

Sabbath School Lesson #7 – The Bread and Water of Life – 9-15 August 2025

Christ would have us keep the Sabbath of the LORD. When the Lord brought the children of Israel out of the land of Egypt it was “that they might observe His statutes, and keep His laws” (Psalm 105:45). Accordingly when they murmured on account of hunger in the wilderness, a few weeks after leaving Egypt, the Lord said unto Moses, “Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no” (Exodus 16:4). Read the entire chapter, and you will find that the people were to go out and gather manna each morning for that day. They were to leave none of it until the next morning, for if they did it would breed worms, and be offensive. On the sixth day of the week, however, they were to gather twice as much as on other days, and the extra portion was to be kept over for the next day’s use, since on the seventh day of the week none fell. And although it was ordinarily impossible to keep the manna overnight, without its utterly spoiling, no such trouble was experienced on the seventh day, for on that day they found that what remained over from the preceding day was sweet and good for food. “And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day” (Exodus 16:27-29). We see here the Sabbath is the test of whether or not men will keep the law of God. Whoever will keep the Sabbath in spirit and in truth will keep whole law of God. Whoever refuses to keep the Sabbath of the Lord, thereby shows that his apparent obedience to any other requirement of the Lord is not out of reverence to God, but because of some selfish motive.

Sunday: Bitter Waters – Read Exodus 15:22-27; what lesson do we learn from this passage? They had miraculously crossed the Red Sea, and had sung the song of Moses, but had short memory of this victory. It is with singing that the ransomed of the Lord will return and come to Zion. The song of victory is evidence of faith, by which the just shall live. The exhortation is, “Cast not away therefore your confidence, which hath great recompense of reward” (Hebrews 10:35). “We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end” (Hebrews 3:14). The Israelites had started well. “By faith they passed through the Red Sea as by dry land.” On the other shore they had sung the song of victory. True, they were still in the wilderness; but faith is “the victory that hath overcome the world,” and they had just received the most wonderful evidence of the power of God to carry them safely through. Had they but gone on singing that song of victory, they would speedily have come to Zion. But they had not yet perfectly learned the lesson. They could trust the Lord as far as they could see Him, but no further. They “provoked Him at the sea, even at the Red Sea. Nevertheless, He saved them for His name’s sake, that He might make His mighty power to be known. He rebuked the Red Sea also, and it was dried up; so He led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then believed they His words; they sang His praise; they soon forgot His works; they waited not for His counsel” (Psalm 111:7-13). Only three days’ journey in the wilderness without water sufficed to make them forget all that the Lord had done for them. When they found water, it was so bitter that they could not drink it, and then they murmured. This difficulty was easily remedied by the Lord, who showed Moses a tree which, when cast into the bitter waters, made them sweet. “There He made for them a statute and an ordinance, and there He proved them” (Exodus 15:25).

Monday: Quail and Manna – Read Exodus 16:1-36; what does this narrative tell us about the law? That God had a law and commandments prior to the giving of the manna. That God in giving his people bread from heaven designed to prove them respecting his law. That in this law was the Sabbath; for the test relative to walking in the law pertained directly to the Sabbath; and when God said, “How long refuse ye to keep my commandments and my laws?” it was the Sabbath which they had violated. That in proving the people respecting

this existing law, Moses gave no new precept respecting the Sabbath, but remained silent relative to the preparation for the Sabbath until after the people of their own accord, had gathered a double portion on the sixth day. That by this act the people proved not only that they were not ignorant of the Sabbath, but that they were disposed to observe it. That the reckoning of the week, traces of which appear through the patriarchal age (Genesis 7:7, 10; 8:10, 12; 29:27, 28; 50:10; Exodus 7:25; Job 2:13), had been rightly kept, for the people knew when the sixth day had arrived. That had there been any doubt existing on that point, the fall of manna on the six days, the withholding of it on the seventh, and the preservation of that needed for the Sabbath over that day, must have settled that point incontrovertibly.

Tuesday: Water From the Rock – In Exodus 17:7, what lessons do we learn? Water gushed forth from the smitten rock. Christ stood upon the rock, but they did not see Him; but they could have seen Him by faith. Notice, the water was given as a direct answer to the unbelieving question, “Is the Lord among us, or not?” By supplying them with water out of the solid, flinty rock in the dry and barren desert, the Lord showed the people that He was really among them; for none but He could have done it. But it was not simply as a guest that He was among them. He was their life, and this miracle was designed to teach them that fact. They knew that water was their sole hope of life, and they could not help seeing that the water which revived them came directly from the Lord. Therefore those who stopped to think must have seen that He was their life and their support. Whether they knew it or not, they were drinking directly from Christ, that is, receiving of His life. With Him is “the fountain of life” (Psalm 36:9). If they did not recognise the Lord in His gracious gift, then the water was no more to them than it was to their cattle. “Man that is in honour, and understandeth not, is like the beasts that perish” (Psalm 49:20). But when the people with their superior abilities did not recognise God in His gifts any more than their cattle did, they showed themselves even less discerning than the cattle. “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, My people doth not consider” (Isaiah 1:3). In view of the miracle of the water from the Rock, the Lord Himself, – we can better understand the force of His words when He afterward thus expressed the greatness of their sin in departing from Him: “Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jeremiah 2:12-13). The water which came from the Rock, was Christ’s own life. If they had recognised the source whence it came, they would have been drinking in righteousness, and would have been blessed with righteousness; for it is written, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled” (Matthew 5:6). Thus, if we thirst for righteousness, and are filled, it is only by drinking in the righteousness for which we thirst.

Wednesday: Jethro – Read Exodus 18:1-27. What lesson is taught here where Moses accepted the instruction of Jethro. Moses was under great burden settling many disputes of the people. Jethro, his father-in-law, counselled him to share the burden with others, to delegate to others. Are our Adventist leaders today willing to be instructed by laypersons as was Moses willing to accept Jethro’s counsel? Of Moses, we are told that, “Moses was not above being instructed by his father-in-law. God had exalted him greatly and wrought wonders by his hand. Yet Moses did not reason that God had chosen him to instruct others, and had accomplished wonderful things by his hand, and he therefore needed not to be instructed. He gladly listened to the suggestions of his father-in-law, and adopted his plan as a wise arrangement” {1SP 232.1}. By the time of Christ’s first Advent, leaders did not have the instructible spirit of Moses. Of them, we are told, “Christ tried to work with the highest dignitaries of the nation. But they would not receive Him, because He told them the truth. They had exalted ideas of their own piety. They would not be instructed. They thought their work was to instruct others, not to be instructed themselves” {12LtMs, Ms 125, 1897, par. 1}.

Thursday: The Bread and Water of Life – Read 1 Corinthians 10:11; what lessons do we learn from the Israelites? The often murmured for bread and water, yet often they did not recognise the life of Christ in the bread and water He gave them. In the wilderness, “they drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Corinthians 10:4). But many drunk from Christ without discerning, and lost life; let us not be like them.