

# **YOUTH** FIRST YEAR, FIRST QUARTER **Sabbath School Lessons**



## **The Sabbath**

# The Sabbath

IV

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Published by Seventh-day Adventist Church, Reform Movement,  
International Missionary society, American Union,  
2877 E. Florence Avenue, Huntington Park, CA 90255.  
3897 Bloor St. West, Toronto, Ontario, Canada M9B 1L6  
2 Rousseau Road, Kingston 5, Jamaica, W.I.

---

Orders and remittances for literature should be sent to: Religious Liberty Publishing Assn., 2877 E. Florence Avenue, Huntington Park, CA 90255. In Canada, 3897 Bloor St. West, Toronto, Ontario, Canada M9B 1L6. In Jamaica, 2 Rousseau Road, Kingston 5, Jamaica W.I.

---

## INTRODUCTION

THE Bible presents the Sabbath as the most ancient institution, excepting marriage, which man was to observe as a moral duty. Genesis 2:1-3. Its existence has run parallel to that of the human race. Its universal observance is necessary if man is to reach his highest physical, moral, and spiritual development.

"In Eden, God set up the memorial of His work of creation, in placing His blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their Creator and their rightful sovereign; that they were the work of His hands and the subjects of His authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy or of restricted application to any people.

"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." —P.P., p. 48.

The importance of the subject, then, cannot be overestimated. May God bless your study of these lessons so that the Sabbath may become a sanctifying force in your life.

## ABBREVIATIONS

A.A.	. . . . .	<i>The Acts of the Apostles</i>
B.C.	. . . . .	<i>Seventh-day Adventist Bible Commentary</i>
B.R.	. . . . .	<i>Bible Readings for the Home</i> (1949 Revised Edition)
C.G.	. . . . .	<i>Child Guidance</i>
D.A.	. . . . .	<i>The Desire of Ages</i>
E.W.	. . . . .	<i>Early Writings</i>
F.E.	. . . . .	<i>Fundamentals of Christian Education</i>
G.C.	. . . . .	<i>The Great Controversy</i>
L.S.	. . . . .	<i>Life Sketches of Ellen G. White</i>
P.K.	. . . . .	<i>Prophets and Kings</i>
P.P.	. . . . .	<i>Patriarchs and Prophets</i>
S.D.	. . . . .	<i>Sons and Daughters of God</i>
S.L.	. . . . .	<i>The Sanctified Life</i>
S.R.	. . . . .	<i>The Story of Redemption</i>
Test.	. . . . .	<i>Testimonies for the Church</i>

## A MEMORIAL OF CREATION

Our Saviour says, "The sabbath was made for man, . . ." Mark 2:27. The term "man" must be used in its genetic sense, encompassing the whole race. If the Sabbath, then, was made for mankind, it must have been made at the time man himself was created; hence we go back to creation for the introduction of the Sabbath.

1. *When and by whom was the Sabbath made? Genesis 2:1, 2.*

2. *What memorial of this event did God set up? Exodus 20:11.*

NOTE: The Sabbath is a memorial of creation, the sign of God's creative power. God designed that through keeping it man should forever remember Him as the true, living God, the Creator of all things.

3. *What three actions did God perform on the seventh day of creation? Genesis 2:2, 3.*

NOTE: By three distinct acts the Sabbath was made: God *rested* on it; He *blessed* it; and He *sanctified* it. *Sanctify* means "to set apart to a sacred office or to religious use; . . . to make productive of holiness or piety." —*Webster's New Collegiate Dictionary*, 1973.

4. *What was God's purpose in creating the Sabbath? Psalm 100:3, 4; 95:6.*

NOTE: "The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power." —G.C., p. 436.

5. *What importance does the Sabbath have for man? 1 John 5:3; Proverbs 28:9.*

NOTE: "The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God—because He is the Creator, and we are His creatures. 'The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this.' . . . Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, . . ." —G.C., pp. 437, 438.

6. *Where did the Lord reinforce the institution of His law, including the Sabbath? Exodus 19:20; 20:18.*

NOTE: These Ten Commandments, having God for their authority and defining the relationship between God and men and between men and men, must endure as long as this relationship exists. They stand or fall together. As long as it is wrong to kill, steal, or bear false witness, so long it will be wrong to violate the Sabbath of the Lord.

7. *What did the Saviour say about the Sabbath? Mark 2:27.*

NOTE: "It was not made only for the Jews, who derived their name from their ancestor, Judah, one of the twelve sons of Jacob. The Sabbath was made more than two thousand years before there was a Jew.

"Jesus says: 'The Sabbath was made for man;' and the necessary inference is that from the beginning man knew the primary uses of the day, and received the benefits which it was designed to impart. . . .

"'Before the giving of the law from Sinai the obligation of the Sabbath was understood.' —J. J. Taylor (Baptist), *The Sabbatic Question* (Revell, 1914 ed.), pp. 20-24." —B.R., pp. 373, 374.

8. *Of what was this memorial to be a sign? Ezekiel 20:20; Deuteronomy 5:15.*

NOTE: The recollection of their bondage and oppressed condition in Egypt was to be an additional incentive for

Israel's keeping the Sabbath in the land of freedom. Therefore, besides being a memorial of creation, the Sabbath was to be to them a memorial of their deliverance from bondage and of God's great power manifested in this deliverance. And as Egypt stands as a symbol of the condition of everyone in the world under the slavery of sin, so the Sabbath is to be kept by every saved soul as a memorial of his deliverance from this slavery by the mighty power of God through Christ.

9. *When will this memorial still be observed? Isaiah 66:22, 23.*

NOTE: The Sabbath, the memorial of God's creative power, will never cease to exist. When the present sinful state of things gives way to the sinless new earth, the fact upon which the Sabbath institution is based will still remain; and those who shall be permitted to live on the new earth will still commemorate the creative power of God, while singing the song of Moses and the Lamb.

#### WHAT DO YOU THINK?

1. *What does the Sabbath institution represent to man?*
2. *What can true Sabbath keeping do for you?*
3. *Of what fact will true Sabbath keeping always remind us?*
4. *What correlation exists between Sunday keeping and evolution?*

+

#### GOD'S DAY OF REST

"To exercise the mind so that it will be stayed upon God is one purpose of the Sabbath. It is a day that should be used in the exercise of godliness, in communion with God, in practicing the presence of God. The man who succeeds in this, who really keeps the Sabbath with all there is of him, has reached the goal God has set for him. He is sanctified, he has reached God's standard. God can put His seal of approval upon him, place His name in his forehead, and exhibit him to the world as a finished product of what Christianity can do for a man. Such a man has used the Sabbath for its intended purpose; it has accomplished for him what God has in mind. It has become the sign and seal of sanctification, and God owns him as His. . . .

"As men on the Sabbath are instructed in righteousness as they attend worship; as God graciously comes near on that day as on no other; as sins are revealed to them, that they might renounce them; holiness is held up before them as possible of accomplishment; as the conviction comes to them that Sabbath keeping must include heart, mind, and soul as well as body; as it suddenly dawns on them that every thought must be brought into captivity to Christ; as the standard is constantly lifted and they cry out unto God for help, men begin to realize the tremendous influence that Sabbath keeping has upon Christianity. Soon they realize how closely sanctification is bound up with the Sabbath, and how the Sabbath can be a sign that they might know that the Lord is their sanctifier. To them Sabbath keeping and sanctification become synonymous, for they realize that only the man who is completely sanctified can keep the Sabbath as God would have it kept." —*Augsburg Confession*, Art. 28.

1. *What distinguishes God in heaven from all false gods? Jeremiah 10:10-12.*
2. *Whose existence did the idolatrous Athenians suspect? Acts 17:23, 24.*
3. *To whom did the apostles point the idolaters at Lystra? Acts 14:15.*
4. *What reason is given in the fourth commandment for keeping the Sabbath day holy? Exodus 20:11.*

NOTE: "The week, with its Sabbath, is an artificial device. The reason for it is found only in the Old Testament

Scriptures. Here it is always associated with revelation from God. . . .’ —W. O. Carver, *Sabbath Observance*, p. 34.

“When we remember that millions of the world’s inhabitants today are idolaters, and that since the fall, idolatry, with its train of resultant evils, has ever been a prevailing sin, and then think that the observance of the Sabbath, as God ordained it, would have prevented all this, we can better appreciate the value of the Sabbath institution, and of Sabbath keeping.” —B.R., p. 380.

5. *What else will the Sabbath do for us? Ezekiel 20:20.*

NOTE: “ ‘The observance of the Sabbath connects man with the origin of his race, with the six days’ creation, and with the Creator Himself. . . . The Sabbath thus becomes a sign by which the believers in a historical Revelation are distinguished from those who have allowed these great facts to fade from their remembrance. (Exodus 31:13), . . . The observance of the Sabbath, then, becomes the characteristic of those who cherish the recollections of the origin of their race, and who worship God not merely as Elohim, the Everlasting Almighty, but as Jehovah, the historical God, the Creator, who has revealed Himself to man from the dawn of his existence as the God of love, and afterwards of mercy and grace, of promise and performance.’ —James J. Murphy, *Commentary on the Book of Exodus*, pp. 143, 144.” —B.R., p. 381.

6. *Why is it so important for us to know God? John 17:3.*

7. *What very important reason is given for keeping the Sabbath? Exodus 31:13.*

NOTE: “To sanctify is to make holy, or to set apart for a holy use. The sanctification, or making holy, of sinful beings can be wrought only by the creative power of God through Christ by the Holy Spirit. In 1 Corinthians 1:30 we are told that Christ is made unto us ‘sanctification’; and in Ephesians 2:10 it is said that ‘we are His workmanship, created in Christ Jesus unto good works.’ The Sabbath, therefore, is a sign of sanctification, and thus of what Christ is to the believer, because it is a reminder of the creative power of God as manifested in the work of regeneration. It

is the sign of the power of God, therefore, in both creation and redemption.” —B.R., p. 381.

8. *What special meaning did the Sabbath have for Israel? Deuteronomy 5:15.*

9. *Why did God bring His people out of Egypt and place them in Canaan? Psalm 105:43-45.*

NOTE: “Likewise, God calls everyone who, through Christ, has been delivered from the bondage of sin, to keep not only the Sabbath but every precept of His holy law. ‘Blessed is the man that doeth this, and the son of man that layeth hold on it; that *keepeth the Sabbath* from polluting it, and keepeth his hand from doing *any* evil.’ Isaiah 56:2.” —B.R., pp. 382, 383.

WHAT DO YOU THINK?

1. *What does “rest” imply to you?*

2. *Do you think the Augsburg Confession expressed the way of Sabbath keeping well?*

3. *What does true Sabbath keeping include?*

4. *Why can man never ignore the Sabbath as long as calendars are in use?*

+

## A DAY OF WORSHIP

Before the fall, God designed man's time to be occupied in pleasant, invigorating labor. Wearisome toil is a result of sin. Since the fall, the Sabbath has brought physical rest to both men and beasts of burden, but physical rest was not its original or primary purpose. Cessation from the ordinary labors of the week was ordained, not because these are sinful in themselves but to give man a frequently recurring period to contemplate the Creator and His works.

Under the gospel, the Sabbath is a sign of spiritual rest and freedom from sin, "for he that is entered into His rest, he also hath ceased from his own works, as God did from His." Hebrews 4:10. All through the week, we are to remember the Sabbath day to keep it holy. This means that all our plans are to be laid aside and all our business adjusted with reference to the Sabbath, the object of which is to remind us that God is the Creator of all things. This is just as essential for the spiritual growth during the six working days as upon the Sabbath itself. At the same time, we are to remember that day so we will not be tempted by circumstances of our own creating to treat it, or any part of it, as secular or common time. Thus the Sabbath commandment is to be obeyed every day, though the Sabbath itself can be observed only on the seventh day, for the seventh day is the Sabbath.

1. *What word begins the fourth commandment? Exodus 2:8.*
2. *How did the Sabbath day become holy? Exodus 20:11.*
3. *What makes something holy? Exodus 3:5; 29:43-46; Joshua 5:13-15.*
4. *How are Biblical days reckoned? Genesis 1:5, 8, 13, 19, 23, 31; Leviticus 23:32.*

NOTE: One advantage to keeping the Sabbath according to the Bible method of reckoning the day—from sunset to sunset, rather than the Roman reckoning from midnight to midnight—is that by the former one is awake to welcome the day when it comes and goes, whereas by the latter he is asleep when the day begins and ends. Sunset is a great natural sign for marking the division of time into days.

5. *What did God have in mind when He forbade men to work on the Sabbath day?*

NOTE: "Our madly rushing, neurotic society needs the therapy of the silence and quietness that flows from a day kept holy, really holy. A day when our thoughts are of God, our actions are tempered by a desire to serve God and our families, a day that is so different from other days that it could make us different in our relationships to God and our fellow men." —Dr. Ernest R. Palen, Minister of the Reformed Church of America, in a sermon delivered on March 13, 1966, in New York City.

6. *How only can we properly worship God? John 4:24.*

7. *What are we instructed to do on the Sabbath day? Leviticus 23:3.*

NOTE: "The world, weary and sin-sick, needs nothing more than it needs to feel the presence and power of a righteous and benevolent God. Men, busy and preoccupied with the burdens of life, need frequent reminders of God's interest in them. The holy Sabbath ordained of God in the beginning is the means at hand for this high service. If in nature we may come into fellowship with the Creator of the heavens and the earth, in the Sabbath we may find the highest expression of love of our Father. The faithful observance of God's Holy Day, as appointed by Him in the beginning, becomes for us a mode of worship and a method of praise. The gift of the Sabbath is an expression of our Heavenly Father's love. True spiritual Sabbath keeping is an expression of our love for God. God speaks to us from week to week, through the holy Sabbath of creation. We answer Him back in the way we keep it.' —Ernest Furrow, 'The Sabbath Day,' *The Sabbath Recorder*, January 8, 1962, p. 11." —Herbert E. Saunders, *The Sabbath: Symbol of Creation and Re-Creation*, p. 62.

8. *What example did Jesus give in keeping the Sabbath? John 9:14.*

NOTE: "Not a little of Christ's earthly ministry was devoted to uplifting the Sabbath, and showing the beneficent character of the Sabbath institution. It was not meant

to be a day of sorrow, austerity, or gloom. Disinterested works of love and mercy toward men or beast are always in place on the Sabbath. Lawful means 'according to law.' " —B.R., p. 387.

9. *How should we greet the Sabbath day? Luke 23:54; Exodus 16:22, 23.*

NOTE: "On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss in temporal things.

"There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, 'confess your faults one to another, and pray one for another, that ye may be healed.' James 5:16." —Test., vol. 5, pp. 355, 356.

#### WHAT DO YOU THINK?

1. *Do you see any difference between Sabbath keeping and Sunday keeping?*
2. *List three activities that properly honor the Sabbath day.*
3. *Is the Sabbath, in your opinion, a legal or a spiritual institution?*
4. *How did Jesus' way of keeping Sabbath differ from that of the Jews?*

+

#### Lesson 4

### THE SABBATH BEFORE SINAI

The moral law was spoken by God and written by Him on stone tables about 25 centuries after creation week. It is interesting to trace the Sabbath through this long, remote period. The only written history covering it is the book of Genesis, with its fifty short chapters written by Moses. The facts presented in it are invaluable. It gives brief glimpses of the long-lived race previous to the flood, of the rise of the powerful nations of succeeding ages, and of the call of Abraham, with the experiences of his immediate descendants. It presents valuable historical instruction concerning God's dealing with His creatures and the principles of His moral government. It is in no sense a book of laws but a very brief history of the earliest ages of antiquity.

1. *What close connection has existed between man and the Sabbath from the very beginning? Mark 2:27.*
2. *Who made all things? John 1:3; Ephesians 3:9; Colossians 1:16; Hebrews 1:2.*

NOTE: Christ was the active agent in creation. The Creator rested on the seventh day from the work of creation; therefore Christ rested on the seventh day with the Father. Consequently, it is His rest day, as well as the Father's.

3. *What record shows that the Sabbath was well known among Israel? Exodus 16:23.*
4. *What three miracles connected with the giving of the manna show Heaven's attitude toward the Sabbath? Exodus 16:16-26.*
5. *How did the people of Israel obtain knowledge of the Sabbath?*

NOTE: "Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from



Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will and fear and obey Him forever." —G.C., p. 453.

6. *What fact is established by the ever-recurring Sabbath? Genesis 2:2.*

NOTE: The book of Genesis commences with the origin of the weekly cycle, as brought to view in the account of creation and the institution of the Sabbath, without which that cycle would have never existed. The division of time into days, months, and years is easily traceable to nature. The revolution of the earth on its axis, the changes of the moon, and the circuit of the earth around the sun originated these divisions of time.

But no such origin can be found for the weekly cycle. Beyond all question, it owes its existence to the act of Jehovah in setting apart the seventh day at the creation of the world. Not even a plausible conjecture has ever been found for any other origin of it. There are decisive evidences to show that the Assyrians, the Babylonians, Persians, Arabs, Greeks, and Romans, and even the Chinese observed the seven-day week and knew of the Sabbath.

7. *What evidence for the observance of the Sabbath has been found in archaeological discoveries?*

NOTE: "Mr. Goerge Smith says in his *Assyrian Discoveries*, 1875: 'In the year 1869 I discovered, among other things [on the banks of the Tigris, near Nineveh], a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken. . . . The calendar contains lists of works forbidden to be done on these days, which evidently correspond to the Sabbath of the Jews.' " —*The Congregationalist*, Boston, November 15, 1882.

8. *What other Biblical record refers to the weekly cycle? Genesis 7:4; 8:10, 12.*

9. *What fact in reference to time is established in the story of Jacob's marriage to the daughters of Laban? Genesis 29:27, 28.*

10. *What was one of the first facts Moses impressed upon the Israelites in bondage? Exodus 5:5.*

NOTE: "In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." —P.P., p. 258.

11. *What result did this attempted Sabbath keeping have for the people of Israel while in Egypt? Exodus 5:6-9.*

12. *What does the introduction to the giving of the law show? Exodus 20:2; Deuteronomy 5:14, 15.*

### WHAT DO YOU THINK?

1. *If the Ten Commandments are the expressed will of God, why must the Sabbath necessarily have existed before Sinai?*
2. *Would God have performed three miracles in support of a law of Moses?*
3. *How was knowledge and genealogy transmitted before man began to write things down?*
4. *From what source would the heathen nations, such as the Chinese, have known about the Sabbath?*

+

## THE SABBATH IN ISRAEL

"No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day, to keep it holy,' the Lord said also to them, 'Ye shall be holy men unto Me.' Exodus 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God.

"As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest day with burdensome requirements." —D.A., pp. 283, 284.

"The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. Four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey His laws and keep His Sabbath, which He had instituted in Eden." —F.E., p. 287.

1. *Under what circumstances did the Lord give His law to Israel? Exodus 19:14-25.*

NOTE: "When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do." —D.A., p. 308.

2. *To what extent did the Lord God involve Himself with the giving of the law? Deuteronomy 9:10; 10:4.*
3. *Which commandment of the ten did the Lord stress was a sign between Him and His people? Ezekiel 20:12, 20.*

4. *How did God show His regard for the Sabbath through the prophet Jeremiah? Jeremiah 17:20-27.*

5. *How was it recognized in the ceremonial temple service? Numbers 28:9; Leviticus 24:5-8.*

6. *Did the true worship of God degenerate during Israel's history? Isaiah 29:13; Titus 1:14.*

NOTE: Before the time of Christ and after the Lord's prophets ceased to appear, the Jews became very fond of tradition, exalting it even above the authority of the Scriptures. Many examples of this are given in the gospels. Christ sharply reproved the Jews on this point. There was no requirement of God more abused by tradition than the Sabbath; indeed, it was greatly perverted from its original design by this means.

They enumerated about forty primary works which were forbidden on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. Under the forbidden primary works were plowing, sowing, reaping, winnowing, gleaning, cleaning, grinding, etc. Under the heading of grinding came breaking or dividing things that were before united. Another of the traditions, since threshing was forbidden on the Sabbath, was the bruising of things, which was a special species of threshing. Of course, it was a violation of the Sabbath to walk on green grass, for that would either bruise or thresh it. Since one was prohibited from hunting on the Sabbath, he could not catch a flea, for that was a species of hunting. As a man was not to carry a burden on the Sabbath, he could not carry water to a thirsty animal, for that was a type of burden; but he might pour water into a trough and lead the animal to it. Should a sheep fall into a pit, however, they would readily lift it out and carry it to a place of safety. They said a man might minister to the sick for the purpose of relieving their distress but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eyesalve, for the purpose of relieving the pain, but not to cure the eye. These foolish traditions, when carried out, made the Sabbath a burdensome yoke, instead of the merciful, delightful, blessed institution which God designed it to be.

7. *In what way did the Year of Jubilee relate to the Sabbath day? Leviticus 25:8-10.*

NOTE: "In apportioning the inheritance of His people, it was God's purpose to teach them, and through them the people of after generations, correct principles concerning the ownership of the land. The land of Canaan was divided among the whole people, the Levites only, as ministers of the sanctuary, being excepted. Though one might for a season dispose of his possession, he could not barter away the inheritance of his children. When able to do so, he was at liberty at any time to redeem it; debts were remitted every seventh year and in the fiftieth, or year of jubilee, all land and property reverted to the original owner. Thus every family was secured in its possession, and a safeguard was afforded against the extremes either of wealth or of poverty." —Ed., p. 43.

8. *What institution was the first and foremost among all the holy convocations and feasts of Israel? Leviticus 23:3.*

9. *What was to happen to all the ceremonial sabbaths of Israel? Colossians 2:14.*

10. *What significance did the Sabbath have for the Israelites? Deuteronomy 5:12-15.*

NOTE: "That holy day, serves to emphasize another fundamental idea of Israel's religion; namely, the importance of man in the world. The ten commandments in the book of Deuteronomy tell that the Sabbath is to serve as a memorial of the deliverance from Egyptian slavery, for a slave cannot make a Sabbath for himself. In regularly ceasing labor on one day each week, they testified to their right, as human beings, to make of themselves what disposition they will, and to their liberty and equality and all human rights and privileges. Among no other nation of antiquity was there any thought of so great a privilege for the slave as a fixed, weekly day of rest. The Jewish Sabbath upholds the idea implied in the term humanity, that idea being the foundation upon which rests the belief in God.' —Samuel M. Segal, *The Sabbath Book*, p. 206." —Herbert E. Saunders, *The Sabbath: Symbol of Creation and Re-Creation*, p. 26.

## WHAT DO YOU THINK?

1. *What did the Sabbath mean to a religious Jew?*
2. *How did the Sabbath contribute to his dignity?*
3. *What do you think of the rabbinical tradition in regard to the Sabbath?*
4. *What aspect of Jewish Sabbath keeping would you adopt for yourself?*

+

## Lesson 6

### THE LORD'S DAY

"Jesus observed the Sabbath Day of His own people. It was His custom to worship in the synagogues on the Sabbath Day. After He entered upon His own ministry, He and His followers continued to recognize and use the Sabbath Day, but according to His own individual and spiritual insight and interpretation. Even when Sabbath observance was made one of the chief grounds of bitter antagonism to Him by the Pharisees He continued His recognition of the Sabbath and uttered no word that can properly be construed as lacking in deep reverence.' —W. O. Carver, *Sabbath Observance*, p. 25. . . .

"It is noteworthy that not the least of the malice which finally caused His crucifixion, was engendered over this very question of Sabbath observance. Christ did not keep the Sabbath according to their ideas, and so they sought to kill Him. Many today cherish the same spirit. Because some do not agree with their ideas of the Sabbath, or Sabbath observance, they seek to persecute and oppress them—seeking laws, and alliances with political powers, to compel respect for their views." —B.R., pp. 391, 389.

"Wherefore the Son of man is Lord also of the Sabbath.' These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For 'all things were made by Him; and without Him was not anything made that was made.' John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, 'I gave them My

Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them'—make them holy. Ezekiel 20:12. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God." —D.A., p. 288.

1. *With what institution did Jesus identify Himself when He was on earth?*  
Mark 2:28.

2. *How did Christ observe the Sabbath day?*

a. Luke 4:16, 31; 6:6

b. John 5:5-9

c. Mark 3:1-5

3. *How did Christ answer objections to His way of keeping the Sabbath?*  
a. Luke 6:1-4

NOTE: "If it was right for David to satisfy his hunger by eating of the bread that had been set aside to a holy use, then it was right for the disciples to supply their need by plucking the grain upon the sacred hours of the Sabbath. Again, the priests in the temple performed greater labor on the Sabbath than upon other days. The same labor in secular business would be sinful; but the work of the priests was in the service of God. They were performing those rites that pointed to the redeeming power of Christ, and their labor was in harmony with the object of the Sabbath. But now Christ Himself had come. The disciples, in doing the work of Christ, were engaged in God's service, and that which was necessary for the accomplishment of this work it was right to do on the Sabbath day." —D.A., p. 285.

b. Mark 3:4, 5

NOTE: "Although the miracle Christ performed had given evidence that He was from God, they were angry because He had shown their *views of Sabbath keeping* to be *wrong*. Wounded pride, obstinacy, and malice, therefore, combined to fill them with *madness*; and they went out immediately

and held counsel with the Herodians—their political enemies—for the purpose of accomplishing His death." —B.R., p. 389.

"Again Christ reiterated the truth that the sacrifices were in themselves of no value. They were a means, and not an end. Their object was to direct men to the Saviour, and thus to bring them into harmony with God. It is the service of love that God values. When this is lacking, the mere round of ceremony is an offense to Him. So with the Sabbath. It was designed to bring men into communion with God; but when the mind was absorbed with wearisome rites, the object of the Sabbath was thwarted. Its mere outward observance was a mockery." —D.A., p. 286.

c. John 5:1-9, 17-19

NOTE: "The ordinary operations of nature, as manifested in God's almighty, upholding, beneficent, and healing power, go on on the Sabbath. To cooperate with God and nature in the work of healing on the Sabbath cannot, therefore, be out of harmony with God's Sabbath law." —B.R., p. 390.

4. *How did Christ rebuke the Jewish attitude toward the Sabbath?* Matthew 12:7, 8.

NOTE: "Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the 'Lord of the Sabbath'—One above all question and above all law. This infinite Judge acquits the disciples of blame, appealing to the very statutes they are accused of violating." —D.A., p. 285.

5. *What great truth did Jesus teach by His example?* 2 Corinthians 3:6.

NOTE: "The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's word came from Him. But these priceless gems

had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth. This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity." —D.A., pp. 287, 288.

6. *What attitude toward man's worth distinguishes true religion from the false? Isaiah 13:12.*

NOTE: "Rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man, who is made in the image of God. This illustrates the working of all false religions. They originate in man's desire to exalt himself above God, but they result in degrading man below the brute. Every religion that wars against the sovereignty of God defrauds man of the glory which was his at the creation, and which is to be restored to him in Christ. Every false religion teaches its adherents to be careless of human needs, sufferings, and rights. The gospel places a high value upon humanity as the purchase of the blood of Christ, and it teaches a tender regard for the wants and woes of man. The Lord says, 'I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.' Isaiah 13:12." —D.A., pp. 286, 287.

7. *What statement of Christ is thus carried out? Mark 2:27.*

#### WHAT DO YOU THINK?

1. *What was the main reason Christ conflicted with the Jewish leaders?*
2. *What makes the Christian religion different from other world religions?*
3. *How important is correct Sabbath keeping?*
4. *What was the main reason the Jews sought to kill Jesus?*

+

#### Lesson 7

### THE SABBATH OF THE APOSTLES

The Acts of the Apostles is believed to have been written more than thirty years after the resurrection of Christ. It contains the principal historical facts regarding the apostolic church in the days when the Christian church was in a condition of the greatest purity and the most glorious success. Christians in those days did not claim to originate new doctrine; they were to go into all the world and preach the gospel they had learned from Christ.

What was their attitude toward the Sabbath? Did they treat it as an existing institution, a sacred rite, as did the writers of the Old Testament and as Christ and they themselves had done prior to the resurrection? Or did they call the first day of the week the Sabbath and proclaim that as a new institution to take the place of the ancient Sabbath?

Most certainly, if Sunday had replaced the creation Sabbath at the resurrection of Christ, the historical record of the first thirty years would give many instances where this new Sabbath was observed, would narrate conflicts between the adherents of the new day and the old, and would tell of the struggles this new day went through to warrant its position as the Sabbath. We shall see from the Scriptures which day the apostles kept and advocated.

"In the first century the true Sabbath had been kept by all Christians. . . .

"In lands beyond the jurisdiction of Rome there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith and adhered to many of its truths. These Christians believed in the perpetuity of the law of God and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice existed in Central Africa and among the Armenians of Asia. . . .

"These words [of Isaiah 56:1, 2, 5, 7] apply in the Christian age, as shown by the context: 'The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him.' Verse 8. Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings." —G.C., pp. 52, 63, 451.

1. *What testimony formed the basis for the Sabbath keeping of the apostles?*

a. *Luke 4:16*

b. *Matthew 24:20*

c. *Matthew 12:8*

d. *Matthew 5:17*

2. *How would you decide which day is the seventh day or the Sabbath from the gospel record? Mark 16:1, 2; Luke 23:54-56; 24:1.*

3. *What did Paul do on the Sabbath day in Ephesus? Acts 13:14, 15.*

4. *Did he do this just to see the Jews? Acts 13:42-44.*

NOTE: It is significant that the apostle Paul did not take this occasion to inform the Gentiles of a change of the Sabbath day. If this change had been effected, it certainly would have been brought to the attention of the Gentiles who asked him to meet with them on the following Sabbath.

5. *What were some of the other places where the Sabbath was observed by the apostles?*

a. *Acts 16:12, 13*

b. *Acts 17:1, 2*

c. *Acts 18:1, 4, 11*

6. *What could Paul testify when he was prisoner in Rome? Acts 28:17.*

7. *What fact was acknowledged by the council at Jerusalem? Acts 15:21.*

NOTE: As late as the year A.D. 52, 21 years this side of the cross, in every city the Scriptures were read in the synagogues every day. This Sabbath day was the same day that had been kept from the day of Moses.

8. *What had Isaiah prophesied that Christ would do? Isaiah 42:21.*

NOTE: "In nothing, perhaps, was this more strikingly fulfilled than in the matter of Sabbath observance. By their numerous traditional regulations and senseless restrictions the Jews had made the Sabbath a burden, and anything but a delight. Christ removed all these, and by His life and teachings restored the Sabbath to its proper place as a day of worship, of contemplation of God, a day for doing acts of charity and mercy. Thus He magnified it and made it honorable. One of the most prominent features of Christ's ministry was the work of *Sabbath reform*. Christ did not *abolish* or *change* the Sabbath; but He did rescue it from the rubbish of tradition, false ideas, and superstitions by which it had been degraded. The Pharisees had placed the institution *above man* and *against man*. Christ reversed the order and said, 'The Sabbath was made *for man* and not *man for the Sabbath*.' He showed that it was to minister to the happiness and well-being of both man and beast." —B.R., pp. 391, 392.

#### WHAT DO YOU THINK?

1. *Why could God never have permitted a change of the Sabbath to Sunday?*

2. *What is the basis for the Sabbath?*

3. *What evidence for Sabbath keeping is there in the story of Christ's death, burial, and resurrection?*

4. *By what thought in the lesson can you prove that the seventh-day Sabbath is the same as the seventh day of creation?*

## A PRESUMPTUOUS CHANGE

"Prophecy had declared that the papacy was to 'think to change times and laws.' Daniel 7:25. . . .

"To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians generally continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

"In the early part of the fourth century the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and heathen it would promote the nominal acceptance of Christianity by pagans and thus advance the power and the glory of the church.

"But while many God-fearing Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord and observed it in obedience to the fourth commandment. . . .

"In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed." —G.C., pp. 51-53.

1. What presumptuous power was shown to Daniel the prophet? Daniel 7:25.

NOTE: " 'The pope is of so great authority and power that he can modify, explain, or interpret even divine laws. . . . The pope can modify divine law, since his power is not of man, but of God, and he acts as vicegerent of God upon earth.' —Translated from Lucius Ferraris, *Prompta Bibliotheca* (Ready Library), 'Papa,' art. 2." —B.R., p. 398.

2. Was the change from Sabbath to Sunday brought about overnight?

NOTE: " 'Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appeared by that time to have considered laboring on Sunday as a sin.' —Augustus Neander, *The History of the Christian Religion and Church*, p. 86.

" 'The observance of the Sunday was at first supplemental to that of the Sabbath, but in proportion as the gulf between the church and the synagogue widened, the Sabbath became less and less important and ended at length in being entirely neglected.' —L. Duchesne, *Christian Worship: Its Origin and Evolution*, p. 47." —B.R., pp. 402, 403.

3. What did the apostle Paul call this power? What was it to do? 2 Thessalonians 2:3, 4.

NOTE: There is only one way any power could exalt itself above God, and that is by assuming to change God's law and requiring obedience to that change instead of the divine law.

4. Did the papacy acknowledge that it changed the Sabbath to Sunday?

NOTE: " 'The Catechismus Romanus was commanded by the Council of Trent and published by the Vatican Press, by order of Pope Pius V, in 1566. This catechism for priests says: 'It pleased the church of God, that the religious celebration of the Sabbath day should be transferred to 'the Lord's day.' " ' —*Catechism of the Council of Trent* (Donavan's translation 1867), part 3, chap. 4, p. 345. . . .

" 'Ques.—How prove you that the Church hath power to command feasts and holydays?

" 'Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.' —Henry Tuberville, *An Abridgment of the Christian Doctrine* (1833 approbation), p. 58.

" 'Ques.—Have you any other way of proving that the Church has power to institute festivals of precept?

" 'Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.' —Stephen Keenan, *A Doctrinal Catechism* (3rd ed.), p. 174. . . .

" '1. Is Saturday the 7th day according to the Bible and the ten commandments?

" 'I answer yes.

" '2. Is Sunday the first day of the week and did the Church change the 7th day—Saturday—for Sunday, the 1st day?

" 'I answer yes.

" '3. Did Christ change the day?

" 'I answer No! Faithfully Yours,

" 'J. Card. Gibbons'

—Gibbons' Autographed letter." —B.R., pp. 399, 400.

5. When was the first Sunday law enacted?

NOTE: In A.D. 321, by Constantine the Great. " 'The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili dei solis*), with an exception of those engaged in agricultural labor.' —*Encyclopaedia Britannica*, 11th ed., art. 'Sunday.' . . .

" 'This edict, issued by Constantine, who first opened the way for the union of church and state in the Roman Empire, in a manner supplied the lack of a divine command for Sunday observance. It was one of the important steps in bringing about and establishing the change of the Sabbath.' —B.R., pp. 403, 404.

6. Was Rome satisfied when at the beginning Christians kept both the Sabbath and Sunday?

NOTE: "The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that

while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that the Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor. It was only by fleeing from the power of Rome that any could obey God's law in peace." —G.C., p. 65.

Because the practice of keeping the seventh-day Sabbath was evidently gaining ground in the Eastern church, the following decree was passed in the Council of Laodicea in A.D. 364: " 'Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour.' —Charles Joseph Hefele, *A History of the Councils of the Church* (1896 English ed.), vol. 2, p. 316." —B.R., p. 420.

7. How did Christ answer the temptation of the devil? Luke 4:8.

8. What was and is Satan's intention in attacking the Sabbath?

NOTE: "He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator." —G.C., pp. 53, 54.

9. How did Paul label the power that would presume to make this change? 2 Thessalonians 2:7.

10. What does the Bible indicate will be the end of this antichristian power? Revelation 22:19; 20:15; 2 Thessalonians 2:8.



## WHAT DO YOU THINK?

1. *What are Satan's methods in the struggle for man's allegiance?*
2. *Does the Sabbath commandment only forbid labor, or does it do more than this?*
3. *How alone can we keep the Sabbath? What is necessary to keep it holy?*
4. *Was the law of God really changed?*

+

## Lesson 9

### EVIDENCE FOR SUNDAY EXAMINED

The first day of the week was named by Jehovah 6,000 years ago. The six inspired writers who mention it call it by the same name—"the first day of the week." None alluded to it as the holy rest day, while three of them stated that it came the day after the Sabbath, showing that they did not regard it as the Sabbath.

Among Christians there is much confusion over the reasons for Sunday keeping. Therefore, we shall look at the two main arguments that are commonly advanced.

1. One school of thought holds that Sunday is now the holy day of rest, the Christian sabbath, so called to identify it with the Old Testament Sabbath and remind us that in observing it we are obeying the commandment to keep the Sabbath holy. This view is in harmony with the generally accepted belief that the decalogue is still in force for Christians. Those Protestants who speak of Sunday as the Sabbath identify themselves with this position.

2. Another school of thought teaches that the Sabbath as a part of the commandments of God is no longer binding but that in its place we have a new rest day, Sunday. This is to be celebrated in place of the Sabbath, but on a new basis—as a memorial of Christ's resurrection. It is not called the sabbath and is not validated by the Ten Commandments.

Both of these views involve a change from the practice of Christ's time, and either could be reasonable IF there were sufficient evidence for it.

This lesson presents to you the texts given as an authorization for Sunday keeping. We shall see whether they are indeed a basis for this change.

1. *What are the only two memorials which Jesus established in His life on earth? 1 Corinthians 11:26; Romans 6:3, 4; Colossians 2:12.*

NOTE: No statement is made by any of the church fathers that such a change was made by Jesus or the apostles, instituting Sunday as a memorial of Jesus' resurrection, in spite of the obvious desire of some to establish Sunday worship. In the absence of a direct statement, support for Sunday must be found in the practice of the church. We shall look first at the record of the New Testament, examining all the references to the first day of the week.

2. *What single event is described in four of the eight New Testament "first day" (Sunday) texts? Matthew 28:1-6; Mark 16:1-6, 9; Luke 24:1-6; John 20:1.*

NOTE: "The disciples rested on the Sabbath, sorrowing for the death of their Lord, while Jesus, the King of glory, lay in the tomb. As night drew on, soldiers were stationed to guard the Saviour's resting place, while angels, unseen, hovered above the sacred spot. The night wore slowly away, and while it was yet dark, the watching angels knew that the time for the release of God's dear Son, their loved Commander, had nearly come.

"As the light of the angel shone around, brighter than the sun, that Roman guard fell as dead men to the ground. One of the angels laid hold of the great stone and rolled it away from the door of the sepulchre and seated himself upon it. The other entered the tomb and unbound the napkin from the head of Jesus. Then the angel from heaven, with a voice that caused the earth to quake, cried out, 'Thou Son of God, Thy Father calls Thee! Come forth.' "

—E.W., pp. 181, 182.

3. *Where were the disciples on that same day at evening? John 20:19.*

NOTE: It is supposed by many that the disciples were assembled to commemorate the resurrection of Jesus and that when He came among them and said, "Peace be unto you," this indicated His approval of their action of assembling on that day and thus honored the first Christian sabbath. But does the language justify such an inference? From this and other scriptures we draw these conclusions:

1. The reason the disciples were together was for the fear of the Jews, not to celebrate Christ's resurrection.

2. The place of their meeting was undoubtedly the upper room, where they all abode (Acts 1:13), not the temple or any other house of worship.

3. The time of this meeting must have been very late in the day, but before sunset. By the Bible reckoning of time, the day closed at evening or sunset. Genesis 1:5; Leviticus 23:32; Mark 1:32. We are forced to this conclusion by the facts stated by the other evangelists and John's declaration that it was evening.

4. They could not have been celebrating the resurrection at this time, because they did not even believe it had occurred. Mark 16:14.

5. This first day of the week was regarded by the disciples as a common secular day, since they as well as Jesus Himself walked 19 miles that day.

*4. What visitors arrived that same night? Luke 24:33-36.*

NOTE: It must have been late, for the visitors had walked seven miles after supper to tell their story of seeing Jesus. It was therefore the second day of the week, Jewish time. But it was the evening after the first day of the week, the first opportunity for Jesus to find the group together after the resurrection that morning.

*5. Who now appeared in their midst? Mark 16:12-14.*

*6. What record is given of a special meeting held by Paul at Troas? Acts 20:7.*

NOTE: This text is regarded by first-day observers as one of the strongest evidences in behalf of Sunday. This is the only example in the New Testament in which a religious meeting is said to have been held on the first day of the week. It was a night meeting; many lights were necessary, for the meeting continued until daybreak. Eutychus fell out the window about midnight; after going down and healing him, Paul continued speaking until daylight. Then he departed on his journey to Assos, 19½ miles across the peninsula. Luke and his companions went ahead by ship—that is, they started earlier, intending to go around this point of land and take Paul into the ship when he reached Assos.

In this way Paul gained several hours in which he could speak to the believers.

To understand this narrative correctly, it is important to ascertain whether this meeting occurred on what we now call Saturday night or on Sunday night. It is clear that it was Saturday night. For this night meeting to have been on the first day of the week, Biblically reckoned, it would have to be on Saturday night, for the first day began at sundown. Thus Paul traveled 19½ miles on foot to Assos during the daytime of that Sunday and Luke and his companions spent still more of the hours of that day traveling to the same point by ship.

*7. To what other text is Sunday sacredness attached? 1 Corinthians 16:2.*

NOTE: Some Christians claim this text as evidence for Sunday on the grounds that public collections were taken up on that day, hence they conclude that there must have been public meetings held—and therefore the first day of the week was the day for public assemblies of Christians. But does this text say that public collections were taken up on the first day of the week? The whole question revolves on the expression, "Lay by him in store." Is the act of taking money from one's purse or pocket and placing it in a public box or plate "laying by him"—that is, by himself—"in store"? Most certainly it would be just the opposite! Such an act would be putting the money away from oneself. The money would be gone. The action Paul described was not to be done in a public gathering but at home. This is the meaning of the original Greek. It was not a religious act but a business transaction.

+

Lesson 10

**SUNDAY LAWS—THE FUTURE TEST**

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost

in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.” —G.C., p. 573.

1. *What is the third angel's message? Revelation 14:9-11.*

NOTE: “In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: ‘If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God.’ Revelation 14:9, 10. . . .

“The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; . . .” —G.C., pp. 438, 449.

2. *What are we to understand under “the beast,” “the image,” and “the mark”? Revelation 14:9.*

NOTE: *The beast*: “In chapter 13 (verses 1-10) is described another beast, ‘like unto a leopard,’ to which the dragon gave ‘his power, and his seat, and great authority.’ This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire.”

*The image*: “In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. . . .

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.”

*The mark*: “What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—‘the mark of the beast’?” —G.C., pp. 439, 443, 445, 448.

3. *How does Revelation 13 describe the conflict about which the third angel warns? Revelation 13:11-14, 16, 17.*

NOTE: “But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image.” —G.C., p. 449.

4. *What relationship is there between Constantine's first Sunday law (A.D. 321) and all subsequent Sunday laws?*

NOTE: “This [Constantine's decree of March, 321] is the ‘parent’ Sunday law making it a day of rest and release from labor. From this day to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors Sunday observance was enforced by civil statutes and later, when the Empire was past, the Church in the hands of the papacy enforced it by ecclesiastical, and also influenced it by civil enactments.” —B.C., vol. 9, p. 1000.

5. *What reveals the “secularity” of the Sunday laws? Colossians 2:22.*

NOTE: They are changeable at will, as the following examples show:

1. Constantine's law (March 7, 321) permitted grain sowing and vine planting.

2. Synod of Orleans (538) forbade rural work and permitted the preparation of meals.

3. Gregory I (590-604) prohibited the yoking of oxen or performance of other work, except for approved reasons.

4. Under Charlemagne (788), all labor was forbidden, because it was declared that this was against the fourth commandment (the first reference to the Sabbath commandment in support of Sunday laws). This decree also forbade especially what Constantine had approved—field labor and vineyard work.

Observe the varied restrictions placed on the people in the different states of America which have Sunday statutes on their books. Obviously the Sunday laws are precarious and arbitrary at best.

6. *What are we told in the Scriptures about God's holy law? Psalm 111:7, 8; Malachi 3:6.*

7. *What group of Christians brought the Sunday law idea to America? Revelation 12:16.*

NOTE: "When first constrained to separate from the English Church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, 'to walk together in all His ways made known or to be made known to them.' Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. . . .

"Attendance at the services of the established church [in the New World] was required under a penalty of fine or imprisonment." —G.C., pp. 291, 294.

They brought the British Sunday laws, established under Charles II, with them. Here is the one that has become a model for most American Sunday laws: "Be it enacted . . . that all and every Person and Persons whatsoever, shall on every Lord's Day apply himself to the Observation of the same, by exercising themselves thereon in the Duties of Piety and true Religion, publickly and privately; (4) and that no . . . Person whatsoever, shall do or exercise any worldly Labor, Business or Work of their ordinary Callings, upon the Lord's Day, or any Part thereof (Works of Necessity and Charity only excepted;) . . . (6) and that no Person or Persons whatsoever, shall publickly cry, shew forth, or expose to Sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatsoever." —B.C., vol. 9, p. 1003.

8. *What principle underlies all Sunday legislation? Revelation 13:1.*

NOTE: "The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. . . . The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in

reality but bring the church nearer to the world." —G.C., p. 297.

9. *In contrast to these movements, what is the prophesied task of God's remnant church? Isaiah 58:12-14.*

10. *What will be the inevitable result of such activity? Revelation 12:17; 1 Peter 5:8.*

NOTE: "Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." —G.C., p. 48.

#### WHAT DO YOU THINK?

1. *What is wrong with all governmental religious legislation?*

2. *What is the proper sphere of church and state?*

3. *What stand should the church take in regard to Sunday legislation?*

4. *What is your idea of the meaning of tolerance?*

+

## THE SEALING

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." —E.W., p. 58.

1. *How was the sealing work described by Ezekiel the prophet? Ezekiel 9:4.*
2. *After the sealing is finished, what terrible work will begin? Ezekiel 9:5-7.*
3. *Where will this work of judgment begin? Ezekiel 9:6.*

NOTE: "The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. 'And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' " —Test., vol. 3, p. 266.

4. *What is the seal of God? Exodus 20:8-11.*

NOTE: The seal attached to a document makes it legal (Esther 8:8). In the last part of the fourth commandment we find all the specifications of a seal.

1. God=name
2. Creator=title
3. Heaven and earth=territory

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. . . . While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." —G.C., p. 605.

5. *What special group was seen by John as being sealed? Revelation 7:4.*
6. *What is the connection between the name of the Father and the Sabbath? Revelation 7:3; 14:1.*

NOTE: "When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority." —G.C., p. 452.

"There . . . is a close connection between the seal and the divine name. Evidently in vision the seal that John saw contained the name of the Father and the Son. . . . Applied to the 144,000, the names represent (1) ownership—the 144,000 belong to God; (2) character—the 144,000 reflect the image of Jesus fully." —B.C., vol. 7, p. 825.

7. *Does abstaining from work on the seventh day automatically assure you of the seal of God?*

NOTE: "Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads." —Test., vol. 5, pp. 213, 214.

8. *When did this sealing work begin?*

NOTE: It was at the time of the conflict of the nations of Europe in the early months of 1848, that light came to the

Adventist people in respect to the sealing message. "Such was the situation in the summer of 1848. This led the Seventh-day Adventists to earnest, prayerful study for light. The Lord led their minds to the holding of the winds (wars) and the *sealing work*, with a determination to find the meaning of the situation. They found, in their study of the Scriptures, that the seventh day Sabbath was the *sign* of the living God, and the *seal* of His law. This newly received light from the word of God gave still greater force to the Sabbath message, and doubly assured them that this, as the *sealing message*, must be proclaimed to the world before the actual coming of Christ." "Questions on the Sealing Message," by J. N. Loughborough, pp. 10, 11.

9. *When will this sealing work end? Daniel 12:1; Revelation 22:11; Ezekiel 9:11; Revelation 8:5.*

NOTE: "I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, '*It is done.*' " —E.W., p. 279.

10. *What does the sealing work include besides Sabbath observance?*

NOTE: "Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." —B.C., vol. 4, p. 1161.

11. *Since the seal of God is not an outward sign, who alone can read it? Ezekiel 9:5, 6.*

NOTE: "What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels,

but not human eyes, can read; for the destroying angel must see this mark of redemption.

"The angel with the writer's inkhorn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel." —B.C., vol. 4, p. 1161.

## WHAT DO YOU THINK?

1. *Can you explain in what way the sealing is a spiritual work?*
2. *Do you know what activity in the heavenly sanctuary runs parallel to the sealing work?*
3. *What is most important for God's people in this sealing time?*
4. *Will there be further opportunity to repent after the sealing is over?*

+

## Lesson 12

## SABBATH KEEPING TODAY

"Should God forbid the sun to perform its office upon the Sabbath, cut off its genial rays from warming the earth and nourishing vegetation? Must the system of worlds stand still through that holy day? Should He command the brooks to stay from watering the fields and forests, and bid the waves of the sea still their ceaseless ebbing and flowing? Must the wheat and corn stop growing, and the ripening cluster defer its purple bloom? Must the trees and flowers put forth no bud nor blossom on the Sabbath?

"In such a case, men would miss the fruits of the earth, and the blessings that make life desirable. Nature must continue her unvarying course. God could not for a moment stay His hand, or man would faint and die. And man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God's holy rest day was made for man, and acts of mercy are in

perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day." —D.A., pp. 206, 207.

1. *What was one important purpose in Christ's first coming to this earth? Isaiah 42:21; Matthew 5:17, 18.*

2. *What statement made by Christ is in full harmony with this object? Matthew 12:8.*

3. *Why did the Creator set the seventh day aside from the other six? Exodus 31:13.*

NOTE: "In the fourth commandment God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship." —S.R., p. 330.

4. *Why do you think the fourth commandment begins with "remember"? Exodus 20:8-11.*

NOTE: "The Sabbath, as a memorial of God's creative power, points to Him as the Maker of the heavens and the earth. Hence it is a constant witness to His existence and a reminder of His greatness, His wisdom, and His love. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater." —P.P., p. 336.

"While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour." —D.A., p. 289.

5. *When should preparation for the Sabbath begin?*

NOTE: "All through the week keep the Lord's holy Sabbath in view, for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, when the soul's needs are to receive special attention." —C.G., p. 527.

6. *What is the day before Sabbath called? Luke 23:50-56.*

7. *What does preparation for the Sabbath involve?*

NOTE: "While cooking on the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day. . . .

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule, you can do it. . . .

"There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, 'confess your faults one to another, and pray for one another, that ye may be healed.' James 5:16. . . .

"Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. . . .

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time." —Test., vol. 6, pp. 357, 355, 356.

8. *What is given in the Scriptures as a symbol of God's law? Ezekiel 22:30; Isaiah 5:1, 2.*

9. *What happened to this wall, and what was to be done with it? Isaiah 58:12.*

10. *What example did Christ give His followers? Luke 4:16; Hebrews 10:25.*

NOTE: "While we are exhorted not to forsake the assembling of ourselves together, these assemblies are not to be merely for our own refreshing. We are to be inspired with greater zeal to impart the consolation we have received. It is our duty to be very jealous for the glory of God and to bring no evil report, even by the sadness of the countenance or by

ill-advised words, as if the requirements of God were a restriction upon our liberty." —Test., vol. 6, p. 365.

11. *What other activity was an important part of Christ's Sabbath keeping? Luke 13:14-16.*

NOTE: "The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath." —D.A., p. 207.

12. *What are other proper Sabbath activities? Psalm 111:2-4; 8:3; 24:1.*

NOTE: "In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation. Tell them when the earth came from His hand, it was holy and beautiful. . . . Show that it was sin which marred God's perfect work; that thorns and thistles, sorrow and pain and death, are all the result of disobedience to God. . . .

'Tell them the way of salvation; how 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. . . . From time to time read with them the interesting stories in Bible history. Question as to what they have learned in the Sabbath school, and study with them the next Sabbath's lesson." —Test., vol. 6, pp. 358, 359.

13. *What should be avoided on the Sabbath day? Isaiah 58:13.*

NOTE: "Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. . . .

"In harmony with the light which the Lord has given in regard to the observance of the Sabbath, we should be more careful about traveling on the boats or cars on this day. In these matters we should set a right example before our children and youth." —Test., vol. 6, pp. 356, 360.

## WHAT DO YOU THINK?

1. *What is more important to you—the time element of the Sabbath or what it means?*
2. *Is the Sabbath a delight to you?*
3. *Does Sabbath keeping pose a personal problem for you?*
4. *What benefit do you derive from keeping the Sabbath?*

+

## Lesson 13

## SANCTIFICATION AND THE SABBATH

"From the pillar of cloud Christ declared concerning the Sabbath: 'Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.' Exodus 31:13. The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience." —Test., vol. 6, p. 350.

1. *Of what was the Sabbath a sign to the people of God? Exodus 31:13.*
2. *What is sanctification? 1 Thessalonians 4:3; 5:23.*

NOTE: ". . . Genuine sanctification . . . is nothing less than a daily dying to self. . . ." —Test., vol. 4, p. 299.

"Sanctification is the work, not of a day, or of a year, but of a lifetime." —Test., vol. 8, pp. 312, 313.



"Sanctification means habitual communion with God." —B.C., vol. 7, p. 908.

"The sanctification set forth in the Sacred Scriptures has to do with the entire being—spirit, soul, and body." —S.L., p. 7.

"To love God supremely, and your neighbor as yourself, is true sanctification." —S.D., p. 334.

"True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares: 'This is the will of God, even your sanctification.' And he prays: 'The very God of peace sanctify you wholly.' 1 Thessalonians 4:3; 5:23. The Bible clearly teaches what sanctification is and how it is to be attained. The Saviour prayed for His disciples: 'Sanctify them through Thy truth: Thy word is truth.' John 17:17. And Paul teaches that believers are to be 'sanctified by the Holy Ghost.' Romans 15:16. What is the work of the Holy Spirit? Jesus told His disciples: 'When He, the Spirit of truth, is come, He will guide you into all truth.' John 16:13. . . . By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is 'holy, and just, and good,' a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: 'I have kept My Father's commandments.' 'I do always those things that please Him.' John 15:10; 8:29. The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification." —G.C., p. 469.

3. *What are the means of sanctification? John 17:17, 19.*

4. *What are the two great agencies employed by God to lead His people to sanctification? Romans 15:16; John 16:13; Psalm 119:142.*

NOTE: "True sanctification means perfect love, perfect obedience, perfect conformity to the will of God. We are to be sanctified to God through obedience to the truth." —A.A., p. 565.

5. *What cannot be achieved by commandment keeping, including Sabbath observance? Romans 3:20; 10:3; Galatians 2:16.*

NOTE: "There are many who, through striving to obey God's commandments, have little peace or joy. This lack in their experience is the result of a failure to exercise faith. They walk as it were in a salt land, a parched wilderness. They claim little, when they might claim much; for there is no limit to the promises of God. Such ones do not correctly represent the sanctification that comes through obedience to the truth." —A.A., pp. 563, 564.

6. *In what way is the Sabbath a sanctifying power in our lives? Hebrews 4:2, 10.*

NOTE: "There is no Bible sanctification for those who cast a part of the truth behind them. . . .

"Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life." —Test., vol. 1, pp. 338, 339.

7. *What is the goal of sanctification? How long does the process take? Philippians 2:12-15; Ephesians 5:25-27.*

NOTE: "Sanctification is not the work of a moment, an hour, or a day. It is a continued growth in grace. . . .

"The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit." —Test., vol. 1, p. 340.

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome." —A.A., p. 560.

8. *What connection is there between the persecution of God's people under the Sunday law and sanctification? Revelation 13:15-17.*

NOTE: "The directions laid down in the word of God leave no room for compromise with evil. The Son of God was manifested that He might draw all men to Himself. He came not to lull the world to sleep, but to point out the narrow path in which all must travel who reach at last the gates of the City of God. . . .

"God requires the homage of a sanctified soul, which has prepared itself, by the exercise of the faith that works by love, to serve Him. He holds up before us the highest ideal, even perfection. He asks us to be absolutely and completely for Him in this world as He is for us in the presence of God." —A.A., pp. 565, 566.

9. *What is the key to obtaining Christ's righteousness? John 7:17; Romans 1:17.*

NOTE: " 'This is the will of God' concerning you, 'even your sanctification.' 1 Thessalonians 4:3. Is it your will also? Your sins may be as mountains before you; but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, He will forgive and will cleanse you from all unrighteousness." —A.A., p. 566.

10. *Toward what should our free will be directed in order to receive this sanctification? Isaiah 48:18.*

#### WHAT DO YOU THINK?

1. *How does conscientious Sabbath keeping make you a better person?*
2. *What relationship exists between Sabbath observance and faith?*
3. *What relationship is there between faith and works?*
4. *Is the goal of sanctification within our reach?*

+