

Sabbath School Lesson

2025 Third Quarter, July - September.

The Sabbath Rest



The Sabbath Rest



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Credits

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Abbreviations

Abbreviations of books mentioned in the lesson.

ABBREVIATION	BOOK / PERIODICAL / ETC
ISM	Selected Messages, vol. 1
2MCP	Mind, Character and Personality, vol. 2
2TT	Testimony Treasures, vol. 2
3MS	Selected Messages, vol. 3
3TT	Testimony Treasures, vol. 3
AA	Acts of the Apostles
BLJ	To Be Like Jesus
CCh	Counsels for the Church
CG	Child Guidance
COL	Christ's Object Lessons
CS	Counsels on Stewardship
DA	The Desire of Ages
FLB	The Faith I Live By
GC	The Great Controversy
GCDB	General Conference Daily Bulletin, Vol. 5-1893
LDE	Last Day Events
LHU	Lift Him Up
MB	Thoughts from the Mount of Blessing
MH	The Ministry of Healing
OFC	Our Father Cares
OHC	Our High Calling
PK	Prophets and Kings
PP	Patriarchs and Prophets
SC	Steps to Christ
SJ	The Story of Jesus
TMK	That I May Know Him
UL	The Upward Look
YRP	Ye Shall Receive Power

1

The Channel of Blessing

LESSON 1

ADDITIONAL READING



Lessons 1 and 4, "The Seal of Truth", 2024 First Quarter. Sabbath School Lesson. URL: <https://maranathamedia.com/book/view/2024-q1-ss-the-seal-of-truth>



The Divine Pattern, by Adrian Ebens. URL: <https://maranathamedia.com/book/view/the-divine-pattern-in-the-church>



Life Matters, by Adrian Ebens, pp.17-51. URL: <https://maranathamedia.com/book/view/life-matters>

SUGGESTED VIDEOS:



Our Father's Sabbath Hugs through His Son
<https://www.youtube.com/watch?v=ScKRzsJFWCk>



The Gospel in the Channel of Blessing
<https://www.youtube.com/watch?v=99Af7dZr8Qs>

MEMORY VERSE:

Ephesians 1:3

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,"

HYMNS

#334, "Come Thou Fount of Every Blessing"

#86, "How Great Thou Art"

#466, "Far Away in the Depth of my Spirit"

8. What does God do to Christ in the presence of His enemies? **Hebrews 1:13 (Psalms 110:1; Matthew 22:44); Psalms 23:5-6; Ephesians 1:20; Philippians 2:9-11.**

9. What did God give to men and why? What accompanies God's gift? **John 3:16; Romans 8:32.**

The Son's Bosom

10. What does God give to men through His Son? **Acts 17:25; 1 John 5:11-12.**

11. Where does Christ want to seat man? How close? **Revelation 3:21; Ephesians 2:6.** What does the one who lies on Jesus' bosom know? **John 13:23.**

12. What words does Christ speak to the man resting in His bosom? For what purpose? **John 12:49-50; 17:7-8, 23, 26; Proverbs 8:31; Acts 3:26; Ephesians 1:3.** Consider the connection between **Revelation 3:21 and 21:7.**

13. What else does Christ do to men? **1 John 5:18, see Note 1; Psalms 23:4.**

14. What else does Christ promise to give to man? **Matthew 11:28-30.**

NOTES

I. RV, I John 5:18

We know that whosoever is begotten of God sinneth not; but **he that was begotten of God keepeth him**, and the evil one toucheth him not.

RV'1895, I John 5:18

We know that whosoever is begotten of God sinneth not; but **he that was begotten of God keepeth him**, and the evil one toucheth him not.

WYC, I John 5:18

We witen, that ech man that is borun of God, synneth not; but **the generacioun of God kepith hym**, and the wickid touchith hym not.

QUOTES

1. 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. { GC 53.3; CS.51.2 }
2. But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. { DA 21.2; DTG.12.3 }
3. Do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend; all heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude that only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things. It is not the will of God that His people should be weighed down with care. But our Lord does not tell us that there are no dangers in our path. He does not propose to take His people out of the world of sin and evil, but He points us to a never-failing refuge. He invites the weary and care-laden, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Lay off

the yoke of anxiety and worldly care that you have placed on your own neck, and “take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” Matthew 11:28, 29. We may find rest and peace in God, casting all our care upon Him; for He careth for us. See 1 Peter 5:7. { PP 294.1; PP.266.1 }

4. Jesus was the majesty of heaven, the beloved commander of the angels, who delighted to do His pleasure. He was one with God, “in the bosom of the Father” (John 1:18), yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from His throne, He left His crown and royal scepter, and clothed His divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon His throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature renewed after the image of Him who created him. { ISM 321.3; IMS.377.3 }
5. However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our “everlasting Father.” And He says, “I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.” John 10:14, 15, R. V. What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be “the Man that is My fellow” (Zechariah 13:7),—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth! { DA 483.2; DTG.447.1 }
6. “In him was life; and the life was the light of men” (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. “I lay it down of myself” (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). This is the open fountain of life for the world. { ISM 296.2; IMS.348.2 }

2 The Blessing of Rest

LESSON 2

SUGGESTED VIDEOS:



The Gift of Rest:
<https://www.youtube.com/watch?v=UhhhZlaINZk>



The Esence of the Sabbath:
<https://youtu.be/S3D3ZLMuBWY>

MEMORY VERSE:

Exodus 20:8

"Remember the sabbath day,
to keep it holy."

HYMNS

- #383, "O, Day of Rest and Gladness"
- #532, "Day by Day"
- #305, "Give me Jesus"

QUESTIONS

The Importance of Rest

1. What does God tell us about rest? **Exodus 20:8** What does this tell us about its importance?

2. How do we receive rest? **Exodus 33:14**.

3. What does it mean to rest in God? **Psalms 4:8; 23:1-6; 116:7; Isaiah 26:3, 30:15**.

4. Whom does true rest rely on? To whom does God give sleep? **Psalms 127:1-2; Hebrews 4:9-10.**

5. When we are still, who do we know? What will be the outcome? **Psalm 46:10-11; Micah 7:7; Isaiah 45:22.**

Biblical Examples of Physical Rest

6. How does God show His care for Elijah in his time of exhaustion? **1 Kings 19:4-7.**

7. What does Jesus' attitude toward His work-weary disciples teach us? **Mark 6:30-32.**

8. What do we learn from Jesus' rest during the storm on the Sea of Galilee? **Mark 4:35-41.** Consider **Psalms 127:2** in your answer.

The Importance of Weekly Rest

9. What is the weekly Sabbath for God's people? Why? **Exodus 31:12-17; Ezekiel 20:12.**

10. What does the Sabbath remind us of? **Exodus 20:8-11.** What does this reminder imply about God's work in man? **Psalms 51:10.** Also consider **Isaiah 26:12** and **Ephesians 2:10** in your answer.

11. ¿What does weekly rest also remind us of? **Deuteronomy 5:12-15**. What were we freed from? What do we become when we are free? **John 8:32,34-36** and **Galatians 4:4-7**.

12. What blessings does God promise to those who honor the Sabbath? Who does this blessing extend to? **Isaiah 56:2-7; Isaiah 58:13-14**.

Biblical Examples of the Weekly Rest

13. How do the rest of the people of Israel in the wilderness reflect their trust in God's provision? **Exodus 16:23-26**.

14. How does Jesus teach us that the Sabbath was made for the benefit of man? **Mark 2:23-28; Matthew 11:28-29**.

15. What connection do we see between Christ's mission and His work on the Sabbath? Consider **Luke 13:10-16** and **Acts 10:38**.

Consider:

- How can the Sabbath be an opportunity to renew our trust in God's provision and care?
- Is there a relationship between the Sabbath and the covenants, considering what we saw in question 10? Explain.

Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed, we shall be too weary to engage in His service.³ { CG 528.1; CN.500.1 }

2. God has given us the whole of six days in which to do our work, and has reserved only one to Himself. This should be a day of blessing to us—a day when we should lay aside all our secular matters and center our thoughts upon God and heaven.⁸ { CG 529.2; CN.501.3 }
3. The Sabbath was not made to be a burden to man. It was to do him good, to give him peace and rest. Therefore our Lord said, “The Sabbath was made for man, and not man for the Sabbath.” Mark 2:27. { SJ 69.6; UE.63.5 }
4. None should feel at liberty to spend sanctified time in an unprofitable manner. It is displeasing to God for Sabbathkeepers to sleep during much of the Sabbath. They dishonor their Creator in so doing, and, by their example, say that the six days are too precious for them to spend in resting. They must make money, although it be by robbing themselves of needed sleep, which they make up by sleeping away holy time. They then excuse themselves by saying: “The Sabbath was given for a day of rest. I will not deprive myself of rest to attend meeting, for I need rest.” Such make a wrong use of the sanctified day. They should, upon that day especially, interest their families in its observance and assemble at the house of prayer with the few or with the many, as the case may be. They should devote their time and energies to spiritual exercises, that the divine influence resting upon the Sabbath may attend them through the week. Of all the days in the week, none are so favorable for devotional thoughts and feelings as the Sabbath.⁴⁸⁸ { CCh 270.4; CPI.488.4 }
5. All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight—these the angels were specially blessing with light and health, and special strength was given them.⁴⁹⁰ { CCh 271.1; CPI.490.1 }

Strict compliance with the requirements of Heaven brings temporal as well as spiritual blessings.⁴⁹¹ { CCh 271.2; CPI.490.2 }

6. I was shown that Sabbathkeepers as a people labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes. There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place. { CH 195.1; CSI.192.1 }

Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally and make an excursion into the country to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy. { CH 195.3; CSI.192.2 }

On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation. Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease. { CH 196.1; CSI.192.3 }

7. Did God forsake Elijah in his hour of trial? Oh, no! He loved His servant no less when Elijah felt himself forsaken of God and man than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop. And now, as Elijah slept, a soft touch and a pleasant voice awoke him. He started up in terror, as if to flee, fearing that the enemy had discovered him. But the pitying face bending over him was not the face of an enemy, but of a friend. God had sent an angel from heaven with food for His servant. "Arise and eat," the angel said. "And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head." { PK 166.1; PR.121.2 }

After Elijah had partaken of the refreshment prepared for him, he slept again. A second time the angel came. Touching the exhausted man, he said with pitying tenderness, "Arise and eat; because the journey is too great for thee." "And he arose, and did eat and drink;" and in the strength of that food he was able to journey "forty days and forty nights unto Horeb the mount of God," where he found refuge in a cave. { PK 166.2; PR.121.3 }

8. "And He said unto them, Come ye yourselves apart into a desert place, and rest awhile." Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. { DA 360.2; DTG.327.1 }

As the disciples had seen the success of their labors, they were in danger of taking credit to themselves, in danger of cherishing spiritual pride, and thus falling under Satan's temptations. A great work was before them, and first of all they must learn that their strength was not in self, but in God. Like Moses in the wilderness of Sinai, like David among the hills of Judea, or Elijah by the brook Cherith, the disciples needed to come apart from the scenes of their busy activity, to commune with Christ, with nature, and with their own hearts. { DA 360.3; DTG.327.2 }

3 The Gifts of the Sabbath

LESSON 3

ADDITIONAL READING



Sabbath Fountain, by Adrian Ebens. URL:
<https://maranathamedia.com/book/view/sabbath-fountain>



Christ, the Sabbath, and the heights of the 1888 Message, by Alonzo T. Jones. URL:
<https://maranathamedia.com/book/view/christ-the-sabbath-and-the-heights-of-the-1888-message>

SUGGESTED VIDEOS:



Blessing of Our Father
<https://www.youtube.com/watch?v=S2tkuTijtbY>

QUESTIONS

1. On what day were the heavens and the earth completed? What three things did God do after completing His work of creation? **Genesis 2:1-3.**

2. For whose sake were these three things made? Who are they for? **Mark 2:27.** Why? **Matthew 6:8.** Therefore, what does God give man on the Sabbath?

MEMORY VERSE:

Genesis 2:3

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

HYMNS

- #393, "Lord of the Sabbath"
"My Prayer"
- #483, "I need Thee Every Hour"
- "Flee as a Bird"

Blessing

3. What is a blessing? Look up the definition in a dictionary. Consider **Note 1**.

4. How does God bless according to the following verses? **Genesis 1:28; 9:1**. How did the patriarchs bless their children? **Genesis 27:27-29**. How did God say the high priest should bless? **Numbers 6:23**. Could we then say that blessing is given primarily through the word?

5. What word does God give to man through Christ? **John 17:8; Matthew 3:17; Ephesians 1:5-6; 5:1**.

6. What does the good word of God do for the man who receives it? **John 15:3; 17:17; Acts 3:26; Ephesians 1:3-4; 5:26-27**.

7. What happens if man does not believe the good word that God gives us through Jesus? **John 8:24; 3:18**.

Sanctification

8. What truth does the Sabbath point to? **Exodus 31:13; Ezekiel 20:12.**

9. How does God sanctify things? **Exodus 29:43-46; Zechariah 8:3.** Consider the following examples: **Exodus 3:5** and **Joshua 5:15** in your answer.

10. How do we receive God's presence to be sanctified? What precedes the Spirit of God dwelling in man and sanctifying him? **John 14:23; 6:63; 17:17; 1 John 3:24.**

Rest

11. What else does God give to man through His sanctifying presence? **Exodus 33:14.**

12. What is this rest compared to? **Isaiah 28:12; Acts 3:19; Isaiah 58:13-14.**

13. How can the rest be rejected? How do we enter into rest? **Hebrews 4:1-3.** Consider again **Isaiah 28:12.**

14. What does God give us together with His Son? **Romans 8:32.** In whom are all God's blessings found? **Ephesians 1:3.** What does accepting or rejecting blessings imply?

blessing. “The Lord commanded us,” said Moses, “to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive” (Deuteronomy 6:24).—The Desire of Ages, 287, 288. { BLJ 152.7; SSJ.148.6 }

2. 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. { CCh 261.4; CPI.472.2 }

To us as to Israel the Sabbath is given “for a perpetual covenant.” To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God’s government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise.471 { CCh 262.1; CPI.472.3 }

3. All through the week we are to have the Sabbath in mind and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character. Every day their light will shine forth to others in good works. { CCh 262.3; CPI.473.2 }
4. “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. { DA 288.2; DTG.255.1 }

And the Lord says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord,

honorable; ... then shalt thou delight thyself in the Lord.” Isaiah 58:13, 14. To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.” Matthew 11:28. { DA 289.1; DTG.255.2 }

5. After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and goodness, his heart might be filled with love and reverence for his Maker... { FLB 31.3; FV.33.3 }
6. What is genuine sanctification? Read Exodus 31. In that chapter we shall understand the term, for God Himself has defined it. The Lord Jesus had given the special directions how to build the tabernacle. As the children of Israel had been compelled to work on the Sabbath, the sacredness of the day was not preserved. As slaves in Egypt, they had largely lost the knowledge of the Sabbath. This is the reason the commandments of God were given in awful grandeur upon Mount Sinai. The Lord would guard His Sabbath in particular, and He knew the people would forget the commandment of the Sabbath, and in their zeal the workmen would say, “This work is the Lord’s, and under His supervision, and we can do His work without observing the Sabbath...” Therefore the seventh day was distinguished as God’s memorial and was to be kept holy unto the Lord that the people “may know that I am the Lord that doth sanctify” them. This is genuine sanctification... { UL 124.2; ATO.122.2 }
7. As we are continually receiving the blessings of God, so are we to be continually giving. When the heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of His love, in that He did us good.... { CS 17.5; CMC.20.1 }

We are sustained every moment by God’s care, and upheld by His power. He spreads our tables with food. He gives us peaceful and refreshing sleep. Weekly He brings to us the Sabbath, that we may rest from our temporal labors, and worship Him in His own house. He has given us His word to be a lamp to our feet and a light to our path. In its sacred pages we find the counsels of wisdom; and as oft as we lift our hearts to Him in penitence and faith, He grants us the blessings of His grace. Above all else is the infinite gift of God’s dear Son, through whom flow all other blessings for this life and for the life to come. { CS 18.1; CMC.20.2 }

Surely goodness and mercy attend us at every step. Not till we wish the infinite Father to cease bestowing His gifts on us, should we impatiently exclaim, Is there no end of giving? Not only should we faithfully render to God our tithes, which He claims as His own, but we should bring a tribute to His treasury as an offering of gratitude. Let us with joyful hearts bring to our Creator the first fruits of all His bounties,—our choicest possessions, our best and holiest service.—The Review and Herald, February 9, 1886. { CS 18.2; CMC.20.3 }

4

The Sabbath Portion

LESSON 4

ADDITIONAL READING



JONES, A.T. THE THIRD ANGEL'S MESSAGE-7, General Conference Bulletin, 1893, pp.147-153. URL: <https://egwwritings.org/read?panels=p1002.631&index=10#highlight=null,18:null,25|0>



“Living Bread from Heaven”, by Adrian Ebens and Carlos Hernández. URL: <https://maranathamedia.com/book/view/living-bread-from-heaven>

MEMORY VERSE:

John 14:23

"Jesus answered and said unto him, He that loveth me will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

SUGGESTED VIDEOS:



A New and Living Way
<https://www.youtube.com/watch?v=q5Nh8-iwlp0>



After the Order of Melchizedek
<https://www.youtube.com/watch?v=oLSklmU-kq0>



Sabbath Mechanics -
<https://youtu.be/gGQjcDclsZ0>

HYMNS

#271, “Break Thou the Bread of Life”

“Lamb of God”

#224, “Seek Ye First”

“In Remembrance”

 **QUESTIONS** //////////////////////////////////////

1. On what day did God create man? Who did God bless on the day He created man? How did He bless him? Did God bless the day or the man? **Genesis 1:26-31.**

2. What did God bless on the seventh day? Who was that blessing for? **Genesis 2:1-3; Mark 2:27.** What happens to the blessing of the blessed man when the day that was blessed for his sake comes to him?

Illustrated in the ceremonial system

3. How many lambs were offered daily in the Sanctuary service? At what times of the day? **Numbers 28:3-4.**

4. What three products accompanied each lamb? How much of each? In what order are they mentioned? **Numbers 28:5-8.**

Product	Quantity	Order

5. Regarding the lamb and the offerings that accompanied it on Sabbath, how much of each item was offered compared to the daily offerings? **Numbers 28:9-10.**

Meaning of the offerings

6. What should man acknowledge with the offerings? **1 Chronicles 29:14; Hosea 2:8.**

7. What does the lamb represent? **John 1:29, 36.** Who provides it? Who does He give it to? **Genesis 22:8; Leviticus 17:11; John 3:16.**

8. What flour was commonly used in ceremonial services? What was it used for? **Exodus 29:2.** What does it represent? **1 Kings 5:11; Psalms 81:16; 104:15.** What is its spiritual meaning? **Matthew 4:4 (Deuteronomy 8:3); John 6:26-27, 63, 68; 5:24.**

9. What does the oil represent? **Psalms 104:15; 1 Samuel 16:13; Luke 4:18.**

10. What was to be done with the oil in relation to the wheat flour? **Numbers 28:5.** What does this imply in terms of its spiritual meaning? Consider **John 14:23; 6:63; Matthew 25:4; Psalms 119:105.**

11. Beyond material providence, what does the wine in the daily drink offering also symbolize? **Psalms 104:15; Ecclesiastes 10:19; Judges 9:13.**

12. What is joy related to in the following verses? **Psalms 16:9; Hosea 2:11; Esther 9:17.**

13. What does someone who receives the Word, which is spirit and life, experience? **Jeremiah 15:16; Psalms 119:111, 162; John 14:23; 1 John 1:3-4.**

Applying

14. Next, match the offerings that accompanied the lamb with the Sabbath gifts, placing the corresponding letter in the space provided:

	1. Wheat flour
	2. Oil
	3. Wine

A. Rest
B. Blessing
C. Sanctification

15. Consider the production, that is, how wheat flour, oil, and wine are obtained, and compare this with **Isaiah 53:3-5**. What was the price paid for man to receive these gifts? Consider **Isaiah 47:2, Numbers 28:5, and Judges 9:27** as examples of production.

Consider:

- What does it mean for us today that the daily lamb and offerings are doubled on the Sabbath?



1. When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give, and make an offering for sin. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice. { SR 50.1; HR.51.2 }
 This ceremonial offering, ordained of God, was to be a perpetual reminder to Adam of his guilt, and also a penitential acknowledgment of his sin. This act of taking life gave Adam a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. He marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As Adam was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand. { SR 50.2; HR.51.3 }
2. Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.... For My flesh is meat indeed, and My blood is drink indeed." John 6:53-55. This is true of our physical nature. To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament. { DA 660.3; DTG.615.2 }
3. The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. The oil is a symbol of the Holy Spirit. { COL 406.3; PVGM.336.3 }
4. Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ. { YRP 16.2; RP.18.2 }
5. In the parable, the foolish virgins are represented as begging for oil and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character ...,
6. "I am the bread of life," the Author, Nourisher, and Supporter of eternal, spiritual life.... Christ represents Himself under the similitude of heavenly bread. To eat His flesh and to drink His blood means to receive Him as a heaven-sent teacher. Belief in Him is essential

to spiritual life. Those who feast on the Word never hunger, never thirst, never desire any higher or more exalted good. { LHM 105.2; EJ.99.2 }

Christ exclaimed the meaning of His words so clearly that none need stumble over them. His statement regarding eating the flesh and drinking the blood of the Son of God is to be taken in a spiritual sense. We eat Christ's flesh and drink His blood when by faith we lay hold upon Him as our Saviour. { LHM 105.3; EJ.99.3 }

Christ used the figure of eating and drinking to represent that nearness to Him which all must have who are at last partakers with Him in His glory. The temporal food we eat is assimilated, giving strength and solidity to the body. In a similar manner, as we believe and receive the words of the Lord Jesus, they become a part of our spiritual life, bringing light and peace, hope and joy, and strengthening the soul as physical food strengthens the body. { LHM 105.4; EJ.99.4 }

7. What is the Sabbath a sign of? That He is the Lord our God, and the Lord that sanctifies His people. Well, then, when that sign by which He is known to the people, is taken out of the way, they take Him away from the knowledge of the people. That is what they are after. And that thing is now done. I read before, "God's memorial has been torn down, and in its place a false sabbath stands before the world." All the power of the earth is now enlisted in that business. So they propose to blot out the knowledge of God from the world. Therefore we need to seek the Lord with all the heart, that the heathen shall not rule over us. Now let us see what He is going to do: {February 5, 1893 ATJ, GCDB 151.8}

"Then will the Lord be jealous for his land, and pity his people. yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith." {February 5, 1893 ATJ, GCDB 151.9}

What is that that He will send? What is the "oil"? "The oil of joy for mourning," "joy in the Holy Ghost." What is the "wine"? Jotham told us "wine that maketh glad the heart of God and man." Gladness, then, He will give. And what is the "corn"? The wheat, the grain, from which comes our bread, to sustain life and supply strength. Strength, then, also, will He give. Oh, then, thank the Lord. He will send us strength, and gladness and joy. {February 5, 1893 ATJ, GCDB 151.10}

But to whom will He send it? When will He send it? When the people are gathered and the congregation assembled and the children and the babies, the elders, the bridegrooms and the brides, and the ministers--when we are gathered together as the testimony says, "in companies" seeking God with all the heart--then it is, that He will do what He says. Let us go at it as never before. It is a wonderful thing when the Lord promises that we shall be satisfied with what He is going to give. It is not according to our measure. How much is God satisfied that we should be satisfied with? Nothing short of everything He has, for He gave just that in Jesus Christ, and He does not want us to stop short of everything He has. ... {February 5, 1893 ATJ, GCDB 151.11}

A.T. JONES, "THE THIRD ANGEL'S MESSAGE - 7". General Conference Bulletin, 1893, p.151.

5 The Sabbath Cycle

LESSON 5

ADDITIONAL READING



Patriarchs and Prophets: "The literal week", Chapter 9, by Ellen G. White. URL: <https://text.egwwritings.org/read/84.428>



"Beginning of the Biblical Year", by Daniel Bernhardt. URL: <https://maranathamedia.com/book/view/beginning-of-year>

SUGGESTED VIDEOS:



Time to commence the Sabbath: <https://www.youtube.com/live/RgSUxNfgw64>



When Does the Sabbath Begin and End? <https://youtu.be/sDxH5mMWjrg>



Sabbath Calendar and Escape from Tyranny: <https://www.youtube.com/live/nYBJ7rOX-nw>

MEMORY VERSE:

Exodus 31:16

"Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant."

HYMNS

#383, "O Day of Rest and Gladness"

#380, "Welcome Day of Sweet Repose"

#381, "Holy Sabbath Day of Rest"

QUESTIONS ---

Creation and the week cycle

1. According to the story of creation in **Genesis 1:1-5**, which event sets the beginning of the weekly cycle? What do **John 1:1-4** and **2 Corinthians 4:6** add about the meaning of this event? What's the role of the Creator in the establishment of the weekly cycle?

2. Based on **Genesis 1:14-19**, what's the purpose of the created luminaries and what's its relationship to the weekly cycle? Were there week days before the creation of the luminaries? What does this teach us about the origin of the weekly cycle?

3. According to **Genesis 1:26-31** and **Mark 2:27**, how is the creation of man related to the weekly cycle? Were there week days before the creation of man, or was it established by man?

4. According to **Genesis 2:1-3**, why did the Creator establish the seventh day at the end of the weekly cycle? How does this show us that God is sovereign over time and creation? Consider the phrase "was made" on **Mark 2:27**. What does this suggest in relation to the Sabbath, and therefore to the weekly cycle, as a creation of God?

The Miracle of Manna and the Sabbath

5. According to **Exodus 16:4-5, 21-30**, what did God use to reveal the Sabbath to Israel after many years of captivity, and how did He do it? What does this teach us about God's care for the weekly cycle?

6. What was God's purpose after giving the teaching of Manna? How is trust in God and His word related to the observance of Sabbath and the weekly cycle? **Deuteronomy 8:2-3; Exodus 16:28-30.**

7. According to **Deuteronomy 8:2-3** and **Joshua 5:10-12**, for how long did God reveal the truth of the Sabbath through the Manna? Which event put an end to this miracle?

8. If God made use of Manna to teach us about the Sabbath, what's the implication of Christ being the true Manna? **John 6:31-40; Matthew 11:28-30.**

A sign for eternity

9. According to **Exodus 31:12-13, 17**, what is the Sabbath and which are the parts involved? Is there something that signals towards the Sabbath, or is the Sabbath a sign for something?

10. Until when should the Sabbath be preserved as a sign? **Exodus 31:13, 16**. How could it be preserved? **Deuteronomy 6:6-7; Psalms 78:5-7.**

11. Go over **Isaiah 56:2**. Which blessings are promised to those who keep and teach the Sabbath?

12. According to **Romans 3:1-2**, what was the advantage of the Hebrew people in relation to the Sabbath? How does Jesus reaffirm this thought in **John 4:22**? What does **Luke 13:14** underscore about the knowledge of the Jewish people in relation to the Sabbath day?

13. Taking into consideration **Revelation 3:8** and the relevance of the church of Philadelphia in prophecy, what attributes of this church are highlighted, and to what extent are these evidence of the preservation of the Sabbath throughout time?

14. How far ahead in time can we go and find the Sabbath faithfully preserved? **Revelation 12:17, 14:12** and **Matthew 24:20-22**.

15. Can the blessing of the seventh day be revoked or changed? Would God ever change His mind in relation to this? **Numbers 23:19-20; Isaiah 14:27**.

Consider

- In what way does the Sabbath, as a sign of dependence on God and as a part of His design of the weekly cycle, strengthen your trust in Him as the Creator and Provider?
- How is the weekly cycle and the seventh day as a rest established? Is it because of a natural cycle, or solely due to God's word? Consider the implications.

who bear the badge or sign of God? What is the sign? The seventh-day Sabbath, which the Lord blessed and sanctified, and pronounced holy, with great penalties for its violation. { 3SM 318.2; 3MS.364.3 }

The seventh-day Sabbath is in no uncertainty. It is God's memorial of his work of creation. It is set up as a heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with his finger on two tables of stone.... { 3SM 318.3; 3MS.364.4 }

Now, my sister, ... I write ... to tell you that we are not to give the least credence to the day line theory. It is a snare of Satan brought in by his own agents to confuse minds. You see how utterly impossible for this thing to be, that the world is all right observing Sunday, and God's remnant people are all wrong. This theory of the day line would make all our history for the past fifty-five years a complete fallacy. But we know where we stand.... { 3SM 318.4; 3MS.364.5 }

4. 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. { DA 283.3; DTG.250.1 }

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. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men rather than the character of the loving heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God. { DA 283.4; DTG.250.2 }

5. As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the

relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors. { CCh 261.3; CPI.472.1 }

6. Ministers are engaged in a sacred, solemn work, but upon those who hear rests just as sacred a responsibility. They are to hear with a determination to follow the instruction that all must practice who gain eternal life. Each hearer should strive to understand each presentation of Bible truth as God's message to him, to be received by faith and put into practice in the daily life. Parents should explain to their children the words spoken from the pulpit, that they also may understand and have that knowledge which if put into practice brings abundant grace and peace. --Manuscript 41, 1903. { CG 531.3; CN.503.3 }
7. Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of His love. Teach them that He made the laws which govern all living things, that He has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God. --The Desire of Ages, 516, 517. { CG 534.1; CN.506.2 }
8. How can children receive a more correct knowledge of God, and their minds be better impressed, than in spending a portion of their time out-of-doors, not in play, but in company with their parents? Let their young minds be associated with God in the beautiful scenery of nature; let their attention be called to the tokens of His love to man in His created works, and they will be attracted and interested. They will not be in danger of associating the character of God with everything that is stern and severe; but as they view the beautiful things which He has created for the happiness of man, they will be led to regard Him as a tender, loving Father. They will see that His prohibitions and injunctions are not made merely to show His power and authority, but that He has the happiness of His children in view. As the character of God puts on the aspect of love, benevolence, beauty, and attraction, they are drawn to love Him. You can direct their minds to the lovely birds making the air musical with their happy songs, to the spires of grass and the gloriously tinted flowers in their perfection perfuming the air. All these proclaim the love and skill of the heavenly Artist and show forth the glory of God. { CG 534.2; CN.506.3 }
9. Had the Sabbath always been sacredly observed, there could never have been an atheist or an idolater. { FLB 32.6; FV.34.4 }

6

The Favorable Day of the Lord

LESSON 6

ADDITIONAL READING



The Desire of Ages: “The Sabbath”, chapter 29. By Ellen G. White. URL: <https://text.egwwritings.org/read/130.1322>



Removing the Veil: “Abiding in Christ”, by Daniel Bernhardt. Pages 283-291. URL: <https://maranathamedia.com/book/view/removing-the-veil>

SUGGESTED VIDEOS:



Sabbath Vibration:
<https://www.youtube.com/live/aEvxbLmmBK8>



Sabbath Fountain:
<https://youtu.be/mv7C7b4u-SI>



Thoughts on the Sabbath:
<https://www.youtube.com/live/aEvxbLmmBK8>

MEMORY

VERSE:

Isaiah 58:13-14

“If you turn away your foot from the Sabbath, from doing your pleasure on My holy day, and call the Sabbath a delight, the holy day of the Lord honorable, and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words, then you shall delight yourself in the Lord; and I will cause you to ride on the high hills of the earth, and feed you with the heritage of Jacob your father. The mouth of the Lord has spoken.”

HYMNS

#681, “This is the Day”
#470, “There is Sunshine in my Soul Today”
“I Wandered in the Shades of Night”
“I Have the Joy”

7. What are the attributes of the true fast and acceptable day according to **Isaiah 58:6-7**? Describe how these practices can transform our Sabbath experience.

8. Which promises does God do in **Isaiah 58:8-14** to those who live the Sabbath in accordance to His will? Highlight those that impress you the most. Analyze how these promises are related to the Sabbath as a time of restoration.

Recorded Experiences

9. Why does Jesus quote “I desire mercy and not sacrifice” in **Matthew 12:7**? Answer considering the context in **Matthew 12:1-8**, where the Pharisees accuse the disciples for plucking heads of grain on the Sabbath.

10. In the story of the man of the withered hand (**Matthew 12:9-14; Mark 3:1-6**), why is Jesus grieved? Reflect on His question: “Is it lawful on the Sabbath to do good or to do evil?” How can we apply this teaching to prioritize mercy on the Sabbath day?

11. According to **Mark 6:1-6**, how did the prejudice the people had against the messenger (Jesus) affect the Sabbath experience of the people? Which attitudes could prevent us from experiencing the true rest today?

12. In **Luke 13:10-17**, how is Jesus' attitude opposed to the attitude of the ruler of the synagogue? Explain how the healing on the Sabbath reflects God's purpose for this day.

13. Reflect on Jesus' statement: "My Father has been working until now, and I have been working" in **John 5:17**. According to the context of the story in **John 5:1-18**, what is the work that God does on the Sabbath? Consider **John 9:3-4,14**.

Consider

- Why do you think the Jews understood that healing on the Sabbath was breaking the Seventh Day? How rooted in our minds is the conception of the Sabbath as a gift offered to God, instead of a gift of God towards man?

NOTES

1. NKJV Is 1:18: "Come 1980 now, 4994 says 559 the Lord, 3068 and let us **reason together: 3198** though 518 your sins 2399 are 1961 like scarlet, 8144 as white as snow 7950 they shall be; 3835 though 518 they are red 119 like crimson, 8438 they shall be 1961 as wool. 6785"

Strong's hebrew: **H3198** - נָדָה -yakákj -

A primitive root; **to be right** (i.e. Correct); **reciprocal, to argue**; causatively, to **decide, justify** or **convict** -- appoint, argue, chasten, convince, correct(-ion), daysman, dispute, **judge**, maintain, plead, **reason** (together), rebuke, reprove(-r), surely, in any wise.

Texts where H3198 is used:

NKJV Gn 31:37: "Although 3588 you have searched 4959 all 3605 my things, 3627 what part 4100 have you found 4672 of your 3605 things 3627 household 1004 | 7760 Set it here 3541 before 5048 my brethren 251 and your 251 brethren, that **they may judge 3198** between 996 | 8147 us both. 587"

ESV Lv 19:17: "You shall not 3808 hate 8130 your brother 251 in your heart; 3824 | 3198 **but you shall reason frankly 3198** with your neighbor, 5997 lest you 3808 incur sin because of him *, 5375 | 5921 | 2399"

2. JUB Prov. 1:32: For the rest of the ignorant shall slay them, and the prosperity of fools shall destroy them.

Word **rest**: [H7692] **shalvah**: peace, abundance, prosperity, **rest**, quietness, ease.

QUOTES

1. None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord when we unfit ourselves to worship Him upon His holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians.10 { CG 530.1; CN.502.1 }
2. Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness, and its coming is dreaded rather than loved. --Testimonies For The Church 6:357. { CG 530.2; CN.502.2 }
3. The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all

the Sabbath hours. Much of this time parents should spend with their children.—
Testimonies For The Church 6:358. { CG 532.3; CN.504.3 }

4. The parents may take their children outdoors to view God in nature. They can be pointed to the blooming flowers and the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days and rested on the seventh day and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God—back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted for joy. Such are the lessons to be impressed on the minds of our children. { CG 533.3; CN.505.3 }

We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out-of-doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls.—Manuscript 3, 1879. { CG 533.4; CN.506.1 }

5. All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. Yet they can do much to exalt the Sabbath in their families and make it the most interesting day of the week. We should devote time to interesting our children. A change will have a happy influence upon them. We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature. { CG 536.1; CN.508.1 }

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families and interesting them in spiritual things, giving them correct views of the character of God and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it.—Testimonies For The Church 2:584, 585. { CG 536.2; CN.508.2 }

6. 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. { GC 52.2; CS.50.3 }
7. Christ would teach His disciples and His enemies that the service of God is first of all. The object of God's work in this world is the redemption of man; therefore that which is necessary to be done on the Sabbath in the accomplishment of this work is in accord with the Sabbath law. Jesus then crowned His argument by declaring Himself the "Lord of the Sabbath,"—One above all question and above all law. This infinite Judge acquits

the disciples of blame, appealing to the very statutes they are accused of violating. { DA 285.3; DTG.252.1 }

Jesus did not let the matter pass without administering a rebuke to His enemies. He declared that in their blindness they had mistaken the object of the Sabbath. He said, “If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.” Matthew 12:7. Their many heartless rites could not supply the lack of that truthful integrity and tender love which will ever characterize the true worshiper of God. { DA 285.4; DTG.252.2 }

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. { DA 286.1; DTG.252.3 }

8. When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God’s holy day than love to all men, which finds expression in deeds of mercy? { DA 287.1; DTG.253.3 }

7

Lessons of Sabbath throughout History (Part I)

LESSON 7

ADDITIONAL READING



Removing the Veil, by Daniel Bernhardt.
Pages 134-162. URL:
<https://maranathamedia.com/book/view/removing-the-veil>

SUGGESTED VIDEOS:



Our Father's Sabbath Hugs:
<https://www.youtube.com/live/ScKRzsJFWCk>



Sabbath Rest Escape from Tyranny:
<https://www.youtube.com/live/4c5cKijoKaE>

MEMORY VERSE:

Exodus 31:17

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

HYMNS

- #385, "Crowning Jewel of Creation"
- #516, "All the Way My Saviour Leads Me"
- #590, "Trust and Obey"

QUESTIONS

From Eden to Sinai

1. When did God finish the work of creation? What work did He do on the seventh day? Was His work complete without the Sabbath? **Genesis 2:1-3.**

2. Is the Sabbath part of God's perfect creation? **Genesis 2:3**. See JUB, SSA. Note 1.

3. What things did Abraham keep? What did he do before keeping them? **Genesis 26:5**.

4. What particular commandment is mentioned hereafter connected to the keeping of the commandments, statutes and laws of God? **Nehemiah 9:14; Ezekiel 44:24**.

5. When Moses and Aaron presented themselves before Israel in Egypt, what did they make the people do? **Exodus 5:5**. See in Strong's dictionary the word "cease/rest". Note 2.

6. What miracle did God do with the Manna? Which days did it fall from heaven and which days it didn't? What were the implications of going out to gather Manna on the Sabbath? **Exodus 16:11-15, 21-30**.

7. Who is the day of rest for? Who did God give it to? **Exodus 16:25, 29**. Compare to **Mark 2:27**.

8. What were the people of Israel to do on the day of rest? What were they not to do? Who would take part in the Sabbath? Why? **Exodus 20:8-11**.

The purpose of reminding them of the Sabbath

9. What purpose does the Sabbath have for man? Also, for who else is the Sabbath experience? **Exodus 23:12; 34:21; Deuteronomy 5:13-14**. What does it mean to be refreshed? **Isaiah 28:9-13; Acts 3:19-20**. Do you see any difference between resting and being refreshed? If you see a difference, which one is it?

10. According to the following verses, what should man have in order to experience refreshment and rest? **Proverbs 3:7-8; 19:23**. What is the fear of the Lord? Who has it and who gives it? **Proverbs 2:5; Isaiah 11:1-3, 9; Matthew 11:27**.

11. Who was refreshed after creating? **Exodus 31:17**. See Strong's H5314. Note 3. Through whom did God create all things? **Hebrews 1:2; Colosenses 1:15-17**. Therefore, who ceased the work of creation and was refreshed?

12. Taking into account that refreshment and rest come through the Word and the Spirit of God (review questions 9 and 10), what is the knowledge that Christ gives us about what He means to His Father? What does this produce in Christ? To whom does the Son extend this to? **Proverbs 8:27-31; Isaiah 58:13-14**.

13. Can God get physically tired? **Isaiah 40:28**. What makes Him feel weary? **Isaiah 43:24-25**. What grieves His Spirit? **Ephesians 4:28-32**. Does He change His character before such weariness? **I Corinthians 13:4, 7-8**.

14. In what circumstances does the Spirit of God rest? **I Peter 4:14; Numbers 11:25-26**. What is the delight and the joy of God? **Proverbs 8:30-31; Isaiah 42:1**. What did the antediluvian world do with the Spirit of God? What did they say to God? **Genesis 6:3; Job 22:15-18**. Is God pleased by this attitude of man? **Hebrews 10:38-39**.

5. God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. { FLB 36.4; FV.38.5 }
6. The Sabbath was hallowed at the creation. As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Job 38:7.... { FLB 37.3; FV.39.2 }
7. The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.²⁴ { CG 535.3; CN.507.3 }
8. Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments. As men again departed from God, the Lord chose Abraham, of whom He declared, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. ... { PP 363.2; PP.333.2 }
9. 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. [See appendix, note 1.] { PP 258.1; PP.234.4 }
The king, thoroughly roused, suspected the Israelites of a design to revolt from his service. Disaffection was the result of idleness; he would see that no time was left them for dangerous scheming. And he at once adopted measures to tighten their bonds and crush out their independent spirit. The same day orders were issued that rendered their labor still more cruel and oppressive. ... { PP 258.2; PP.234.5 }
10. In the circumstances connected with the giving of the manna, we have conclusive evidence that the Sabbath was not instituted, as many claim, when the law was given at Sinai. Before the Israelites came to Sinai they understood the Sabbath to be obligatory upon them. In being obliged to gather every Friday a double portion of manna in preparation for the Sabbath, when none would fall, the sacred nature of the day of rest was continually impressed upon them. And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse ye to keep My commandments and My laws?" { PP 296.3; PP.268.4 }

8 Lessons of Sabbath throughout History (Part 2)

LESSON 8

SUGGESTED VIDEOS:



Sabbaton:
https://www.youtube.com/live/liqU-c_-lg8



Sabbath Blessings, Law as a Mirror:
<https://youtu.be/gTnqVJQXCDw>



Law of the Wise:
<https://youtu.be/liP9JanXSPw>

MEMORY VERSE:

Isaiah 56:4-5

For thus says the Lord: “To the eunuchs who keep My Sabbaths, and choose what pleases Me, and hold fast My covenant, even to them I will give in My house and within My walls a place and a name better than that of sons and daughters; I will give them an everlasting name that shall not be cut off.”

HYMNS

#394, “Far from All Care”
#279, “Only Trust Him”
“Speak to My Soul, Dear Jesus”

QUESTIONS

Lessons after Sinai

1. In the following verse, what is keeping the Sabbath related to? **Leviticus 19:30.**

2. What was placed on the table every Sabbath? What was the amount to be placed? **Leviticus 24:5-8; I Chronicles 9:32.**

3. What is God giving to man every Sabbath, according to the previous question and the concepts studied in lessons 3 and 4? **Genesis 18:5; Matthew 4:4.**

4. What principle of the Sabbath did God want to teach with the Sabbath of the Seventh Year for the land? What is God's promise for His people after they give rest to the land? **Leviticus 25:1-7, 20-21. Compare to Exodus 16:22-24.**

5. What's the reason given to us in **Deuteronomy 5:12-15** to keep the Sabbath? What should the people remember? Who is the one that does the work?

6. What appears to have been the custom of the faithful people regarding the Sabbaths? **2 Kings 4:23.**

7. Read **Psalms 92:1-5, 10-15**. Taking into consideration that this psalm is a song for the Sabbath, what should the experience of man be in relation to the Sabbath? Point out at least five aspects mentioned in this psalm.

8. Who is God inviting to take part in the Sabbath together with His people? Where will they be taken to? What will they experience? Considering this, is the Sabbath only for the Jewish people? **Isaiah 56:3-7. Compare to 58:13-14.**

9. What reminder does God give His people through Jeremiah regarding the Sabbath? What would be the effect of hearing or not hearing God? **Jeremiah 17:21-27.**

10. Within Nehemiah's reforms, what were his exhortations regarding the Sabbath? What was the reason Nehemiah gave for the calamities that fell upon Jerusalem? **Nehemiah 13:15-21. Compare to Jeremiah 17:27.**

11. What time of the day did Nehemiah close the doors of Jerusalem so they would not commerce on the Sabbath? **Nehemiah 13:19.** Why? From what time of day to what time of day did God teach that Sabbaths should be kept? **Leviticus 23:32.**

12. What is God's exhortation for us through Malachi? **Malachi 4:4-6.** What is included within the laws and ordinances that God gave to His people through Moses? **Exodus 20:8-11.**

13. What is the relationship between God's law and turning the hearts of the fathers to the children and children's to the father's? **Leviticus 19:2-4; Luke 1:16-17.** Consider **Malachi 4:4-6** in your answer.

Consider:

- What is the implication for us today, that right before the Day of the Lord comes, there will be a call to remember God's law? What is God's calling for us after inviting us to keep the Sabbath? What are the implications of all of this according to everything we have seen in this quarterly's lesson so far?

fresh loaves, the frankincense was burned upon the altar as a memorial before God. { PP 354.1; PP.322.2 }

2. The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: “Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. 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.” “The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isaiah 56:1, 2, 6, 7. { GC 451.1; CS.445.1 }

These words 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, beside 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. { GC 451.2; CS.445.2 }

3. Under the mosaic law, strangers and eunuchs were excluded from the full enjoyment of the privileges granted to Israel. But the prophet declares that a time is coming when these restrictions will cease. The holy oracles were especially committed to the Jews; not to be an Israelite was not to belong to the favored people of God. The Jews had come more and more to regard themselves as superior by divine right to every other people upon the earth; yet they had not been careful to maintain their separate and holy character by rendering obedience to all the commandments of God. { BLJ 151.2; SSJ.147.2 }

Now the prophet declares that the stranger who will love and obey God shall enjoy the privileges that have belonged exclusively to the chosen people. Hitherto, circumcision and a strict observance of the ceremonial law had been the conditions upon which Gentiles could be admitted to the congregation of Israel; but these distinctions were to be abolished by the gospel. [Isaiah 56:6-8 quoted.] ... { BLJ 151.3; SSJ.147.3 }

4. On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. “If ye diligently hearken unto Me,” the Lord declared, and “hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever.” Jeremiah 17:24, 25. { PK 411.2; PR.302.3 }

This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants

prove disloyal to God and His law. If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded, the city and its palaces would be utterly destroyed by fire. { PK 411.3; PR.302.4 }

Thus the prophet stood firmly for the sound principles of right living so clearly outlined in the book of the law. But the conditions prevailing in the land of Judah were such that only by the most decided measures could a change for the better be brought about; therefore he labored most earnestly in behalf of the impenitent. “Break up your fallow ground,” he pleaded, “and sow not among thorns.” “O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.” Jeremiah 4:3, 14. { PK 412.1; PR.303.1 }

5. Another result of intercourse with idolaters was a disregard of the Sabbath, the sign distinguishing the Israelites from all other nations as worshipers of the true God. Nehemiah found that heathen merchants and traders from the surrounding country, coming to Jerusalem, had induced many among the Israelites to engage in traffic on the Sabbath. There were some who could not be persuaded to sacrifice principle, but others transgressed and joined with the heathen in their efforts to overcome the scruples of the more conscientious. Many dared openly to violate the Sabbath. “In those days,” Nehemiah writes, “saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day.... There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah.” { PK 671.1; PR.495.3 }

This state of things might have been prevented had the rulers exercised their authority; but a desire to advance their own interests had led them to favor the ungodly. Nehemiah fearlessly rebuked them for their neglect of duty. “What evil thing is this that ye do, and profane the Sabbath day?” he sternly demanded. “Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.” He then gave command that “when the gates of Jerusalem began to be dark before the Sabbath,” they should be shut, and not opened again till the Sabbath was past; and having more confidence in his own servants than in those that the magistrates of Jerusalem might appoint, he stationed them at the gates to see that his orders were enforced. { PK 671.2; PR.495.4 }

Not inclined to abandon their purpose, “the merchants and sellers of all kind of ware lodged without Jerusalem once or twice,” hoping to find opportunity for traffic, with either the citizens or the country people. Nehemiah warned them that they would be punished if they continued this practice. “Why lodge ye about the wall?” he demanded; “if ye do so again, I will lay hands on you.” “From that time forth came they no more on the Sabbath.” He also directed the Levites to guard the gates, knowing that they would command greater respect than the common people, while from their close connection with the service of God it was reasonable to expect that they would be more zealous in enforcing obedience to His law. { PK 672.1; PR.496.1 }

9 Lessons of Sabbath throughout History (Part 3)

LESSON 9

ADDITIONAL READING



The Desire of Ages: "The Sabbath", chapter 29. By Ellen G. White. URL: <https://text.egwwritings.org/read/130.1322>

SUGGESTED VIDEOS:



The Observance of the Sabbath: <https://www.youtube.com/live/KdjfB66YYeA>

MEMORY VERSE:

Exodus 31:17

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

HYMNS

- #390, "We Love Thy Sabbath Lord"
- #385, "Crowning Jewel of Creation"
- "Speak My Lord"
- "Help Me Find My Place"
- #574, "O Master, Let Me Walk with Thee"

QUESTIONS

Jesus and the Sabbath

1. Read **Luke 4:16-21** and **Mark 1:21-22**. What do these passages teach about what Jesus used to do on the Sabbath? How does He link His reading of **Isaiah 61:1-2** with Jesus' work on the Sabbath? Consider **Isaiah 58:8-14** in relation to the fulfillment of this promise.

2. What activities would Jesus do on the Sabbath? How do the suggested texts show that the Sabbath is connected to the preaching of the gospel and the manifestation of God's kingdom? **Matthew 4:23-25 and Matthew 12:28. Note 1.**

3. What did Christ's work consist of? What does this reveal to us about God's work and the Sabbath? **Acts 10:38; John 14:10-11; John 5:17-18.**

4. How does the fulfillment of the law include the healing of a man on a Sabbath? Consider **John 7:23** in relation to **Romans 13:8, 10.**

The Disciples and the Sabbath

5. How did Jesus and His followers keep the Sabbath, even after His death, and what does this rest teach us about the relevance of the Sabbath in God's plan? Consider **Luke 23:54-24:3; Matthew 27:57-60; Matthew 28:1-8; Mark 15:42-43; Mark 16:1; John 19:38-42.**

6. Read **Acts 1:12-14**. How does this text describe the way from the Mount of Olives to Jerusalem? Who traveled through this way? What was the experience of those that met at the Upper Room? And, how were the apostles called in their time? **Acts 9:2.**

7. Is it possible to take a different way than God's on the Sabbath? **Isaiah 58:13**. What should our request be? What would we find? **Jeremiah 6:16.**

8. What does it mean to know God's way? What was God's answer to Moses' request? **Exodus 33:12-14**. Who is the way? Why? **John 14:6; Matthew 11:28-30**.

9. What did the disciples, including Paul, do on the Sabbath? Where did they meet? Were these meetings exclusive to a single group of people? How were the apostles involved in these meetings? Who did they reach when taking part in these meetings? **Acts 13:14-16; 16:13-15**. Consider **Acts 17:1-4** and **18:1-4** in your answer.

10. In times of the Apostles, was there the custom of reading Moses' law and keeping the Sabbath among the gentiles? **Acts 15:21**.

11. What does apostle Paul teach about the relationship between faith and the Sabbath rest of God? What does it mean to enter His rest, and what's the calling for us in order to receive it? **Hebrews 4:1-11**. What still remains for God's people? **Nota 2**.

The Sabbath and Eternity

12. Read **Revelation 1:10**. On what day did the apostle John receive the revelation of Jesus Christ? **Mark 2:28** and **Matthew 12:8**. What does this indicate to us about God's yearning for us to know the truths revealed in prophecy during the Sabbath?

13. Read **Revelation 12:17, 14:12 y 22:14**. How do these texts describe God's people during the last days? What do they teach us about the relationship between the observance of the Sabbath and access to the tree of life? **Note 3**.



NOTES

1. References to healings performed on a Sabbath day:

Mark 3:1-6; Luke 13:10-17; Luke 14:1-6; John 5:1-18; John 9:1-41; Mark 1:21-26 and Luke 4:31-35.

2. ASV

Heb 4:9: "There remaineth therefore a **sabbath** rest for the people of God."

CSB

Heb 4:9: "Therefore, a **Sabbath** rest remains for God's people

JUB

Heb 4:9: "There remains therefore a rest {Gr. **Sabbatismos**} for the people of God."

NASB

Heb 4:9: "Consequently, there remains a **Sabbath** rest for the people of God."

NIV

Heb 4:9: "There remains, then, a **Sabbath**-rest for the people of God."

VOICE

Heb 4:9: "There still remains a place of rest, a **true Sabbath**, for the people of God"

Young's Literal Translation 3rd Revision 1898

YLT 1898 Heb 4:9: "there doth remain, then, a **sabbatic** rest to the people of God,"

3. KJ21

Rev. 22:14: "Blessed are they that **do His commandments**, that they may have right to the Tree of Life, and may enter in through the gates into the city."

JUB

Rev. 22:14: "Blessed are those who **do his commandments** that their power and authority might be in the tree of life and they may enter in through the gates into the city".

KJV

Rev. 22:14: "Blessed are they that **do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city."

NKJV

Rev. 22:14: "Blessed are those who **do His commandments**, that they may have the right to the tree of life, and may enter through the gates into the city."

 QUOTES

1. When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day than love to all men, which finds expression in deeds of mercy? { DA 287.1; DTG.253.3 }
In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days," He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day. { DA 287.2; DTG.254.1 }
Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept My Father's commandments, and abide in His love." John 15:10. Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth Me of sin?" John 8:46, R. V. { DA 287.3; DTG.254.2 }
2. "The Sabbath was made for man, and not man for the Sabbath," Jesus said. The institutions that God has established are for the benefit of mankind. "All things are for your sakes." "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 2 Corinthians 4:15; 1 Corinthians 3:22, 23. The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. "The Lord commanded us," said Moses, "to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive." Deuteronomy 6:24. And through the psalmist the message was given to Israel, "Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep

of His pasture. Enter into His gates with thanksgiving, and into His courts with praise.” Psalm 100:2-4. And of all who keep “the Sabbath from polluting it,” the Lord declares, “Even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isaiah 56:6, 7. { DA 288.1; DTG.254.4 }

“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. { DA 288.2; DTG.255.1 }

3. At last Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God lay in quietude in Joseph’s tomb. His work completed, His hands folded in peace, He rested through the sacred hours of the Sabbath day. { DA 769.1; DTG.714.1 }

In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When “the heavens and the earth were finished, and all the host of them” (Genesis 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. “The morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven. Glorious to the eyes of heavenly beings was the promise of the future. A restored creation, a redeemed race, that having conquered sin could never fall,—this, the result to flow from Christ’s completed work, God and angels saw. With this scene the day upon which Jesus rested is forever linked. For “His work is perfect;” and “whatsoever God doeth, it shall be forever.” Deuteronomy 32:4; Ecclesiastes 3:14. When there shall be a “restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph’s tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as “from one Sabbath to another” (Isaiah 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb. { DA 769.2; DTG.714.2 }

4. As the disciples returned from Olivet to Jerusalem, the people looked on them, expecting to see on their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. The disciples did not now mourn over disappointed hopes. They had seen the risen Saviour, and the words of His parting promise echoed constantly in their ears. { AA 35.1; HAp.29.1 }

In obedience to Christ's command, they waited in Jerusalem for the promise of the Father—the outpouring of the Spirit. They did not wait in idleness. The record says that they were “continually in the temple, praising and blessing God.” Luke 24:53. They also met together to present their requests to the Father in the name of Jesus. They knew that they had a Representative in heaven, an Advocate at the throne of God. In solemn awe they bowed in prayer, repeating the assurance, “Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.” John 16:23, 24. Higher and still higher they extended the hand of faith, with the mighty argument, “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:34. { AA 35.2; HAp.29.2 }

5. It was on the Sabbath that the Lord of glory appeared to the exiled apostle. The Sabbath was as sacredly observed by John on Patmos as when he was preaching to the people in the towns and cities of Judea. He claimed as his own the precious promises that had been given regarding that day. “I was in the Spirit on the Lord's day,” John writes, “and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of man.” Revelation 1:10-13. { AA 581.4; HAp.464.4 }
6. The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.” Matthew 5:18. So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. “From one sabbath to another” the inhabitants of the glorified new earth shall ... “worship before me, saith the Lord.” { FLB 37.4; FV.39.3 }
7. God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb forever and ever. { FLB 37.5; FV.39.4 }
8. So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. “From one Sabbath to another” the inhabitants of the glorified new earth shall go up “to worship before Me, saith the Lord.” Matthew 5:18; Isaiah 66:23.493 { CCh 271.4; CPI.490.4 }

10 Sabbath as a Promise

LESSON 10

ADDITIONAL READING



Christ, the Sabbath, and the Heights of the 1888 Message, by Alonzo T. Jones. URL: <https://maranathamedia.com/book/view/christ-the-sabbath-and-the-heights-of-the-1888-message>



Removing the Veil: “The Giving the Law of God and its Purpose”, by Daniel Bernhardt. Pages 150-161. URL: <https://maranathamedia.com/book/view/removing-the-veil>



The Two Covenants Sabbath School Lesson for 2024, Q3. Lesson 2: “The Law as a Promise”, URL: <https://maranathamedia.com/book/view/2024-q3-ss-the-two-covenants-the-way-to-rest>

SUGGESTED VIDEOS:



Sabbath Rest Escape from Tyranny: <https://www.youtube.com/live/4c5cKijoKaE>



Sabbath Blessings: <https://youtu.be/gTnqVJQXCDw>

MEMORY

VERSE:

Isaiah 26:12

"Lord, thou wilt ordain Peace for us: For thou also hast wrought all our works in us."

HYMNS

#381, “Holy Sabbath Day of Rest”

#518, “Standing on the Promises”

#532, “Day by Day”

#524, “’Tis so Sweet to Trust in Jesus”

8. Read the following commandments in **Exodus 20:3-7, 13-17 - KJV**, and answer: Are the commandment verbs in imperative present tense (you must) or in indicative future tense (you shall)? What does this imply?

9. In light of **Psalms 81:8-9**, how are we to understand God's commandments?

The Sabbath as a Promise

10. Read **Exodus 20:3, 4, 5, 8-11** in the YLT. In which tense and mood are the verbs in this version written? What does this tell us about the Sabbath rest? **Note 1.**

11. Is the Sabbath related to the works of man towards God, or to the work of God towards man? **Mark 2:27**. Include **Genesis 2:1-3** in your answer.

12. What is the experience of the man who treasures the Sabbath blessing and lets God work His works in him? **Isaiah 26:12**. What is this experience related to? **Isaiah 14:7; 32:17-18**.

Consider:

- What are we missing out on if, instead of seeing God's law and the Sabbath as promises of God's work in us, we think of them as things we must do? Could that prevent God from fulfilling what He has promised?

1. To us as to Israel the Sabbath is given “for a perpetual covenant.” To those who reverence His holy day the Sabbath is a sign that God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant. Every soul who accepts the sign of God’s government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise. { 3TT 17.2; 3JT.17.2 }

2. Christ has said: “Where two or three are gathered together in My name, there am I in the midst of them.” Matthew 18:20. Wherever there are as many as two or three believers, let them meet together on the Sabbath to claim the Lord’s promise. { 3TT 27.1; 3JT.26.3 }

The little companies assembled to worship God on His holy day have a right to claim the rich blessing of Jehovah. They should believe that the Lord Jesus is an honored guest in their assemblies. Every true worshiper who keeps holy the Sabbath should claim the promise: “That ye may know that I am the Lord God that doth sanctify you.” Exodus 31:13. { 3TT 27.2; 3JT.26.4 }

3. The terms of the “old covenant” were, Obey and live: “If a man do, he shall even live in them” (Ezekiel 20:11; Leviticus 18:5); but “cursed be he that confirmeth not all the words of this law to do them.” Deuteronomy 27:26. The “new covenant” was established upon “better promises”—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God’s law. “This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.... I will forgive their iniquity, and will remember their sin no more.” Jeremiah 31:33, 34. { PP 372.1; PP.342.1 }

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth “the fruits of the Spirit.” Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, “I delight to do Thy will, O My God: yea, Thy law is within My heart.” Psalm 40:8. And when among men He said, “The Father hath not left Me alone; for I do always those things that please Him.” John 8:29. { PP 372.2; PP.342.2 }

4. The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. { ISM 235.1; IMS.276.2 }

5. Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every "Thou shalt not," whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good. { MH 114.2; MC.77.2 }
 6. But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." I John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. { SC 60.2; CC.60.3 }
- We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." I John 3:5, Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." I John 3:7. Righteousness is defined by the standard of God's holy law, as expressed in the ten precepts given on Sinai. { SC 61.1; CC.61.1 }

4. What are the characteristics of God's commandments according to Scripture?

Deuteronomy 32:46-47; John 12:50. What are the characteristics of God's righteousness?

Proverbs 10:2, 11:4, 11:19 y 12:28.

5. In what specific way did Jesus fulfill righteousness at the beginning of His ministry? **Matthew 3:15-17.**

6. What does water baptism symbolize according to the Bible? **Romans 6:3-5.** What aspects of Jesus' life and work does this act represent?

7. According to Paul, what does it mean to fulfill the law? **Romans 13:8-10.** How is love manifested? **John 15:13; 1 Corinthians 13:5; Ephesians 5:25; Galatians 2:20.**

8. What does Jesus desire for those who follow Him, and how is this related to rest? What does Jesus invite us to do and what does He promise in return? **Matthew 11:28-30; 16:24-26; 1 Peter 2:21-25.**

El Sábado y el Descanso

9. What did God do with man after planting the garden? **Genesis 2:8, 15.** Consider the Hebrew word translated in the KJV as "put" in **Genesis 2:15. Note 1.** Did God do this before or after Adam dressed and kept the garden?

10. How is this word "nûwach" used in other biblical passages? **Isaías 57:1-2; Daniel 12:13, Note 2.** What does it imply, in light of the rest the Bible speaks of? **Eclesiastés 9:5, 10.**

Strong Dictionary – H5117

5117. נָחַח nûwach, noo´-akh; a prim. root; to rest, i.e. settle down; used in a great variety of applications, lit. and fig., intrans., trans. and causat. (to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.):—cease, be confederate, lay, let down, (be) quiet, remain, (cause to, be at, give, have, make to) rest, set down. Comp. 3241.

2. KJV Isaiah 57:1-2 The righteousH6662 perisheth,H6 and noH369 manH376 layethH7760 it toH5921 heart:H3820 and mercifulH2617 menH376 are taken away,H622 noneH369 consideringH995 thatH3588 the righteousH6662 is taken awayH622 fromH4480 H6440 the evilH7451 to come. He shall enterH935 into peace:H7965 they shall **restH5117** inH5921 their beds,H4904 each one walkingH1980 in his uprightness.H5228

KJV Daniel 12:13 But go thou thy wayH859 HI980 till the endH7093 be: for thou shalt **rest, H5117** and standH5975 in thy lotH1486 at the endH7093 of the days.H3117

3. KJV Exodus 20:11 ForH3588 in sixH8337 daysH3117 the LORDH3068 madeH6213 (H853) heavenH8064 and earth,H776 (H853) the sea,H3220 and allH3605 thatH834 in them is, and **restedH5117** the seventhH7637 day:H3117 whereforeH5921 H3651 the LORDH3068 blessedH1288 the(H853) sabbathH7676 day,H3117 and hallowedH6942 it.

4. KJV Exodus 33:14 And he said,H559 My presenceH6440 shall goH1980 with thee, and I will give thee **rest.H5117**

5. KJV Exodus 23:12 SixH8337 daysH3117 thou shalt doH6213 thy work,H4639 and on the seventhH7637 dayH3117 thou shalt rest:H7673 thatH4616 thine oxH7794 and thine ass H2543 may **rest,H5117** and the sonH1121 of thy handmaid,H519 and the stranger,H1616 may be refreshed.H5314

KJV Deuteronomy 5:14 But the seventhH7637 dayH3117 is the sabbathH7676 of the LORD H3068 thy God:H430 in it thou shalt notH3808 doH6213 anyH3605 work,H4399 thou, H859 nor thy son,H1121 nor thy daughter,H1323 nor thy manservant,H5650 nor thy maidservant,H519 nor thine ox,H7794 nor thine ass,H2543 nor anyH3605 of thy cattle,H929 nor thy strangerH1616 thatH834 is within thy gates;H8179 thatH4616 thy manservantH5650 and thy maidservantH519 may **restH5117** as well as thou.

QUOTES //////////////////////////////////////

- 1. In fulfilling “all righteousness,” Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law’s requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character. { BLJ 362.2; SSJ.351.2 }

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last person that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience. { BLJ 362.3; SSJ.351.3 }

In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God's commandments. { BLJ 362.4; SSJ.351.4 }

2. Speaking of the law, Jesus said, "I am not come to destroy, but to fulfill." He here used the word "fulfill" in the same sense as when He declared to John the Baptist His purpose to "fulfill all righteousness" (Matthew 3:15); that is, to fill up the measure of the law's requirement, to give an example of perfect conformity to the will of God. { MB 48.3; DMJ.46.2 }

3. Rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of His ways, is the secret of perfect rest in His love.... Do just what He has told you to do, and be assured that God will do all that He has said He would do.... Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. { OHC 97.6; NEV.99.6 }

What is the "rest" promised?—It is the consciousness that God is true, that He never disappoints the one who comes to Him. His pardon is full and free, and His acceptance means rest to the soul, rest in His love. { OHC 97.7; NEV.99.7 }

4. We are in this world to honor God, and from every devising that would in any way tempt us to dishonor our Redeemer, we must turn away. In Christ we have before us the Pattern of all righteousness. He has pledged Himself to be our Guide, our Preserver, our Governor.... { UL 64.3; ATO.62.3 }

5. The essence and flavor of all obedience is the outworking of a principle within—the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer, doing right because it is right. When the Word of God is a burden because it cuts directly across human inclinations, then the religious life is not a Christian life, but a tug and a strain, an enforced obedience. All the purity and godliness of religion are set aside. { TMK 118.4; AFC.119.1 }

6. Rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of His ways, is the secret of perfect rest in His love.... Do just what He has told you to do, and be assured that God will do all that He has said He would do.... Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. { OFC 97.8; DNC.109.6 }

7. Henceforth they are to walk in newness of life. No longer are they to follow the traditions of men. No longer are they to follow dishonest methods. They are to obey the statutes of the kingdom of heaven. They are to seek God's honor. If they will be true to their vow, they will be furnished with grace and power that will enable them to fulfill all righteousness. "As many as received Him, to them gave He power to

become the sons of God, even to them that believe on His name.—Letter 129, 1903.
{ Ev 307.3; Ev.226.6 }

8. A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. { SC 70.2; CC.70.2 }

Jesus says, "Abide in Me." These words convey the idea of rest, stability, confidence. Again He invites, "Come unto Me, ... and I will give you rest." Matthew 11:28. The words of the psalmist express the same thought: "Rest in the Lord, and wait patiently for Him." And Isaiah gives the assurance, "In quietness and in confidence shall be your strength." Psalm 37:7; Isaiah 30:15. This rest is not found in inactivity; for in the Saviour's invitation the promise of rest is united with the call to labor: "Take My yoke upon you: ... and ye shall find rest." Matthew 11:29. The heart that rests most fully upon Christ will be most earnest and active in labor for Him. { SC 71.1; CC.71.1 }

9. A life in Christ is a life of restfulness. Uneasiness, dissatisfaction, and restlessness reveal the absence of the Saviour. If Jesus is brought into the life, that life will be filled with good and noble works for the Master. You will forget to be self-serving and will live closer and still closer to the dear Saviour; your character will become Christlike, and all around you will take knowledge that you have been with Jesus and learned of Him. { 2MCP 642.2 }

10. There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with Him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. "For 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). { ISM 213.2; IMS.250.2 }

12 The Seal of God

LESSON 12

ADDITIONAL READING



5T, Testimonies Volume 5, Chapter “The Seal of God”, pages 207-216. URL: <https://egwwritings.org/read?panels=p113.1062&index=0#highlight=113.1062|0>



The Revelation of Jesus Christ Part I Sabbath School Lesson for 2023 Q3, Lesson 14: “The sealing of the 144,000”. URL: <https://maranathamedia.com/book/view/2023-q3-ss-the-revelation-of-jesus-christ>



Foundations of the Character of God Part II, Sabbath School Lesson for 2025 Q2, Lesson 13: “Sealed with His Glory”. URL: <https://maranathamedia.com/book/view/2025-q2-ss-foundations-of-the-character-of-god-part-ii>

SUGGESTED VIDEOS:



Character of God and His Seal. URL: <https://youtu.be/XcMvJ7kMUTI>



The Seal of God. URL: <https://www.youtube.com/live/lD23RGyxooY>

MEMORY VERSE:

Revelation 7:2-3

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

HYMNS

#183, “I Will Sing of Jesus Love”
#381, “Holy Sabbath Day of Rest”
#518, “Standing on the Promises”



The Seal of God. URL: <https://www.youtube.com/live/lD23RGyxooY>

8. What makes a man love God? What does the man who loves Christ do? Who comes to the one who receives the word? What happens to the one who keeps the word? **1 John 4:19; John 14:23; 17:17.**

9. Where is the seal placed? What is it that the saints have sealed? **Revelation 7:3; 9:4; 14:1; 22:4.** So, in connection with question 3, what does the one who is sealed by God keep and treasure?

10. What do the saints who keep the commandments of God, that is, their name and character, have? How did they come to be? **Revelation 14:12, 4-5.** Compare with the fruit of the Spirit as revealed in **Galatians 5:22-23.**

11. How is God's name? **Psalms 103:1; 105:3.** Therefore, what does he who has the seal of God keep?

12. Why did God give the Sabbath days? What would we learn about God's work in man through the Sabbath? **Exodus 31:13; Ezekiel 20:12.**

13. What was the sign that showed whether God's people would walk in His law or not? **Exodus 16:4-5; 23-30.** Why do you think God used the Sabbath as a sign? Do you think it is possible for man to be sanctified while rejecting the blessing, sanctification and rest that God pours out in a special way on the seventh day of the week?

Consider:

• Keeping in mind God's gifts to man (Genesis 2:1-3; Mark 2:27) which increase on the Sabbath days (Numbers 28:3-10), mentioned in lessons 3 and 4, describe the process of how man is sealed by the Spirit with God's holy character.

or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was. { 2TT 68.1; 2JT.67.4 }

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. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart. { 2TT 68.2; 2JT.68.1 }

2. Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. { 2TT 69.1; 2JT.69.1 }

We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are “wretched, and miserable, and poor, and blind, and naked.” Revelation 3:17. Now is the time to heed the admonition of the True Witness: “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” Revelation 3:18. { 2TT 69.2; 2JT.69.2 }

3. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity. { 2TT 70.4; 2JT.70.3 }


Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour. { 2TT 71.1; 2JT.71.1 }


4. There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image.—The Review and Herald, January 30, 1900. { LDE 215.1; EUD.183.1 }
5. 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 S.D.A. Bible Commentary 4:1161 (1902). { LDE 219.4; EUD.186.6 }
6. The seal of the living God will be placed upon those only who bear a likeness to Christ in character. { OFC 332.1; DNC.362.2 }
As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ. { OFC 332.2; DNC.362.2 }
Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness. { OFC 332.3; DNC.362.2 }
7. The seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.—The S.D.A. Bible Commentary 7:980 (1897). { LDE 220.1; EUD.187.1 }
8. Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment.—The S.D.A. Bible Commentary 7:970 (1899). { LDE 220.2; EUD.187.2 }
9. The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth.—Testimonies for the Church 6:350 (1900). { LDE 220.4; EUD.187.4 }
10. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully.—Early Writings, 71 (1851). { LDE 221.2; EUD.187.8 }
11. Love is expressed in obedience, and perfect love casteth out all fear. Those who love God, have the seal of God in their foreheads, and work the works of God.—Sons and Daughters of God, 51 (1894). { LDE 221.4; EUD.188.1 }
12. Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God.—Testimonies to Ministers and Gospel Workers, 445 (c. 1886). { LDE 221.5; EUD.188.2 }
13. Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fullness, ever reaching higher and higher, trying to attain to the perfection of His character? When God’s servants reach this point, they will be sealed in their foreheads. The recording angel will declare, “It is done.” They will be complete in Him whose they are by creation and by redemption.—Selected Messages 3:427 (1899). { LDE 222.1; EUD.188.3 }
14. In a little while every one who is a child of God will have His seal placed upon him. Oh, that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?—The S.D.A. Bible Commentary 7:969, 970 (1889). { LDE 223.2; EUD.189.3 }


13 The Sign of the Seal

LESSON 13

ADDITIONAL READING

 Last Days Events, Chapter 15: “The Seal of God and the Mark of the Beast”, by Ellen White. Pages 215-226. URL: [https://egwwritings.org/read?panels=p39.1392\(39.1390\)\[-::-\]&index=0#highlight=39.1390|0](https://egwwritings.org/read?panels=p39.1392(39.1390)[-::-]&index=0#highlight=39.1390|0)

 The Great Controversy, Chapter 25, “God’s Law Immutable”, by Ellen White, Pages 433-450. URL: [https://egwwritings.org/read?panels=p132.1961\(132.1960\)\[-::-\]&index=0#highlight=132.1960|0](https://egwwritings.org/read?panels=p132.1961(132.1960)[-::-]&index=0#highlight=132.1960|0)

 The Great Controversy, Chapter 38, “The Final Warning”, by Ellen White. Pages 603-612. URL: [https://egwwritings.org/read?panels=p132.2728\(132.2727\)\[-::-\]&index=0#highlight=132.2727|0](https://egwwritings.org/read?panels=p132.2728(132.2727)[-::-]&index=0#highlight=132.2727|0)

SUGGESTED VIDEOS:

 Sabbath Sealing. URL: <https://www.youtube.com/live/HXTpS78nX6E>

 The Sabbath Rest and Test: <https://www.youtube.com/live/CSe0VWnH1rE>

MEMORY VERSE:

Ezekiel 20:12

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

HYMNS

#388, “Don't Forget the Sabbath”
#383, “O Day of Rest and Gladness”
“Mine Eyes Have Seen the Glory”
“We Shall Behold Him”



Sabbath Sealing Miracle: <https://youtu.be/po7cakYe4q0>

The Sabbath as a Sign

7. How and where was God's law to be placed? **Deuteronomy 6:8; 11:18.**

8. What would the Sabbath be for the people? For what purpose was it thus established? What truth were the people ignorant of? What had the people promised to do by themselves? **Exodus 31:13; Ezekiel 20:12; Exodus 24:7.**

9. What is the Sabbath also a sign of? How can the Sabbath also point us to this truth about God? **Exodus 31:17.** When answering, consider **Genesis 2:2-3** as well.

10. What other aspect does the Lord emphasize about the Sabbath as a sign? **Ezekiel 20:20.** How does the Sabbath visibly manifest this relationship? **Jeremiah 31:33-34.**

The Sign and the Seal

11. What do the 144,000 have on their foreheads? **Revelation 14:1.** How is it placed? **Revelation 7:2-3.** What does it mean to be sealed with God's name? Consider **Ephesians 1:13-14** and **4:30** for your answer.

12. What shall he who delights in the Sabbath call it, according to **Isaiah 58:13**? What shares the same characteristics as the Sabbath? **Luke 1:49; 1 Chronicles 29:13; Psalm 5:11.** Why do you think the sign and seal have these characteristics? Consider questions 1 and 2 for your answer.

The Sign at the End of Times

13. Who receives the seal of God in the end time, and in what context does it occur? **Ezekiel 9:4.**

14. How are those who receive God's end-time seal treated? What challenges do they face in bearing this seal? **Matthew 24:9; Luke 21:12,16-17.**

15. What hope do those who receive God's seal have in the time of the end? How does this hope inspire us to remain faithful in times of trial? **Ezekiel 9:6; Revelation 9:3-4; Luke 21:12-19; Matthew 10:22-23; I Peter 4:12-14; Psalm 91:9-16.**

3. A mark is placed upon every one of God's people, just as verily as a mark was placed over the doors of the Hebrew dwellings to preserve the people from the general ruin. God declares, "I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them" [Ezekiel 20:12].—The S.D.A. Bible Commentary 7:969 (1900). { LDE 220.6; EUD.187.6 }

4. The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. { OFC 83.4; DNC.92.4 }

The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12. { OFC 83.5; DNC.92.5 }

5. The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, 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 31:12, 13. Here the Sabbath is clearly designated as a sign between God and His people. { 3TT 232.2; 3JT.232.2 }

6. The command is: "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." Ezekiel 9:4. These sighing, crying ones had been holding forth the words of life; they had reproofed, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking. { 2TT 64.4; 2JT.64.4 }

In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of

Satan triumph. God is dishonored, the truth made of none effect. { 2TT 65.1; 2JT.65.1 }

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. ... { 2TT 65.2; 2JT.65.2 }

7. As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors. { CCh 261.3; CPI.472.1 }

8. The Sabbath question is to be the issue in the great final conflict in which all the world will act a part. Men have honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each sabbath institution bears the name of its author, an ineffaceable mark that shows the authority of each. It is our work to lead the people to understand this. We are to show them that it is of vital consequence whether they bear the mark of God's kingdom or the mark of the kingdom of rebellion, for they acknowledge themselves subjects of the kingdom whose mark they bear. God has called us to uplift the standard of His downtrodden Sabbath.⁵⁹⁵ { CCh 334.6; CPI.609.2 }


9. The observance of the Sabbath is the sign between God and His people. Let us not be ashamed to bear the sign that distinguishes us from the world. As I considered this matter in the night season recently, One of authority counseled us to study the instruction given the Israelites in regard to the Sabbath. "Verily My Sabbaths ye shall keep," the Lord declared to them; "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. Ye shall keep the Sabbath therefore; for it is holy unto you.... Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever." Exodus 31:13-17. { CH 235.1; CSI.232.1 }

The Sabbath is ever the sign that distinguishes the obedient from the disobedient. With masterly power Satan has worked to make null and void the fourth commandment, that the sign of God may be lost sight of. The Christian world have trodden underfoot the Sabbath of the Lord and observe a sabbath instituted by the enemy. But God has a people who are loyal to Him. His work is to be carried forward in right lines. The people who bear His sign are to establish churches and institutions as memorials to Him. These memorials, however humble in appearance, will constantly bear witness against the false sabbath instituted by Satan, and in favor of the Sabbath instituted by the Lord in Eden, when the morning stars sang together and all the sons of God shouted for joy. { CH 235.2; CSI.232.2 }



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