rest, it was not a day of **passive repose**. It was a rest of **feasting, gladness and joy**:

Esther 8:20-22

*“And Mordecai wrote these things and sent letters to all the Jews, near and far, who were in all the provinces of King Ahasuerus, ²¹ to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar, ²² as the days on which the Jews had **rest [nuach]** from their enemies, as the month which was turned from sorrow to **joy** for them, and from mourning to a **holiday**; that they should make them days of **feasting** and **joy**, of sending presents to one another and gifts to the poor.”*

Third, Scripture informs us that God did not delight on the seventh day alone. The **entire heavenly universe** sang and shouted for joy when they beheld the marvelous works of God at creation:

Job 38:7

*“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. ⁵ Who determined its measurements? Surely you know! Or who stretched the line upon it? ⁶ To what were its foundations fastened? Or who laid its cornerstone, ⁷ when the **morning stars sang together**, and all the **sons of God shouted for joy?**”*

Ellen White captured the profound sense of God’s rest with all heaven at creation:

*“The Sabbath was hallowed at the creation. As ordained for man, it had its origin when “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. **Peace** brooded over the world for earth was in **harmony** with heaven. ‘God **saw** everything that He had made, and, behold, it was very good’ and **He rested in the joy** of His **completed work**. Genesis 1:31.” *DA*, p. 281*

Fourth, **Exodus 31:17** gives us an additional glimpse into the quality of God’s rest on the seventh day of creation week. In speaking to Israel, God said concerning the Sabbath:

*"It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He **rested** and was **refreshed**."*

This verse tells us **two facts** about God's experience on the seventh day. First, He **ceased** (*shabbat*) from His work of creating. That is, on the seventh day He **created no more**. The second fact is that on the seventh day He **was refreshed**.

What does the word 'refreshed' (*naphash*) imply? The word is **not a common one** in the Old Testament appearing only **four times**. It means 'to take a breath' or to 'refresh oneself' after much hard labor. **Exodus 23:12** is of particular importance because it uses three words for rest, ***shabbat, nuach and naphash***:

*"Six days you shall do your work, and on the seventh day you shall **rest [shabbat]**, that your ox and your donkey may **rest [nuach]**, and the son of your female servant and the stranger may be **refreshed [naphash]**."*

Of course, the inevitable question is this: **in what sense** was **God refreshed** on the seventh day? It certainly cannot mean that **God was famished** at the end of six days of hard labor and needed a 'breather', because the prophet **Isaiah** tells us that the Creator God does **not get weary or tired** (Isaiah 40:28). The only conclusion we can reach is that **God reflected** upon His creative work and took a **deep breath** of satisfaction.

Ellen White was right on target when she described how God viewed His creative masterpiece:

*"God looked with **satisfaction** upon the work of His hands. All was perfect, worthy of its divine Author, and He rested, **not as one weary**, but as **well pleased** with the fruits of His wisdom and goodness and the manifestations of His glory." PP, p. 47*

We must remember that God created Adam and Eve **on the sixth day** so they must have been **eyewitnesses** of God's **manner of resting** on the seventh day. What did **Adam and Eve** do on the seventh day, the **first full day** of their existence? They certainly **did not work** on the seventh day while God was resting!

According to the fourth commandment, **the day after** the Sabbath was their **first day of work** so they must not have worked on the seventh. No doubt, God gave them the **scenic tour** on the seventh day, showed them **how to keep** the

Sabbath and then told them to do as **He had done**—work the next six days and rest the seventh.

Ellen White gives us **insights** into the quality of Christ's rest:

*"God **looked** with **satisfaction** upon the work of **His** hands. All was perfect, worthy of its divine Author, and He rested, not as one weary, but as **well pleased** with the fruits of His wisdom and goodness and the manifestations of His glory." PP, p. 47*

*"In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the **Creator** and all **heavenly beings rejoiced in contemplation** of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7." DA, p. 769*

So, what did Adam and Eve do on that first Sabbath of creation week? Once again, Ellen White provides valuable insights:

*"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." PP, p. 47*

*"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, p. 48*

On the seventh day, Adam and Eve entered or participated in **Christ's rest** because they had **not worked**. They **rejoiced** in **Christ's finished work** for them and **extolled Him** for His wisdom, love, generosity and greatness. Would it be too much to say that Christ gave them the scenic tour?

Key points in the Sabbath at creation

- ✓ **Jesus finished** his work on the **sixth day**.
- ✓ Jesus then **ceased** and **rested** from **His work** on the seventh day.
- ✓ On the seventh day **God** and **all heaven** rejoiced as they **beheld** Christ's **finished** work.
- ✓ **Adam and Eve** participated or entered into Christ's rest although they had **not worked**.
- ✓ Jesus gave Adam and Eve the week for them to copy His example every week in a **continuous cycle**.
- ✓ Creation **was a gift** of Christ to man without **human effort**.



THE SABBATH AND REDEMPTION BY PASTOR STEPHEN BOHR

As at creation, Jesus came to the earth to do His Father's will and finish the work that the Father committed to Him. The work consisted of two main tasks.

- ✓ First, weave a robe of perfect righteousness.
- ✓ Second, to bear upon Himself the guilt of sin and its penalty. In other words, He came to live and die.

At the very beginning of His ministry, he announced the reason for His incarnation:

John 4:34

"Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work."

At the end of His ministry, as He was on His way to Gethsemane, He told the Father that He had finished the work that He sent Him to do:

John 17:4

"I have glorified You on the earth. I have finished [2 Timothy 4:7] the work which You have given Me to do."

The very next day, on Friday afternoon He cried out on the cross:

John 19:30

"So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit."

Then Jesus **rested in the tomb** from the work that the **Father gave Him** to do and there was **joy in heaven**:

*“Now Jesus rested from the work of redemption; and though there was **grief** among those who loved Him on earth, yet there was **joy in heaven**. Glorious to the eyes of heavenly beings was the promise of the future.” DA, p. 769*

The **last three declarations** of Jesus on the cross were addressed to His Father:

*“When upon the cross He cried out, “It is finished,” He **addressed the Father**. The compact had been fully carried out.” DA, p. 833*

The Preparation

Jesus died the sixth day at **three o'clock** in the afternoon at the precise moment the Passover Lamb was being offered. However, Jesus was not immediately buried. After His death, **several steps** needed to be taken to **prepare** Him for burial. After all, this is the reason why the gospels refer to Friday as ‘**the Preparation**.’ These steps undoubtedly took a significant period of time:

- ✓ Joseph of Arimathea had to go to Pilate to **ask for His body** (Luke 23:51, 52).
- ✓ He had to be taken **down** from the **cross**.
- ✓ His body had to be **cleansed**.
- ✓ His body had to be wrapped **in linen**.
- ✓ He had to be **transported** to the tomb.
- ✓ He had to be placed **in the tomb**.
- ✓ The **stone** had to be **rolled** at the entrance of the tomb.
- ✓ Then the followers of Jesus had to **rush home** before the Sabbath began.

Just before the sun set, Jesus was resting in the tomb from **His work** of redemption. Man **did none of the work** to redeem Himself. **Jesus did all** the work. Those were outside the tomb did not rest from **their work** of redemption but rather entered into, and **participated in His rest**:

Luke 23:54-56

*“That day was the **Preparation**, and the **Sabbath drew near**.⁵⁵ And the women who had come with Him from Galilee followed after, and they observed the tomb and how His **body was laid**.⁵⁶ Then they returned and prepared spices and fragrant oils. And they **rested** on the Sabbath according to the commandment.”*

When the Sabbath began, the body of Jesus **was resting** in the tomb and His followers were resting at home!

How did the women and the disciples rest on that Sabbath? The **rest of the women** and the followers of Jesus on that Sabbath was **painful**, sorrowful—a **restless rest**. They probably could not even **sleep**!

The gospels give us a **glimpse** of their disappointment. The **women** who followed Jesus on the **Via Dolorosa** shed many tears (Luke 23:27) **Mary was weeping** on resurrection morning when she came to the Garden Tomb (John 20:11), and later in the day, **two followers** of Jesus on the road to Emmaus expressed their **disappointment** when they exclaimed, ‘*we thought he was the one who would redeem Israel*’ (Luke 24:21).

However, it did **not need to be** that way! Jesus **had told them** on multiple occasions that He was going to die and resurrect the third day. Here is one example **six months** before His death:

Matthew 16:21

“From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.”

If His followers **had understood** what was happening they would have **rejoiced** on the Sabbath as they entered His rest. After all, their Master had **finished** His work of redemption on **Friday** and was now **resting** in the tomb on **Sabbath** as He had at creation. They **now could lay claim** to His righteous **life** and **death** for sin! They would have rested and **rejoiced** in the expectation of His resurrection on the third day. After all, **heaven was rejoicing** while they were overwhelmed with **gloom and doom**!

Ellen White understood the link between Christ's work and rest at creation and in redemption:

*"The Father and the Son **rested** after Their **work** of Creation. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. . . And God blessed the seventh day, and sanctified it: because that in it He had rested." Genesis 2:1-3. The death of Christ was designed to be **at the very time** in which it took place. It was in **God's plan** that **the work** which **Christ had engaged** to do should be **completed on a Friday**, and that on the **Sabbath He should rest** in the tomb, **even** as the Father and Son had rested after **completing** Their **creative work**. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out." Manuscript 25, 1898, pp. 3, 4. ("The Man of Sorrows," typed, February 24, 1898.)*

Jesus understood their disappointment and **predicted** that the sorrow of the women and His disciples would be **turned into joy** (John 16:19, 20) once they understood.

Why a Sunday Resurrection?

Why did Jesus resurrect on Sunday? **Catholics and Protestants** claim that it was because Jesus wanted Christians to **keep Sunday holy** in honor of the **resurrection**. A certain Seventh-day Adventist once told me that **he wished** that Jesus had **resurrected on Sabbath** in order to **eliminate** such an argument. However, in the light of what we have studied, Jesus resurrected on Sunday **because He had to rest** in the tomb on Sabbath from His work of redemption as He had rested at creation. If He had to rest in the tomb all day Sabbath, then he would have to resurrect on Sunday!

Another way of approaching the Sabbath rest of Jesus in the tomb is from the perspective of the **Manna**. Jesus stated that **He is** the **living Manna** that came from heaven (John 6:48-50). **More specifically**, the Manna represented **His flesh** (John 6:51). According to Exodus 16, Israel was to gather Manna six days a week and on the sixth they were to gather **twice as much** because on Sabbath no Manna fell. If they gathered twice as much on any other day, the next day the Manna **bred worms** and **stank**. What did God want to teach Israel with this

arrangement? The answer is in a Messianic prophecy that is found in Psalm 16 and repeated in Acts 2.

Acts 2:25-27, 29-31

*“For David says concerning **Him**: ‘I foresaw the Lord always before my face, for He is at my right hand, that I may not be shaken.’²⁶ Therefore my heart rejoiced, and my tongue was glad; moreover, my flesh also **will rest** in hope.²⁷ For You will not leave my soul [**Me**] in Hades, nor will You allow Your Holy One to see **corruption**. . .²⁹ Men and brethren, let me speak freely to you of the patriarch **David**, that he is both **dead and buried**, and his tomb is with us to this day.³⁰ Therefore, being a **prophet**, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,³¹ he, **foreseeing this**, spoke concerning the resurrection of the Christ, that His soul was **not left in Hades**, nor did **His flesh** see corruption.”*

Summary of the Redemption Sabbath

- ✓ **Jesus finished** the Father’s work of redemption on the **sixth day**.
- ✓ Jesus then **ceased** from **His work** on the seventh day.
- ✓ All **heaven** rejoiced as they **beheld** Christ’s **finished** work.
- ✓ **The followers** of Jesus were to enter or participate in Christ’s work though they had **not worked**.
- ✓ We are to follow **Christ’s example** of work on six days and rest on the seventh in a **continuous weekly cycle** to commemorate His work of redemption.
- ✓ Creation **was a gift** of Christ to man apart **human effort**. Thus, the Sabbath is a sign of salvation by grace through faith, not by works (Ephesians 2:8-10).

The De-creation of the Heavens and the Earth

The **seven last plagues** and the second coming of Jesus will devastate or ‘**de-create**’ the heavens and the earth and, as a result, they will **return to the condition** they were in before the start of creation week. The prophet Isaiah described the **devastating effect** of the second coming:

Isaiah 24:1, 3

*“Behold, the Lord makes the earth **empty** and makes it **waste**, **distorts its surface** and scatters abroad its inhabitants. ³ The land shall be entirely **emptied** and utterly **plundered**, for the Lord has spoken this word.”*

What Christ created and made on each day of creation week will be **undone** or **de-created**:

- ✓ **First Day:** The world will **return to darkness** as it was before the first day of creation week (Jeremiah 4:23).
- ✓ **Second Day:** The **firmament** will be poisoned by the fire and brimstone and the corpses that are strewn across the surface of the earth (Jeremiah 25:30-38).
- ✓ **Third Day:** All the **vegetation** will be destroyed by **the heat of the sun** during the fourth plague (Revelation 16:8, 9).
- ✓ **Fourth Day:** The sun, moon and Stars will be **moved out of their places** as they were before the fourth day of creation week (Genesis 1:16; Matthew 24:29; EW, p. 41).
- ✓ **Fifth Day:** When the waters of the sea are turned to blood in the **first plague**, all **marine life** will die (Revelation 16:3).
- ✓ **Fifth Day:** All the **birds of the air** will be gone (Jeremiah 4:25; 25:30-38).
- ✓ **Sixth Day:** All the land animals die.
- ✓ **Sixth Day:** All **human beings** on earth will be dead (Revelation 20:5; Jeremiah 4:25; 25:30-38).
- ✓ **Seventh Day:** The **Sabbath will cease to exist** on earth during the millennium because the sun and moon have **moved out of their places** by the voice of God at the seventh plague (Revelation 16:17,18, 20, 21). There will be **no evening and morning** marked off by the rising and setting of the sun.

Jeremiah's Perspective

The prophet Jeremiah witnessed in vision the second coming and the **return** of the earth to the **chaotic condition** it was in before the first day of creation week:

Jeremiah 4:19, 23-28

*"O my soul, my soul! I am pained in my very heart! My heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war. ²³ I beheld the earth, and indeed it was **without form, and void**; and the heavens, they had **no light**. ²⁴ I beheld the mountains, and indeed they **trembled**, and all the hills moved **back and forth**. ²⁵ I beheld, and indeed there was **no man**, and all the **birds** of the heavens had fled. ²⁶ I beheld, and indeed the fruitful land was **a wilderness**, and all its cities were **broken down** at the presence of the Lord, by His fierce anger. ²⁷ For thus says the Lord: "The whole land shall be **desolate**; yet I will not make **a full end**. ²⁸ For this shall the earth mourn, and the **heavens above be black**, because I have spoken. I have purposed and will not relent, nor will I turn back from it."*

Events After the End of the Great Tribulation

Matthew 24:29-31

Matthew 24:29-31 describes a series of events that will transpire immediately at the **conclusion** of the **great tribulation**. The sequence of events is described in GC, pp. 635-645.

- ✓ The great tribulation **comes to an end**.
- ✓ The powers that rule in the heavens are **shaken**.
- ✓ The **sign** of the Son of Man is seen in the distance.
- ✓ The **wailing** of the tribes of the earth (cf. Revelation 1:7).
- ✓ The **cloud approaches** the earth.
- ✓ Jesus sends His angels **to gather** the elect from the four winds of heaven.

*"[1] **Immediately after** the tribulation of those days [2] the **sun** will be darkened, and the **moon** will not give its light; the **stars** [because the heaven rolls up as*

*a scroll] will fall from heaven, and the **powers of the heavens** will be **shaken**.³⁰ Then [3] **the sign [at this point the second coming has not begun]** of the Son of Man will appear in heaven, and then [4] all the tribes of the earth **will mourn**, and [5] they will **see the Son of Man** coming on the clouds of heaven with power and great glory.³¹ [6] And **He will send His angels** with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.”*

The Powers that Rule the Heavens

What are the powers that **rule** in the heavens? The answer is, the sun and the moon:

Genesis 1:16

*“Then God made two great lights: the greater light to **rule** the day, and the lesser light to **rule** the night.”*

The **Spirit of Prophecy** describes what will happen to the sun and moon when the great tribulation ends, **just before** the second coming:

*“December 16, 1848, the Lord gave me a view of the **shaking of the powers of the heavens**. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by **Matthew, Mark, and Luke**, He meant heaven, and when He said ‘earth’, He meant earth. The powers of heaven are the **sun, moon, and stars**. **They rule** in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be **shaken** at the **voice of God**. Then the sun, moon, and stars will be **moved out** of their places. They will **not pass away**, but be shaken by the **voice of God**.” *EW*, p. 41*

This is the reason why the earth **will be in darkness** during the **millennium**. As we have seen, the sun, moon and stars **existed** before creation week and on the fourth day God **placed them** where they could benefit the earth. Matthew 24 explains that these heavenly bodies will be **moved** out of their places at the second coming. When God creates a new heavens and a new earth, he will **restore them** to where they belong.

Immediately after the heavenly bodies are moved out of their places, Ellen White described the **second coming**:

*“Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the **voice of God**. The Holy City will come down through that open space [after the millennium].*

The Powers of the Earth

After describing the sequential events at the close of the great tribulation, Ellen White went **back in time** to describe **the signs** that were already **beginning to occur** among the ruling powers of the earth in her day and would increase in frequency and intensity (Matthew 24:6-8):

*“I saw that the **powers of earth** are **now [in her day]** being **shaken** and that events come in **order. War, and rumors of war, sword, famine, and pestilence** are **first** to shake the powers of **earth [Matthew 24:6-8]**, **then** the voice of God will shake the **sun, moon, and stars**, and this **earth also [Matthew 24:29-31]**. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the **shaking of the angry nations.**”*

In this last portion of her statement, Ellen White described events that were **already transpiring** in her day and would **increase and intensify** with the passing of time. In **1848** there were a series of **republican revolts** against **European monarchies**, beginning in **Sicily** and spreading to **France, Germany, Italy**, and the **Austrian Empire**. Ellen White drew her description from Matthew 24:6, 7 and she predicted that the turmoil among the nations and nature would increase.

Matthew 24:6, 7

*“And you will hear of **wars** and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom. And there will be **famines, pestilences, and earthquakes** in various places.”*

*“These visitations are to become **more and more** frequent and disastrous.” GC, p. 590.*

Signs of Christ's Soon Coming in 1755, 1780 and 1833

It is a common assumption in Adventist circles that the heavenly signs in Matthew 24 were fulfilled in **1755, 1780, and 1833**. The Bible and the Spirit of Prophecy beg to differ. The **Lisbon** earthquake in **1755** and the signs in the sun, moon and stars in **1780** and **1833** are **not the same** as those at the end of the great tribulation in Matthew 24. The signs of the **soon coming** of Jesus are described in Revelation 6:12, 13, and Joel 2:31:

Revelation 6:12, 13

*"I looked when He opened the sixth seal, and behold, there was a great **earthquake** [November 1, 1755]; and the **sun became black** as sackcloth of hair [May 19, 1780], and the **moon became like blood** [May 19, 1780] ¹³ And the **stars of heaven fell** to the earth [November 13, 1833], as a fig tree drops its late figs when it is shaken by a mighty wind [very visible]."*

The description of the signs in the heavens in Revelation 6:12, 13 find their source in Joel 2:31:

Joel 2:31

*"The **sun** shall be turned into **darkness**, and the **moon** into **blood**, **before** the coming of the great and awesome day of the Lord."*

These are the signs in the heavens that were fulfilled in **1780** and **1833**. Ellen White distinguished the signs of 1780 and 1833 from those in Matthew 24:29. She predicted two sets of prophetic signs:

*"Prophecy **not only** foretells the [1] **manner and object** of Christ's coming, but presents [2] **tokens** by which men are to know when it is **near**."*

Regarding the signs of the **manner and object** of Christ's coming she wrote:

*"Said Jesus: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. "The **sun** shall be darkened, and the **moon** shall not give her light, and the **stars** of heaven shall fall, and the **powers that are in heaven** shall be **shaken**. And then shall they **see the Son of man** coming in the clouds with great power and glory." Mark 13:24-26.*

Regarding the **tokens of the nearness** of His coming she wrote:

*The revelator thus describes the first of the **signs** to **precede** the Second Advent: "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." **Revelation 6:12.**" *GC*, p. 304*

A **hasty reading** of this statement in *The Great Controversy*, p. 304, might give the impression that Luke 21:25 and Mark 13:24-26 refer to the signs in 1780 and 1833. However, a careful reading indicates that **Luke 21:25** and **Mark 13:24-26** refer to the **manner** and **object** of Christ's coming, and **Revelation 6:12, 13** refers to the **token** signs in 1755, 1780, and 1833.

In brief, on **page 304**, Ellen White underlines two points:

- ✓ The **manner and object** of Christ's coming.
- ✓ The **tokens** that announce that it is near.

Revelation 6:12, 13 describes the **sixth seal**. It begins with a **great earthquake** on **earth** and signs in the **sun, moon** and **stars** and, according to Matthew 24:29 it ends with a **greater earthquake** and **greater signs** in the heavens.

Ellen White quoted **Revelation 6:12, 13** in *GC*, **pp. 304-308** when she described the signs of 1755, 1780 and 1833. However, she did not quote **verses 14-17** until over three hundred pages later in *GC*, **pp. 642**. Clearly, there is a significant time lapse between verses 12, 13 and verses 14-17.

Signs of a Soon Coming?

Critics both within and without the Seventh-day Adventist Church argue thus: 'How can we believe that events that occurred over **250 years ago** are signs of the **soon coming** of Jesus? Isn't this **stretching credulity** to its breaking point?'

On the surface, this objection seems persuasive until we look at the number of years in a **broader perspective**.

The late **C. Mervyn Maxwell** in his excellent book, *Magnificent Disappointment*, pp. 91, 92 (published in 1994) puts 1844 and the nearness of the second coming in a **broader perspective**.

Let us suppose for the sake of argument that we are going to take a **six-thousand miles trip**. When we **start** the trip, we would all agree that our

destination is **very distant**. When we are **halfway** there, the destination is still a **long way off**. However, would we not agree that when we are **250 miles** from our destination, our **arrival is near**? After all, 250 years of 6,000 years of history is only **4%**!

The Bible mentions signs in the heavens in several places. The signs of Revelation 6:12, 13 tell us that the sun becomes **dark**, the moon becomes like **blood**, and the stars **fall** from heaven **BEFORE** the great and terrible day of the Lord—that is, before the great tribulation, the plagues, and the second coming. These are not the same signs of Matthew 24:29.

Signs Immediately After the Great Tribulation

The signs in the heavens in 1755, 1780 and 1833 (Revelation 6:12,13) are not the same signs in the heavens at the conclusion of the great tribulation. The book of **Joel** vividly describes the signs that will transpire at the end of the great tribulation at the second coming:

Joel 2:10-11

*“The **earth quakes** before them, the **heavens tremble**; the sun and moon **grow dark**, and the stars **diminish their brightness**.¹¹ The Lord gives voice before **His army**, for His camp is very great; for strong is the One who executes His word. For the day of the Lord is great and very terrible; **who can endure it [the same question as in Revelation 6:17]?**”*

Clearly, the signs of **Joel 2:10, 11** are not the same as those in **Revelation 6:12, 13** and Joel 2:31 for several reasons:

- ✓ First, **Joel 2:31** makes no mention of the heavens **shaking** but **Joel 2:10, 11** does.
- ✓ Second, Joel explicitly states that the signs of 2:31 take place before the great and awesome day of the Lord.
- ✓ Third, according to Revelation 6:12, 13 and Joel 2:31 the moon becomes **like blood** while Joel 2:10, 11 states that the moon **grows dark**.
- ✓ Fourth, the falling of the **stars** in 1833 **lighted up** the heavens while in Joel 2:10, 11 they are said to **diminish their brightness**.

- ✓ Finally, the **context** of **Joel 2:10, 11** indicates that these signs occur when God pours out His wrath in the plagues and the second coming, an event that is described in Revelation 6:14-17.

The signs in the heavens in 1755, 1780 and 1833 are not the same signs in the heavens at the conclusion of the great tribulation. Another passage in the book of Joel vividly describes the signs that will transpire at the end of the great tribulation:

Joel 3:15-16

*“The **sun and moon** will **grow dark**, and the **stars** will **diminish their brightness**.¹⁶ The Lord also will roar from Zion, and **utter His voice** from Jerusalem; the **heavens** and **earth** will **shake**; but the Lord will be a shelter for His people, and the strength of the children of Israel.”*

- ✓ First, in **Revelation 6:12, 13**, no mention is made of the **heavens shaking**, but in **Joel 3:15, 16** both the earth and the heavens shake.
- ✓ Second, Joel explicitly states that the signs of 2:31 take place before the great and awesome day of the Lord.
- ✓ Third, in Revelation 6:12, 13 and Joel 2:31, the moon becomes **like blood** but in **Joel 3:15, 16** the moon **grows dark**.
- ✓ Fourth, in Revelation 6:12, 13 and Joel 2:31, the **stars shone** as they fell, but in **Joel 3:15, 16** they **diminish their brightness**.
- ✓ Finally, the **context** of **Joel 3:15,16** indicates that the signs occur when God pours out His wrath in the plagues and the second coming.

Isaiah 13:10-13

*“For the stars of heaven and their constellations will **not give their light**; the sun **will be darkened** in its going forth, And the moon will **not cause its light to shine**.¹¹ “I will punish **the world** for its evil, and the wicked for their iniquity; I will halt the arrogance of the proud, and will lay low the haughtiness of the terrible.¹² I will make a mortal **rarer than fine gold**, a man more than the golden wedge of Ophir.¹³ Therefore I will **shake the heavens**, and the **earth will move out of her place**, in the wrath of the Lord of hosts and in the day of His **fierce anger**.”*

- ✓ First, in **Revelation 6:12, 13** no mention is made of the **heavens shaking** but in **Joel 3:15, 16** both the earth and the heavens shake.
- ✓ Second, Joel explicitly states that the signs of 2:31 take place before the great and awesome day of the Lord.
- ✓ Third, in Revelation 6:12, 13 and Joel 2:31 the moon becomes **like blood** but in **Joel 3:15, 16** the moon **grows dark**.
- ✓ Fourth, in Revelation 6:12, 13 and Joel 2:31 the **stars shone** as they fell but in **Joel 3:15, 16** they **diminish their brightness**.
- ✓ Finally, the **context** of **Joel 3:15,16** indicates that the signs occur when God pours out His wrath in the plagues and the second coming.

The Re-creation of the Heavens and Earth

After the destruction of the wicked God will **do once again** what He did **at the beginning**. He will put the **planet in order, fill it, enlighten** it and fill it with **life**.

- ✓ As at the beginning, **God** creates a new heavens and a new earth **in six days** and then **restores the seventh-day Sabbath** to commemorate the **new creation**. In order to keep the seventh day to commemorate the new creation, the **first six must have preceded it**.
- ✓ The redeemed will be **eyewitnesses** of the new creation.
- ✓ When God finishes His work of creating a new heavens and a new earth He will say, '**it is finished**'.

Revelation 21:3-7: It is done:

*"And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He **will** dwell with them, and they **shall** be His people. God Himself **will** be with them and be their God. ⁴ And God **will** wipe away every tear from their eyes; there **shall** be no more death, nor sorrow, nor crying. There **shall** be no more pain, for the former things have passed away." ⁵ Then He who sat on the throne said, "Behold, **I make all things new**." And He said to me, "Write, for these words are true and faithful." ⁶ And He said to me, "**It is done!** I am the Alpha and the Omega, the*

***Beginning** and the **End**. I will give of the fountain of the water of life freely to him who thirsts."*

The Observance of the Sabbath

After Jesus creates a new heavens and a new earth His people will dwell with Him forever. In commemoration of **creation, redemption** and **re-creation** they will go to worship before the Lord in the New Jerusalem on the seventh-day Sabbath. They will also go to worship at the beginning of the month.

Isaiah 66:22, 23

*"For as the **new heavens and the new earth** which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. ²³ And it shall come to pass that from one **New Moon to another**, and from one **Sabbath to another**, **all flesh** shall come to **worship** [we worship Him because He is the Creator—Psalm 95:1-6] before Me," says the Lord."*

Some Adventists have gotten **all hung up** about celebrating the **New Moon** in the New Earth. It is unfortunate that the **KJV** translates 'New Moon' in Isaiah 66. The fact is, that the **overwhelming uses** of this word in Hebrew translate 'month' because the New Moon marks the beginning of the month. **Only 9 times** in the Old Testament does the KJV translate 'New Moon' while over **270 times** it translates 'month'. The question is, **why** will God's people go to worship before the Lord **every month**? Revelation 22:2 has the answer:

Revelation 22:2: There will be months, weeks and days:

*"In the middle of its street, and on **either side** of the river, was the **tree** [one tree] of life, which bore twelve fruits, **each tree** [more than one?] yielding its fruit **every month**."*

This is proof that there will be **time measurements** in the world to come.

Ellen White on Creation, Redemption, Restoration and Sabbath

At the beginning Jesus **finished** His Father's work in six days (Genesis 1:31-2:1). On the seventh day Sabbath He **rested** (Genesis 2:2, 3). Jesus **finished** His Father's redemptive work on the sixth day (Luke 23:54-56) and then **rested** in

the tomb on the Sabbath. Jesus will **finish** his re-creative work in six days and **rest** on the Sabbath. In none of these cases is there **any glory for man** because **man did no work**. Man rests in **Christ's work** and then goes to work.

*"In the beginning the Father and the Son had [1] **rested upon the Sabbath** after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).*

*[2] Now Jesus **rested from the work of redemption**; and though there was **grief** among those who loved Him on earth, yet there was **joy in heaven**. Glorious to the eyes of heavenly beings was [3] the **promise of the future**. . . With this scene the day upon which Jesus rested is forever linked. For "his work is perfect" (Deuteronomy 32:4); and "whatsoever God doeth, it shall be forever" (Ecclesiastes 3:14).*

*When there shall be a [1] "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21), [2] **the creation Sabbath**, [3] the day on which Jesus **lay at rest in Joseph's tomb**, will **still be a day of rest and rejoicing**. Heaven and earth will unite in praise, as "from one Sabbath to another" (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb." *To Be Like Jesus*, p. 162*

No Sun or Moon in the City?

Pope **John Paul II** wrote in his pastoral letter ***Dies Domini*** that in the New Jerusalem we will live in an **eternal Sunday**. His argument is based on **Revelation 21:23** where we are told that in the city there is no need of sun or moon: because the city will have no need of sun or moon. Paragraph # 84 reads as follows:

*"From Sunday to Sunday, enlightened by Christ, she goes forward towards the **unending Sunday** of the heavenly Jerusalem, which "has no need of the sun or moon to shine upon it, for the glory of God is its light and its lamp is the Lamb" (Rev 21:23)." *Dies Domini*, paragraph # 84*

The implication is that if there will be **no sun or moon**, there can be **no months, weeks** or **days**. Let's examine more carefully the verse that John Paul used to try and prove his point:

Revelation 21:23

*"**The city** had **no need** of the sun or of the moon to shine in it, for the **glory of God** illuminated it. The Lamb is its light."*

This text does not say that on earth there will be no sun or moon. What the text does say is that **in the city** there will be **no need** for sun or moon because the radiant glory of God will eclipse them. Furthermore, God's people will **not live** in the city but rather **come weekly and monthly** from where they live to worship before the Lord.

The book of Revelation elsewhere confirms that night will not exist **in the city** because God's light shines in it perpetually. This does not mean that there is no sun or moon in the rest of the earth:

Revelation 21:25; 22:5

*"And the gates of it shall not be shut at all by day: for there shall be no night **there**. . . And there shall be no night **there**; and they need **no candle**, neither **light of the sun**; for the **Lord God giveth them light**: and they shall reign for ever and ever."*

The prophet Isaiah vividly expressed it this way:

Isaiah 24:23

*"Then the moon will be **disgraced** and the sun **ashamed**; for the Lord of hosts will reign on **Mount Zion** and **in Jerusalem** and before His elders, gloriously."*

The light of the sun and the moon does shine in the city but the light of God's glory is so great that it is **eclipsed**. The light of the sun and moon in the city would be like turning on a **flashlight** at high noon. The flashlight is on but the light of the sun eclipses it.

Divine Rest

The Sabbath is day to suspend our weekly routine. It is a day to **worship**, to go to **church**, to sing **hymns**, to **pray**, to study the **Word**, to enjoy **nature**, to visit

the **sick** and **shut inns**, to help the **poor**, to be with **family** and to give a well-deserved rest to **workers**.

It is truly divine rest for human restlessness. However, the correct day is not Sunday but rather the Sabbath. **Pope Francis** was wrong when he stated:

*“Sunday, like the **Jewish** Sabbath, is meant to be a day which heals our relationships **with God**, with **ourselves**, with **others** and with the **world**.”*
Laudato Si # 237

The papacy has taken **credit for** the change of God’s memorial and Protestants have followed suit, claiming that the Sabbath is Jewish. In this way, they have turned God’s **truth into a lie** (Romans 1:22, keep this in the back of your mind!).

- ✓ Sabbath rest, a holy Sabbath **to the Lord** (Ex 16:23)
- ✓ ‘the Sabbath **of the Lord** your God’ (Exodus 20:11)
- ✓ ‘you shall keep **my** Sabbaths’ (Ezekiel 20:12, 20),
- ✓ God refers to it as ‘**my** holy day’ (Isaiah 58:13, 14)
- ✓ Jesus proclaimed Himself the **Lord of the Sabbath** (Mark 2:27)

Never once in the Old or New Testament do the writers refer to the **seventh day** Sabbath as the **Sabbath of the Jews**. However, John refers to the **feasts** that passed away when Jesus died as ‘feasts of the Jews’.

- John 2:13: The Passover is called the ‘Passover of the Jews’
- John 5:1: ‘a feast of the Jews’
- John 6:4: ‘the Passover, a feast of the Jews’
- John 7:2: ‘the Jews’ Feast of Tabernacles’
- John 11:55 ‘the Jews Passover was nigh at hand’



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