

HISTORIC
LANDMARKS
OF ADVENTISM

*Remember the
Sabbath Day*

*Almost all the world keeps Sunday. But
which day does the Bible say is God's
holy Sabbath day?*

p. 2

*Special
Sabbath
Issue*





From the Editor

John J. Grosboll

“As We shall Forget the Way the Lord Has Led Us”

Every statement in inspired writings has a context which includes the time when the statement is made, or the word is written. In 1893, the following encouragement was given to the Advent people: “The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. *We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.* ... We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory.” *General Conference Daily Bulletin*, January 29, 1893 [Emphasis supplied.]

This paragraph tell us that we do not have to fear for the future, unless we forget how the Lord has led us in the past. Although the prophet does not explicitly tell us, the implication is clear. If we forget the way the Lord has led us, we have plenty to fear for the future; in fact, our eternal life could be in jeopardy.

Do you know the way that the Lord has led you?

As a Christian, the most important goal of my everyday life is to be where the Lord wants me to be, doing what He wants me to do. By studying the Bible, I can know where the Lord is leading me. Does the Bible tell me where I should be and what I should be doing on the Sabbath day? It says that on the Sabbath I am to rest from my secular, everyday labor (Isaiah 58:12–14); I should not engage in common thoughts or words (*Counsels for the Church*, 263); and I should be in church to worship the Lord with His people (Hebrews 10:24, 25; Luke 4:16–23).

Friend, the Lord is leading. Will we follow? **LM**

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OF ADVENTISM

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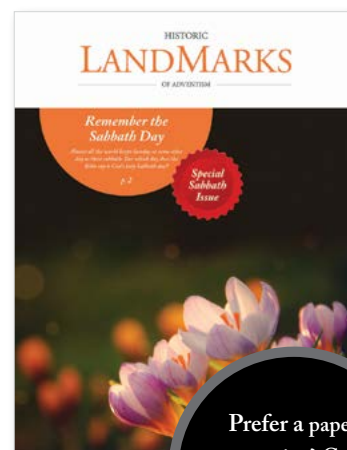
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God Said, Remember

By Judy Rebarchek

How do we know that Saturday, the seventh day of the week, is really the Sabbath? I was asked this question one Sabbath by a woman who was visiting my church. She had visited almost all, if not all, of the Sunday-keeping churches in our town in search of the truth and had finally decided to see what this Saturday-keeping church was all about.

After a couple of weeks of attending church with us, she point-blank asked me, “How do we know?” I asked her a question in return, “When Jesus was here on earth, on what day does the Bible say He went to church?” She thought a minute and replied, “The seventh day.” Then I asked her, “Do we all agree that God established the seventh day as His Sabbath at creation, that He reaffirmed that day in the ten commandments on Mt. Sinai, and that Jesus Himself worshiped on the seventh day of the week?” She replied, “Yes.”

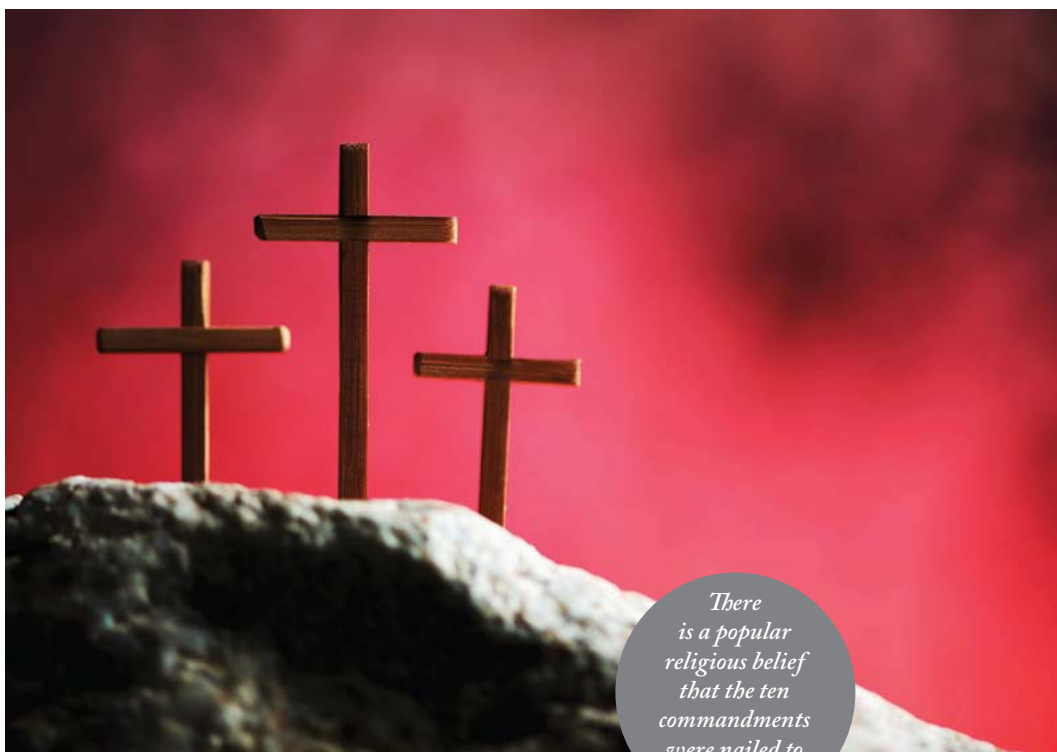


“Since God was the One who established the Sabbath in the beginning, would it not make sense that if He intended to change the day from the seventh to the first day of the week, He would have Himself done so in the person of His Son Jesus during His life here on earth? Wouldn’t Jesus have established and attended a church that worshiped on the first day of the week, and instructed His disciples and those who followed Him to do so?” She said, “Yes, that does make sense.”

That all may sound very logical, but we need to go to the Bible and fully confirm with absolute certainty that the seventh day, Saturday, was, is, and will forever be, God’s Sabbath.

A couple of ground rules before we get started. First rule, the Bible will always explain itself and does not contradict itself. So the study of any scriptural topic must be based on the preponderance of Biblical evidence. That means gathering all the texts on a given subject and comparing them together, not taking a text that might alone seem contradictory to try to prove false all the other texts, or to take one or two texts out of context and manipulate them to support a cherished belief.

The second rule is that all scriptures must be read and taken in their intended context. Context includes the time, place, and circumstances in which a scripture is found. An example is Peter’s vision found in Acts 10:11, the representation of the sheet filled with all kinds of beasts and birds descending out of heaven. This text is most often taken to mean that there are certain foods that we should not eat (Leviticus 11 and Deuteronomy 14). Peter himself, at first, thought that was the meaning of the vision. But when read within its proper context, it is understood that God was giving Peter a mission to preach the gospel to the Gentiles, specifically, in Acts 10, Cornelius in Caesarea, but it was necessary for Peter to first understand and give up his own prejudices against the Gentiles.



There is a popular religious belief that the ten commandments were nailed to the cross.

The Beginning

“In the beginning God created the heavens and the earth.” Genesis 1:1. For six days, God, through His Son Jesus, created the world and everything in it. We know this to be true because John 1:1–3 also tells us, “In the beginning was the Word [Jesus], and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.” So Jesus is the Creator.

After the six days of creation, Genesis 2:1–3 tells us, “Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work, which He had done, and He rested on the seventh day from all His work which He had done. *Then God blessed the seventh day and sanctified it*, because in it He rested from all His work which God had created and made.” In Genesis, we find, then, that God blessed and sanctified (set apart, made holy) the seventh day.

Just briefly, let’s look at sanctification. When God sanctifies something, it is set apart in holiness. It is something made pure and sacred. We see the word *sanctification* used in the Bible many times in reference to the process through which sinful man passes to achieve a perfected character, thus making him ready to spend eternity with God. Being made holy is a two-part process: justification and sanctification. First John 1:9 tells us how justification occurs: “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” Then having been justified by faith, we are made heirs with Christ (Titus 3:7). Justification then leads to sanctification, which is a life-long journey.

“Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. ... It is only by long, persevering effort, sore discipline, and stern conflict ...

“[It is] a living, active principle, entering into the everyday life.” *The Faith I Live By*, 116

God says, “I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.” Jeremiah 31:33

God has sanctified and made holy the seventh-day Sabbath. It is also His purpose to keep man holy. The man who chooses to allow God to write His law in his heart, and thereby transform his life, God will sanctify and make holy as long as that man keeps the law in his heart. But man was given free will and can decide to go back to sinful living. God can make a man holy, but the man must choose to be kept holy and show that choice in his daily life.

“The institution of the Sabbath was made when the foundation of the earth was laid . . . Like the other nine precepts of the law, it is of imperishable obligation. It is the memorial of God’s creative power, the reminder of His exalted work. The fourth commandment occupies a sacred position in the law, and bears the same hallowed nature as do the other great moral precepts of God.” *The Signs of the Times*, January 8, 1894

The Flood, Egypt, Mt. Sinai, and the Wilderness

Once sin entered the world, the wickedness of man became so great that he began to worship the created rather than the Creator. Early forms of paganism were developed and only God’s faithful few obeyed His commands. The flood was the result of man’s wickedness (Genesis 6:5–8), and only eight people followed God’s commandments and were saved when the flood came.

After the flood, Genesis follows the genealogy of man through time to Abraham, Lot and the destruction of Sodom and Gomorrah, Jacob, and Joseph. Joseph’s obedience to God while in slavery in Egypt, ultimately resulted in his being given a high position

in Pharaoh’s government, making it possible for him to preserve the family of Jacob in the land of Goshen when the seven years of drought fell upon the land (Exodus 1).

But after the deaths of Jacob and Joseph, the Egyptians became afraid as the children of Israel multiplied. Thus they were made slaves and cruelly treated; their lives were hard and severe. It is here we find that the children of Israel were still keeping the seventh-day Sabbath as instituted by God at creation. “At the time of the Exodus from Egypt, the Sabbath institution was brought prominently before the people of God. While they were still in bondage, their taskmasters had attempted to force them to labor on the Sabbath by increasing the amount of work required each week. Again and again the conditions of labor had been made harder and more exacting. . . .” *Prophets and Kings*, 180, 181

But God raised up Moses to deliver the Israelites (Exodus 2–4). He became God’s spokesman, delivering His message to Pharaoh to release the children of Israel from their bondage (Exodus 5–12).

We find in Exodus 16, having been freed from their Egyptian slavery and beginning their trek across the desert to the promised land, God gave the children of Israel manna for food. His instructions regarding the collection of the manna was that it would fall every day for six days, but on the seventh day, Sabbath, it would not fall. Each day for the first five days of the week, they were to gather only enough manna for that day because any more than that would spoil, but on the sixth day, they were to gather a double portion so that they would have enough for the sixth and seventh days, and God preserved the excess to be eaten on the Sabbath. Verses 22–26 tell us, “And so it was, on the sixth day, that they gathered twice as much bread [manna], two omers for each one. And all the rulers of the congregation came and told Moses. Then he said to them, ‘This is what the Lord has said: “Tomorrow is the Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.”’”

“

All scriptures must be read and taken in their intended context. Context includes the time, place, and circumstances.

So they laid it up till morning as Moses commanded; and it did not stink, nor were there any worms in it.' Then Moses said, 'Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.'"

But we see in verse 27 that some of the children of Israel still went out on the seventh day looking to collect manna, only to find that there was none, just as God had said. In response, God says in verses 28 and 29, "How long do you refuse to keep My commandments and My laws? See! For the Lord has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." And finally, in verse 30, we read, "So the people rested on the seventh day."

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." Exodus 20:8–11

Leviticus 23:3 is very similar in wording to what we read in Exodus 16: "Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the Lord in all your dwellings."

God wrote this and the other nine commandments on stone with His own finger. How much more permanent could they be? "God has declared that the seventh day is the Sabbath of the Lord. When 'the heavens and the earth were finished,' He exalted this day as a



memorial of His creative work." *Prophets and Kings*, 180

The New Testament

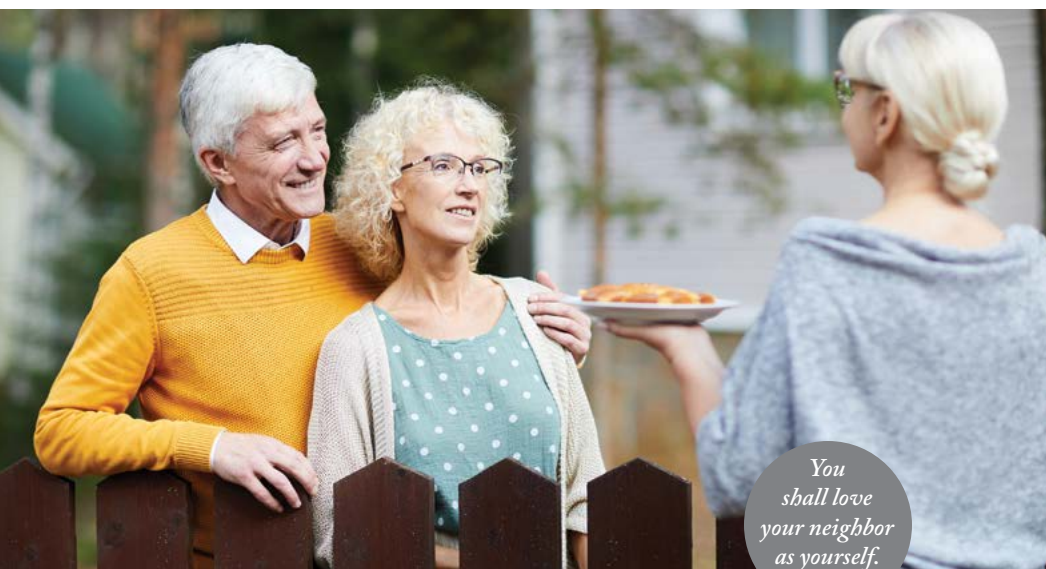
We are told that "He [Christ] came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read." Luke 4:16. Notice, it was Jesus' custom to go to the synagogue on the Sabbath day. To this point in Scripture, we find nothing that indicates that God changed His Sabbath from the day He set apart at creation to any other day than the seventh day. So Jesus, as was His custom, went each seventh day of the week to worship in the synagogue. If it was divine intention to change the seventh-day Sabbath to the first day of the week, why not sometime during the years of Jesus' life?

Or perhaps, during the 40 days Jesus was on earth after the ascension, He could have instructed the disciples to keep the first day of the week because He rose from the grave on that day. But we are not told to keep the first day of the week as Sabbath because of His resurrection. Instead we are to celebrate Jesus' resurrection because it gives us

hope of our own "resurrection," by the death of the old man and the birth of the new man as symbolized in baptism.

"And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, 'But the seventh day is the Sabbath of the Lord thy God.' I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints." *Early Writings*, 33

I would like to suggest that the reason God has not changed His Sabbath is found in Malachi 3:6 where God says, "For I am the Lord, I do not change." We must also remember that "God's law is the transcript of His character. It embodies the principles of His kingdom." *Christ's Object Lessons*, 305



To change the Sabbath from the seventh day to the first day would be changing who God is. As a consequence of sin, we were changed, and if we wish to be with God in His kingdom, then we must be changed back to be as we were meant to be before sin. But there is nothing in the Bible that says God changes. To the contrary, the following texts affirm that God does not change.

“I AM who I AM.” Exodus 3:14

“Jesus Christ is the same yesterday, today, and forever.” Hebrews 13:8

“Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.” James 1:17

“God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” Numbers 23:19

“Forever, O Lord, Your word is settled in heaven.” Psalm 119:89

“But You are the same, and Your years will have no end.” Psalm 102:27

I don’t believe that we can in any way doubt that God says what He means and means what He says. He instituted the seventh-day Sabbath at creation, He reiterated it by inscribing it with His

own finger as the fourth commandment on tables of stone at Mt. Sinai, and the life of Christ reflected obedience in keeping the law of God, including the seventh-day Sabbath.

There is a popular religious belief that the ten commandments were nailed to the cross and are no longer binding, but the cross did not do away with the ten commandments or any part of them. What it did do was make the earthly sanctuary and all the animal sacrifices, rituals, ceremonies, and feast days connected with these animal sacrifices no longer a part of the worship of God’s children (Colossians 2:14–23). Why? Because all of those things pointed forward to His coming—both His first advent and His second—as Messiah and Saviour of man. In their place, Jesus established the communion service and the ordinance of humility.

“In this ordinance, Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. ...

“It was Christ’s desire to leave to His disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.” *The Review and Herald*, June 14, 1898

“For the law having a shadow of good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, but a body You have prepared Me. In burnt offerings and sacrifices for sin You had no pleasure.’ Then I said, ‘Behold, I have come—in the volume of the book it is written of Me—to do Your will, O God.’” Hebrews 10:1–7

Another popular belief is that the ten commandments were replaced by the two found in Mark 12:30 and 31. Jesus said, “‘You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: You shall love your neighbor as yourself. There is no other commandment greater than these.’”

When we look at the ten commandments, it is clear that they are divided into two sections. Commandments 1–4 regard our direct, personal relationship with God, and commandments 5–10 regard our relationship with our neighbor, as well as with God. Jesus wasn’t saying to do away with the ten and then just love God and love your neighbor. These two principles found in Mark are a sum-

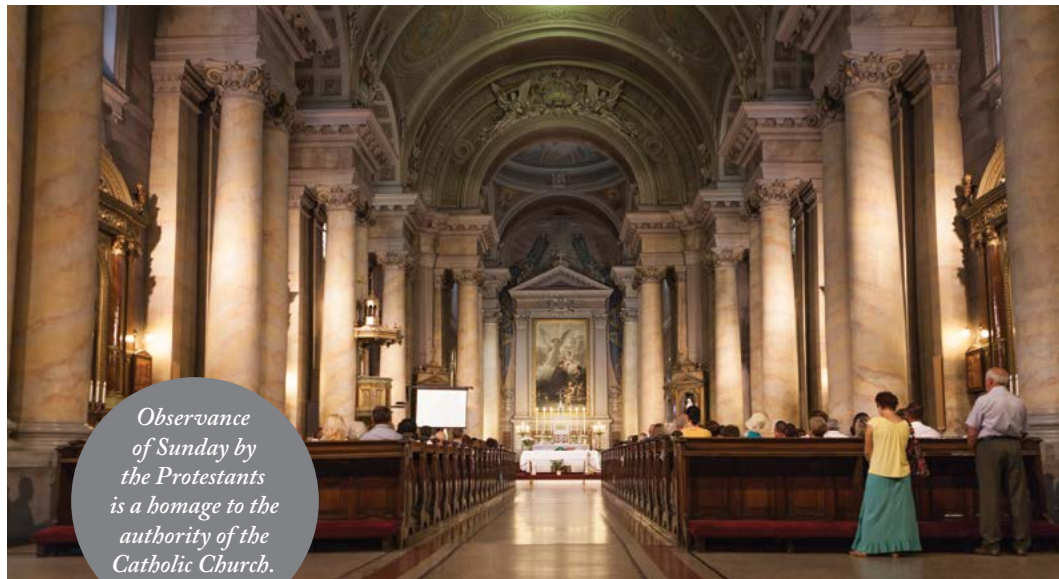
mary of the ten commandments, and in loving our neighbor, we are showing that we love God.

We are to love God with all our heart, soul, mind, and spirit, and this love for God is displayed by our obedience to His commandments. This is clearly stated in John 14:15, "If you love Me, keep My commandments." Our love for God is also displayed in how we treat and love the people with whom we share this world. Jesus died for all of mankind regardless of the color of their skin, the culture or country they came from, or their particular religious beliefs; if we truly love Him, then we will love all those for whom He died.

Another important consideration in keeping the ten commandments is found in James 2:10, 11: "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, 'Do not commit adultery,' also said, 'Do not murder.' Now if you do not commit adultery, but you do murder, you have become a transgressor of the law." This same principle would apply if one did not keep the seventh-day Sabbath of the fourth commandment, even though they might faithfully keep the other nine.

Someone might say, "But the seventh-day Sabbath is kept by the Jews. It is a Jewish Sabbath." Let's see, does Mark 2:27 say, "The Sabbath was made for the Jews, and not the Jews for the Sabbath?" No, it says, "The Sabbath was made for *man*, and not *man* for the Sabbath." To be clear, the Greek word used here for man is *anthrōpos*, meaning, generically, to include all human individuals. So, the seventh-day Sabbath was not created and given strictly as a Jewish Sabbath. It was meant for, and given to all of mankind.

"The Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it 'My holy day.' Christ announced Himself as 'the



Observance of Sunday by the Protestants is a homage to the authority of the Catholic Church.

Lord of the Sabbath.' Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist." *The Signs of the Times*, November 12, 1894

The Change

There are Christian denominations that teach that the sacredness of the seventh day as given by God at creation has been transferred to Sunday because Christ rose from the grave on the first day of the week following the crucifixion. Some denominations teach that the Sabbath day was changed because of the activities recorded in Acts 20:7 and 1 Corinthians 16:1, 2. But there is not a single text in the Bible to support the supposed transfer because of the resurrection, nor are there any activities recorded in the Bible and performed on any first day of the week that included *the sacredness, the act of setting apart*, as described in Genesis 2. However, Daniel 7:25 tells us, "He [meaning the beast identified in Daniel 7] shall speak pompous words against the Most High, shall persecute the saints of the Most High, *and shall intend to change times and law. ...*" There is only one commandment in all the ten that deals with time—the fourth.

The book of Daniel identifies this beast power as Rome, which ultimately became the Holy Roman Empire or the Roman Catholic Church. This is the power that has sought to change times and laws.

Cardinal James Gibbons is quoted in *The Faith of Our Fathers* (1917 ed.) 72, 73, "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we [the Catholic church] never sanctify."

And again Cardinal Gibbons states: "Is Saturday the seventh day according to the Bible and the ten commandments? I answer *yes*. Is Sunday the first day of the week and did the Church [the Catholic church] change the seventh-day Saturday for Sunday, the first day? I answer *yes*. Did Christ change the day? I answer *no*!"

Chancellor Albert Smith's letter dated February 10, 1920, reads, "If Protestants would follow the Bible, they should worship God on the Sabbath day. In keeping Sunday, they are following a law of the Catholic Church."

From *Our Sunday Visitor*, February 5, 1950: "Practically everything Protestants

regard as essential or important they have received from the Catholic Church ... The Protestant mind does not seem to realize that in ... observing Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the church, the Pope."

Monsignor Louis Segur, *Plain Talk about the Protestantism of Today*, 213, "Observance of Sunday by the Protestants is a homage they pay in spite of themselves to the authority of the Catholic Church."

During a lecture at Hartford, Kansas, February 18, 1884, Catholic Priest T. Enright CSSR said, "I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. ... The Bible says, 'Remember the Sabbath day to keep it holy.' But the Catholic Church says, 'No, by my divine power, I abolish the Sabbath day ... keep the 1st day of the week.' And lo! The entire civilized world bows down in a reverent obedience."

"Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts:

"1) That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man.

"2) We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say,

this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages and a thousand other laws.

"It is always somewhat laughable, to see the Protestant churches, in the pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible." Peter R. Kramer, Catholic Church Extension Society (1975), Chicago, Illinois.

By its own admission, the Catholic Church accepts responsibility for changing God's appointed day of worship to their own, and Protestant churches around the world have accepted this change, although the Bible proves over and over that the seventh-day Sabbath is the only day sanctified by God.

It seems very clear that by man's own words he knows, or should know, that Sunday worship was a change made by man, insinuated into the religions of man by the devil himself, to deceive good, honest Christ-seeking people into believing that they are doing what the Lord wants them to do, when in fact, they are breaking His law. Remember what we read above in James 2, "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all."

People of all faiths endeavor to do what is right. They go to church, they pay their tithe, they help their neighbor, they work to keep their minds and hearts pure from the wickedness of the world, but in this one point, not following the Bible's direction to keep the seventh-day Sabbath, they choose to observe a day instituted by man, not God.

Friend, God has clearly defined that the way to the city of God is by obedience. We find this stated repeatedly in the Scriptures. But the devil has changed the signpost, pointing it in the wrong direction. He has established a false Sabbath and has deceived and confused men and women for millennia to think that by resting on his day, they are obeying the command of God our Creator.



Christian will turn against Christian.



*When
Eden shall
bloom on earth
again, God's holy rest
day will be honored
by all.*

Many Protestant ministers today will preach that God requires obedience, but in teaching their congregations to worship on Sunday, they are teaching them disobedience to His law.

Soon the time will come in this earth's history when the great controversy between God and evil will reach its climax—the point at which all alive on this earth will have to make a choice. There are only two choices: to obey God or not. Obedience to God means keeping *all* of His law, including the seventh-day Sabbath. The fourth commandment specifically states who God is—the Creator—and what is His. Therefore, the devil has done everything in his power for six thousand years to destroy the Sabbath.

“Those who dishonor God by transgressing His law may talk sanctification; but it is of the same value, and just as acceptable, as was the offering of Cain. Obedience to the commandments of God is the only true sign of sanctification. ... Obedience is the sign of true love.” *The Review and Herald*, October 26, 1897

Things are so bad in the world that we cannot imagine they can be worse.

But they can be worse, and they will be according to the Bible. Those who obey God will be called troublemakers. Christian will turn against Christian. Family and friend will turn against each other. One day very soon a man-made law will be passed, a Sunday law, that will dictate that we *must* keep Sunday as the day of worship. We can already see many not-so-subtle attempts to accomplish this today. And most of the world will follow this law believing that they are serving God.

The time is coming when the people of the world will have to choose. Those who choose to be obedient to God's law and keep the seventh-day Sabbath will then be unable to buy or sell or work, they will lose everything they have, they will be persecuted, imprisoned, and some may even lose their lives. We cannot wait to make that choice. We must be choosing now, every moment of the day, to obey God.

Those who choose not to obey God's law by disregarding one or all of His commandments and who follow the Sunday law, will be filled with the spirit of the one they serve. The world must be warned now so that they can choose

to obey God while they still have the opportunity. One day soon Jesus will stand up and pronounce, “It is finished!” and probation will be over, destinies decided. We must decide now to do what is right, because there will be no second chance.

“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.” *The Desire of Ages*, 283

“This law [of God] will maintain its exalted character as long as the throne of Jehovah endures.” *The Review and Herald*, October 10, 1899

“God's law is unchangeable; and though by human beings it has been slighted, scorned, and rejected, it will ever stand as firm as the throne of Jehovah.” *Ibid.*, September 24, 1901

“The grass withers, the flower fades, but the word of God will stand forever.” Isaiah 40:8 **LM**

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Sabbath

Story of Liberty

By Marcin Watras

To understand why the Sabbath as an institution of God's legal order has survived even in times of complete apostasy of Christianity, we need to understand its essence—the idea of the Sabbath, which is universal, inspiring, and determines the identity of the follower of Jesus.

Why Is the Sabbath So Special?

The Sabbath is the seventh day on which God completed the work of creating the world. “And on the seventh day God finished His work that He had done, and He rested on the seventh day from all His work that He had done. So God blessed the seventh day and made it holy, because on it God rested from all His work that He had done in creation.” Genesis 2:2, 3 (ESV)

Therefore, if we understand that the Sabbath comes directly from God, it means that by its very nature it must be unique, different in every respect from what comes from a man with a sinful nature. The Sabbath is the crowning achievement of creation, not an ordinary week-day. By the Sabbath we mean the difference between the Creator and the created. The Sabbath is a memorial of God's creation and at the same time a memorial of God's deliverance: "You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day." Deuteronomy 5:15 (ESV)

Rest in Christ

The eternal God in the person of Jesus Christ, through His saving mission completed on Friday, rested on Saturday to become, for us who believe in His merits, the One who freed us from the slavery of sin. So, if we celebrate the Sabbath in accordance with the fourth commandment, that celebration is a joyful weekly update of our experience of salvation in Jesus. Salvation is God's gift, grace offered to us, therefore on the Sabbath we rest in the merits of Jesus. God blesses and sanctifies those who rest in Jesus.

Work-Life Balance

The modern world emphasizes and appreciates, above all, activity, creativity in action and work. The dizzying pace of life, an avalanche of information, and high expectations as to professional effectiveness can easily lead to a situation

in which private life is overshadowed by work. This, in turn, often results in the destruction of relationships with loved ones, chronic fatigue, reduced involvement in the relationship with Jesus, and even neurotic disorders.

More and more people realize that it is necessary to maintain a balance between their work and personal life, the so-called work-life balance. In the description of the creation of the world, we see God who is active, creative, and involved.

At the same time, we can see God resting, blessing, and sanctifying. It is a God who celebrates and rejoices in His creation. The Lord of the Sabbath invites us to celebrate together, to enjoy existence, and to marvel at the beauty of God and His creation.

However, the Sabbath is not, nor can be, servile to the other days of the week, as if by resting we are later to increase our efficiency at work! It is not the Sabbath for the weekdays; the weekdays are for Sabbath. It is not a break, but a culmination of life!¹ Thus, all other days of the week are to be a gradual preparation for the celebration of that day.

The Peace of the Sabbath

As humans, we live in time and are subject to death, and as with all creation, from the time of Adam's sin until now, are troubled and in pain, and long to be freed from this handicapped state (Romans 8:22). The Sabbath, on the other hand, is eternity in time. The presence of the eternal God is revealed to us in the Sabbath. Peace and solace, happiness and freedom from the fear of non-existence are found on the Sabbath

in God's presence. The peace of the Sabbath applies to all of creation, not just humans. For along with man, the animals (Exodus 20:10) and the earth (Leviticus 25:11) are also to rest. The joy and holiness of the Sabbath cannot be lived apart from another human being. Have you ever tried to celebrate your own birthday alone? It would be the saddest birthday ever. For the more we share love and joy with others, the more joy and love there is.

Freedom Celebration

The Sabbath is a holiday of freedom. It frees us from economic and material tyranny, from the pursuit of success, from the fear of losing, from anxiety about our existence. It frees us from the gray, monotonous everyday life, from all the roar and chaos of the world. It frees us from the compulsion to prove anything to ourselves and others. It is freedom from civilization, from the novelty of technology, from the dirt of politics. In this sense, the Sabbath is a profound experience of freedom, an experience of a better world to come. At the same time, the Sabbath is freedom to joyfully celebrate, to be blessed through words of praise, recognition and love—for God and neighbors. It is freedom to relax, to rest, freedom to enjoy the physical and mental closeness of our loved ones, a delicious meal, the beauty of music, the smell of the forest, or the sound of sea waves.

The Jewish people in the time of Jesus and later did not enjoy the freedom of the Sabbath because they did not understand its principle. The Jews kept the Sabbath legalistically, making a caricature of it. Apart from the command to refrain from work and a few guidelines, we will not find in the Bible a list of prohibitions and commandments regarding the Sabbath.

Ecological Sabbath

The seventh-day Sabbath has no analogy with the other days of the week. However, the one-week Sabbath

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*So God blessed the
seventh day and made
it holy, because on it God
rested from all His work
that He had done in
creation.*

Genesis 2:3

corresponds to the Sabbath year, when every seventh year the land had to be left unsown. At the same time, man and animals rested because no agricultural work was done. The Sabbath year coincided with the year of cancellation of debts.

God promised a special harvest blessing in every sixth year, if only the Israelites would obey the command not to sow the land during the Sabbath year. Just imagine the level of faith and trust in God's promises if all U.S. farmers decided not to farm during the Sabbath year.



The papacy implements its policy through imperialism — political and cultural.

The Year of Jubilee—The Year of Liberty

The Sabbath year corresponds to the Jubilee year, celebrated every 50 years after the seventh-Sabbath year. The Jubilee year was a special time of the Lord's grace. With the sound of the ram's horn beginning the Jubilee year, freedom was proclaimed for all. All slaves had to be freed and allowed to return to their homes. All debts were to be cancelled. The land was to be returned to the previous owners. All wealth was to be redistributed and returned to the original owners. Just imagine a society that lives according to the principles of the Jubilee year! Imagine that every 50 years our bank loans are cancelled, rich countries cancel the debts of countries that can never repay them. These principles are so perfect that, when confronted with our nature, they have remained only an ideal in history. In principle, the Jubilee year equalizes social inequalities. Everyone gets a chance to start all over again. We see how God cares for His people in a spe-

cial way. Reading the principles written in Leviticus 25, one might think that God gives man "the best and at the same time the most humane social system that has ever appeared in the world."¹

The Year of the Lord's Favor

We find in Luke 4:16–21 that Jesus begins His public ministry by observing the seventh-day Sabbath in the synagogue in Nazareth where He reads aloud Isaiah's prophecy regarding the coming Messiah, and clearly states that He is the Messiah. In His Messianic program, Jesus declares the liberation of all the poor, captives, and prisoners, and through His death and resurrection gives the opportunity to all those who lived in bondage to sin and the devil to start a new life. If TODAY we heard what Jesus says to us and accept these words with faith, TODAY the words of Jesus are fulfilled for you. The year of the Lord's favor includes the blessing of the Sabbath, but does not invalidate the weekly Sabbath as an institution or idea. Since Jesus proclaimed the year of the Lord's favor, we live in the eschatological Sabbath, in the Messianic era, and at the same time, we are still waiting for the coming of our Lord Jesus Christ.

Man, Ecology, Society

The comprehensive idea of the Sabbath has a strong influence on our thinking about God, man, ecology, and society. When there was no just social system, no human rights, including the right to happiness, dignity, and rest, when there was no thinking about the land as a gift of the Creator to His human family, not only for their sustenance and common good, but also as a treasure given by God to be cared for and not abused (Leviticus 25:1–7), God made a covenant with Israel creating a constitution for man, as an individual, but also as part of the community of saints, in the center of which is His seal—the Sabbath.

Sabbath—An Idea from another World

The Sabbath is a powerful idea that comes from another dimension, from a better world, because its Creator is the eternal God Himself. God's ideas are eternal. The idea of the Sabbath could not be eradicated from Christianity, because Jesus Christ Himself is

the Lord of the Sabbath, therefore, there have always been people in the history of Christianity who wanted to imitate their Lord in everything, guarding the Sabbath as a memorial of creation and salvation.

The Sabbath in History

Over the centuries, the Sabbath has been an inspiration for people who want to follow Jesus with all their hearts. Even when it meant opposition to most of the Christian world, even when it meant to be anti-establishment. In every epoch since the apostolic times, there have been Christians keeping the Sabbath, which is confirmed by historical sources. In every age, there has been the church of Jesus Christ—the church that the book of Revelation 12 describes as the woman in the wilderness. According to the Bible, almost from the beginning of Christianity there are two global churches. One church is a powerful political-religious power. The other church is the one that has never formed a majority, that recognizes the Bible as the only authority on matters of faith and practice, that keeps the commandments of God and the faith of Jesus. This does not mean, of course, that there are only two denominations on earth, but rather that there are two types of religion represented by these two global churches.

The Sabbath in Language

The word *Sabbath* remains to this day in the name of the seventh day of the week in many languages of the world. In Polish and Czech, it is *Sobota* and in Russian, *subbota*. In Italian it is *Sabato* and in Portuguese and Spanish, *sábado*. In Armenian, *Shabat*, and in Arabic *Sabt*.ⁱⁱⁱ It is also interesting that despite the fact that the Hebrew text of the fourth commandment can be translated into English, there is one word for which we do not find an English equivalent, and that is the word *Sabbath*.^{iv} However, the name of *Sunday* in different languages indicates the roots of

this day in pagan sun worship. This can be seen in English—Sunday (day of sun) and in German—Sonntag (day of sun).

Sabbath in Underground

Thinking about the Sabbath in the history of Christianity, one can clearly see that the truth about the Sabbath has been alive for centuries, despite the fact that the bishops of Rome tried to completely eradicate it as an institution of the divine law. The Christian world has been deceived by Rome to celebrate Sunday. Sunday as a holy day was established by imperial and papal Rome.^v

We know from history that where the power of the Roman popes did not reach, the church of God developed in freedom, but even in those countries that were subject to papal Rome, there was a church that “going underground” preserved the institution of the Sabbath and nurtured its idea. The case of the Oriental churches is interesting. As K. Kościelniak, a Catholic priest, admits: “Due to centuries of isolation from Greek and Western Christianity, the Coptic Church has many separate, extremely original traditions. Some Jewish rites are practiced, such as the circumcision of boys and the observance of the Sabbath.”^{vi} The Ethiopian Orthodox Tewahedo church also observes the Sabbath.^{vii} Faithfulness to the institution and idea of the Sabbath among the churches of Africa was aptly summed up by Keith A. Burton: “The church in Africa [recognized] that the resurrection of Christ in no way nullified the fact that ‘in six days the Lord made heaven and earth.’ ... Even though the power of the Western papal legacy has made some indelible indentations on the churches of Africa, to this day they have refused to fully succumb.”^{viii} It is also worth mentioning the Celtic Christians who from the 2nd century, when the gospel reached the British Isles, kept the Sabbath in the times of Patrick, Columba, and Dinooth until the Norman conquest of the British Isles in the 11th

century.^{ix} *Shabbat* was celebrated by many Waldenses and Anabaptists, and through them many Christians in Bohemia, Moravia, Slovakia, and Silesia.^x

Papal Imperialism

The system of the Roman Catholic Church is an escape from freedom to totalitarian power over every aspect of an individual's life. The papacy, by its nature, as a political and religious power, implements its policy through imperialism—political and cultural. The papacy has always sought to subjugate individuals, communities, nations, and churches. By establishing Sunday by its own authority in place of the biblical Sabbath, it made Sunday the hallmark of its system. Therefore, anyone who accepts the papal Sunday accepts, consciously or unconsciously, the authority of Papal Rome over himself. This is confirmed by Monsignor Louis Segur: “Observance of Sunday by the Protestants is a homage they pay in spite of themselves to the authority of the Catholic Church.”^{xi} Thus, Sunday became the opposite of the biblical Sabbath, replacing the freedom of the individual against God with the slavery of man against the power of a man—the pope.

ⁱ A. J. Heschel, *Szabat*, p. 41.

ⁱⁱ D. Juster, *Powrót do korzeni*, p. 31.

ⁱⁱⁱ J. Dunkel, *Apokalipsa*, p. 172.

^{iv} A. J. Heschel, *Bóg szukający człowieka*, p. 516.

^v J. Dunkel, *Apokalipsa*, p. 181, 182.

^{vi} K. Kościelniak, *Piękno pluralizmu przedchalcędońskich Kościołów orientalnych*, p. 67.

^{vii} *Ibidem*, p. 69.

^{viii} https://en.wikipedia.org/wiki/Sabbatarianism#cite_note-71, accessibility: 28.11.2022 cited work: K. Burton, *Western European Imperialism and the Literary Suppression of the African Fidelity to the Biblical Sabbath*.

^{ix} J. Dunkel, *Apokalipsa*, p. 182.

^x *Ibidem*, p. 183, cited work: G. F. Hasel, *Sabbatarian Anabaptist in Andrews University Seminary Studies*, 5, (1967): 106–115; 6, (1968): 19–21.

^{xi} L. Segur, *Plain Talk about the Protestantism of Today*, p. 213. **LM**

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Christian Character

Clues – KJV

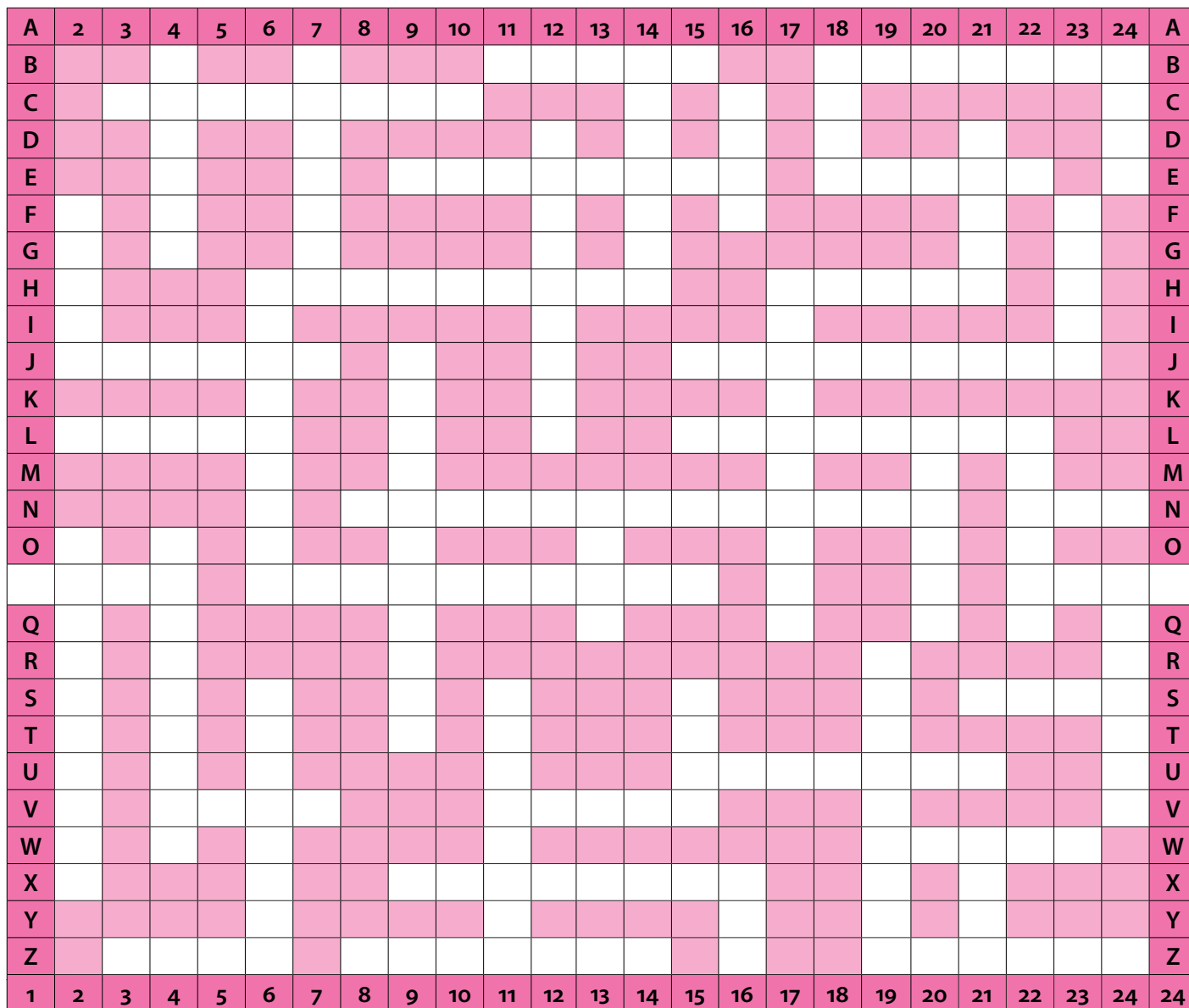
Across

- B11 The means by which God's saves us..... Titus 3:5
 B18 _____ are weighed by God. 1 Samuel 2:3
 C3 _____ are witnesses of the righteousness of God..... Romans 3:21
 E9 What does the blood of Jesus Christ do for us? 1 John 1:7
 E18 We are likened to _____..... Isaiah 53:6
 H6 The blood placed on the altar makes _____ for the soul..... Leviticus 17:11
 H17 What we obtain by the righteousness of God. 2 Peter 1:1
 J2 Blood on the side posts saved the Israelites from _____. Exodus 12:13
 J15 Our boast is in Jesus, by whom the world has been _____. Galatians 6:14
 L2 _____ was used as a sign on the houses..... Exodus 12:13
 L15 Jesus Christ is _____ between God and man..... 1 Timothy 2:5
 N8 Christ's free gift results in _____. Romans 5:18
 N22 In the midst of the lampstands, John saw one like the Son of _____. Revelation 1:13
 P1 What Paul considered gain, he counted _____ for Christ..... Philippians 3:7
 P6 There was a great _____ when the angel rolled back the stone..... Matthew 28:2
 P22 After the resurrection, the disciples thought the news _____ tales..... Luke 24:11
 S21 The gospel of Christ is something that angels desire to _____ into. 1 Peter 1:12
 U15 All who dwell on the earth will _____ God. Revelation 13:8
 V4 Matthew describes the angel's clothes as white as _____. Matthew 28:3
 V11 Being justified by God's grace, we should become _____. Titus 3:7
 W19 Some encourage others to turn from the _____ of their ways..... James 5:20
 X9 Peter writes to all who have received _____ faith..... 2 Peter 1:1
 Z3 Jesus is described as a lamb without blemish or _____. 1 Peter 1:19
 Z8 The purpose of Jesus' coming to this world was not to _____ it..... John 3:17
 Z19 The eye is not satisfied with _____. Ecclesiastes 1:8

Down

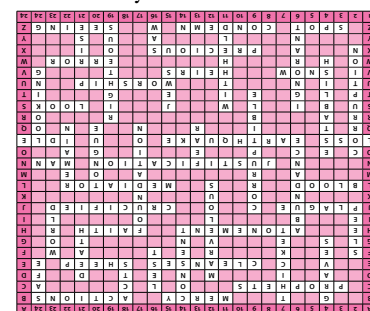
- B4 Many were raised from their _____ to testify after the resurrection..... Matthew 27:53
 B7 Where did Abraham find a ram caught?..... Genesis 22:13
 B14 If a sinner entices you to do wrong, what should you never do? Proverbs 1:10
 B18 Righteous _____ of the saints are represented as fine linen. Revelation 19:8
 B24 For Paul to write, he considered it _____..... Philippians 3:1
 C16 God said not to eat the forbidden fruit _____ you die..... Genesis 3:3
 D12 God's works are great and _____. Revelation 15:3
 D21 Paul said _____ reigned from Adam to Moses. Romans 5:14
 F2 God will bring with Him those who _____ in Jesus. 1 Thessalonians 4:14
 F23 The _____ must be crucified in all who believe in Jesus..... Galatians 6:14
 H6 The amount of grace available from Jesus..... Romans 5:17
 H17 The Lamb slain from the _____ of the world..... Revelation 13:8
 J9 We are not redeemed with _____ things..... 1 Peter 1:18
 L20 _____ sets on fire the course of nature; and it is set on fire by hell. James 3:6
 L22 Those who _____ will be caught up to meet the Lord. 1 Thessalonians 4:17
 N13 Perfect love casts out _____. 1 John 4:18
 O2 God lovingly delivers our souls from the pit of _____. Isaiah 38:17





- O4 God takes away the first (sacrifices) to _____ second (faith).....Hebrews 10:9
P24 _____ at Jesus, John the Baptist recognized the Lamb of God.....John 1:36
R19 We have an advocate with the Father, Jesus the _____I John 2:1
S6 Paul does not want us to be _____ in regard to death.....I Thessalonians 4:13
S11 God told Abraham he had not _____ his son from Him.....Genesis 22:12
S15 The _____ requested a sign while the Greeks sought after wisdom. .. I Corinthians 1:22
W21 The dead in Christ will _____ first.I Thessalonians 4:16
X16 John bore witness and to all the things that he _____Revelation 1:2

Answer Key:



God's Test of Loyalty

"The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments."

Deuteronomy 26:18

God has a test for us, and if we come up to the standard, we shall be a peculiar people. The Sabbath draws a separating line between us and the world, not faintly but in plain, distinct colors. To those who have received the light of this truth the Sabbath is a test; it is not a human requirement, but God's test. It is what will distinguish between those who serve God and those who serve Him not, and upon this point will come the last great conflict between truth and error. All who profess to keep God's law should stand united in the sacred observance of His holy Sabbath. ...

When the destroying angel was about to pass through the land of Egypt and smite the firstborn of both man and beast, the Israelites were directed to bring their children into the house with them and to strike the doorpost with blood; and none were to go out of the house, for all that were found among the Egyptians would be destroyed with them.

We should take this lesson to ourselves. Again the destroying angel is to pass through the land. There is to be a mark placed upon God's people, and that mark is the keeping of His holy Sabbath. We are not to follow our own will and judgment and flatter ourselves that God will come to our terms. ... That which looks unimportant to you may be of the highest consequence in God's special plans for the preservation of your life or the salvation of your



soul. God tests our faith by giving us some part to act in connection with His interposition in our behalf. To those who comply with the conditions His promise will be fulfilled. ...

We are faithfully to teach our children God's commandments; we should bring them into subjection to parental authority; and then by faith and prayer to commit them to God, and He will work with our efforts, for He has promised it. And when the overflowing scourge shall pass through the land, they, with us, may be hidden in the secret of the Lord's pavilion.

"Remember the Sabbath Day"

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11

The fourth commandment is explicit. We are not to do our own work upon the Sabbath. God has given man six days for labor, but He has reserved the seventh to Himself, and He has pronounced a blessing upon those who keep it holy. On the sixth day, all needful preparation for the Sabbath is to be made. ... All purchases should be made and all our cooking should be done on Friday. Let baths be taken, shoes be blacked, and clothing be put in readiness. The sick require care upon the Sabbath, and whatever it may be necessary to do for their comfort is an act of mercy, and not a violation of the commandment. ... But nothing of our own work should be permitted to encroach upon holy time.

Sunday is generally made a day of feasting and pleasure seeking, but the

Lord would have His people give the world a higher, holier example. Upon the Sabbath there should be a solemn dedication of the family to God. ... Let all unite to honor God upon His holy day. ...

If you go forward toward heaven, the world will rub hard against you. ... Earthly authorities will interpose. You will meet tribulations, bruising of the spirit, hard speeches, ridicule, persecutions. Men will require your conformity to laws and customs that would render you disloyal to God. Here is where God's people find the cross in the way to life. But if the Sabbath of the fourth commandment is sacred, if it is indeed, as brought to view in the third angel's message, the sign between God and His people, we must be careful in every word and in every act to show God honor. ...

The strong force of the downward current will sweep you off your feet unless you are united to Christ as the limpet to the rock.

Day of Delight and Blessing

"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; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isaiah 58:13, 14

The Sabbath ... is God's time, not ours; when we trespass upon it we are

stealing from God. ... 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.

But while we worship God, we are not to consider this a drudgery. The Sabbath of the Lord is to be made a blessing to us and to our children. They are to look upon the Sabbath as a day of delight, a day which God has sanctified; and they will so consider

it if they are properly instructed. ... 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. ...

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. ...

Many say they would keep the Sabbath if it were convenient to do so. But this day is not yours; it is God's day, and you have no more right to take it than you have to steal my purse. God has reserved it, sanctified and blessed it; and it is your duty to devote this time to His service, to make it honorable, to call it a delight. *In Heavenly Places*, 150-152 **LM**

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*The Sabbath draws a
separating line between us
and the world, not faintly
but in plain, distinct
colors.*”



The church bell was ringing. Nine o'clock, it tolled. Johnny liked to dress up in his best suit. He was ready to go to church, for today was the Sabbath.

Soon Mother and Daddy, Don, Alice, and Ted were ready to go. So they left home and walked toward the church several blocks away. On the corner Johnny met a friend, Joan.

"We are going to church," Johnny chirped happily.

"We don't go to church today; we go tomorrow!" Joan answered saucily.

"Tomorrow is Sunday!" Johnny promptly informed her.

"I know. That's the day to go to church," she replied, and skipped down the street.

Johnny was puzzled. "Daddy, why do we go to church today instead of Sunday?" asked Johnny, as they walked along the sidewalk.

"Well, son, the Bible says: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God.' We go to church today because it is the seventh day, the Sabbath. It is one of God's commandments."

Johnny found his class at Sabbath School, and sat down quietly. He was happy.

First the leader had the children sing several songs, and then everyone knelt down, and the teacher prayed to God. She asked the heavenly Father to care for the boys and girls and help them to do what is right.

After Sabbath School, the family sat together in their usual place and listened to the sermon. When the service was over, they went home and had their lunch. Then Johnny and his dog Spotty went out in the back garden. The day was warm and lovely and Johnny lay down on the soft grass to watch the fleecy clouds in the blue sky.

While he was lying on the grass, he saw two bluebirds flying back and forth to the apple tree. Each bird carried a straw or string in its beak as it flew to the tree.

Johnny kept quiet and watched, and soon spied the branch where the bluebirds were working. His feathered friends were building a nest. It was such fun to watch!

After a while he saw Mother and Daddy walking in the yard among the flowers. He called softly to them, for he didn't want to disturb the birds. They came over, and Mother exclaimed, "Isn't this a lovely Sabbath day!"

"Oh, yes, Mother. I've been watching the bluebirds building their nest. Do you want to see them?" He showed them the nest in the apple tree. They watched until the birds flew away.

"Let's go for a walk, Johnny, and see how many kinds of birds we can find," suggested Daddy.

In a little while, Mother, Daddy, and Johnny were walking through the field on their way to the creek. They sat down on the rocks near the rippling water and watched for birds. They saw sparrows, blue jays, hawks, blackbirds, robins, and a red-throated hummingbird, its wings whirring as it sipped nectar from the wild flowers.

Daddy suggested that Johnny learn the fourth commandment while they sat there by the creek.

Johnny kept repeating the words after his father until he knew God's fourth rule. It is a long commandment, so he had to work hard to learn it all.

"How can we remember the Sabbath?"

"First, we can remember the Sabbath by going to church and worshiping God there," suggested Mother. "Our heavenly



Father is pleased when He sees us come into His house, just as we are happy to see a friend come to our house to visit."

"We remember the holy Sabbath when we go outdoors and look at the beautiful things God created," Daddy added.

"I know another way," spoke up Johnny. "We can read the Bible, and learn the commandments, as we're doing now."

Johnny sat quietly looking at the rippling water. Then he said thoughtfully: "Is that why you clean the house and cook so many good things on Friday, so you won't have to work on Sabbath?"

"That's right," Mother nodded.

"Daddy never goes to his office on the Sabbath, either."

"Yes," Daddy added, "and you know the men who work for me never work on the Sabbath. Some of the men do not believe in God, but everyone who works for me has the Sabbath day for rest anyway. The commandment says: 'In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.'"

"One time," continued Daddy, "when we lived on the farm, my neighbor wanted to borrow one of my teams of horses and the driver on Sabbath morning.

He knew I did not have the men or the horses work on that day, so he thought he

would not be bothering me in my work to ask for them on a day when I did not use them. I had to explain to him that God's rule said the cattle and the workmen were not to work on the Sabbath either. I told him I would let him use them on another day of the week.

"The man could not understand, but he said to me: 'If that's what your God says, you'd better obey. I'll not ask you to disobey Him.'"

"Months later this neighbor came to us for help when he and his family were in trouble. He told me he knew he could trust us, for we were so careful to keep God's commandments. Finally, the man and his family decided to study the Bible with us, and they are now keeping the Sabbath, too."

"That's a wonderful story, Daddy!" exclaimed Johnny.

"Well, it's time for us to start home," Daddy reminded Mother and Johnny.

The sun had almost set when they reached the front porch of their home. Alice and Ted were back from the afternoon meeting of the young folk, and the family sat down and read from the Bible. Then they knelt in prayer as the sun sank behind the hills.

"It's been a good Sabbath," Mother said.

Taken from *God's Ten Rules*, Ethyl M. Neff, ©1948, 35-43 [LM](#)

Sabbath Activities

"The object of the Sabbath was that all mankind might be benefited. Man was not made to fit the Sabbath; for the Sabbath was made after the creation of man, to meet his necessities. . . . He [God] set apart that special day for man to rest from his labor, that, as he should look upon the earth beneath and the heavens above, he might reflect that God made all these in six days and rested upon the seventh; and that, as he should behold the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker." *Testimonies*, Vol. 2, 582



Have you wondered what you can do with your children on Sabbath afternoon, activities that follow Bible and Spirit of Prophecy counsel?

When I was a child, my mother would play Sabbath Bible games with me, we read together the *Little Friend* I brought home from Sabbath School, and we played piano duets. At the close of Sabbath, we would kneel together and thank the Lord for His Sabbath day and the blessings He had given us during its hours.

Child Guidance suggests reading to and with your children or creating a home reading circle where the family can come together and every member shares in the reading of a spiritual story or Bible study.

Acts of service such as visiting the sick, shut-ins, and those in care facilities, bringing food, flowers, smiles, and songs give children and youth the opportunity to do what Jesus did in His personal ministry.

“The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.” *My Life Today*, 246

Next to the Bible, nature is to be our great lesson book. It is full of the knowledge of God, teeming with divine instruction. It has a voice that sings of the majesty and love of God. On every leaf and stone, in the earth, sea, and sky God’s name is written. The glory of God can be seen in every flower and tree, and every living creature. And though marred by sin, the earth and all that lives on it and dwells in it, still rings with a beauty that man can hardly fathom.

Children should be encouraged to search out in nature the objects that illustrate Bible teachings. Nature walks are a good way to commune with God, and spend time in the sunshine and fresh air.

The following table lists suggestions that can be used as clues for a Sabbath scavenger hunt during a nature walk or as a Bible game around the table at home.

1	These clap their hands.	Isaiah 55:12
2	What does the Bible say about this flower?	Luke 12:27
3	This fades, but the word of God does not.	Isaiah 40:8
4	Even the smallest seed can grow and become what?	Matthew 13:32
5	These shall break forth with song.	Isaiah 55:12
6	This passes and is gone.	Psalms 103:16
7	These do not sow or reap, but the Father still feeds them.	Matthew 6:26
8	Evildoers shall be cut down like what?	Psalms 37:2
9	Jesus gave His life for His what?	John 10:11
10	God has what upon a thousand hills?	Psalms 50:10
11	False prophets are described as wearing sheep’s clothing, but what are they really?	Matthew 7:15
12	If we look up, what do we see?	Job 35:5
13	This rises and sets every day.	Ecclesiastes 1:5
14	This falls on both righteous and the unrighteous.	Matthew 5:45
15	Jesus knows the number of stars that we see in the night sky (Psalms 147:4); and He knows what else?	Matthew 10:30
16	Jonah was swallowed by and was three days in the belly of a great what?	Jonah 1:17
17	Jesus performed a great miracle with five loaves and what else?	Matthew 14:17
18	Jesus says that if we will follow Him, He will make us what?	Matthew 4:19
19	Those who hope in the Lord will soar like what?	Isaiah 40:31
20	If God cares so much for all His creations and creatures in nature, how much does the Bible say He cares for us?	John 3:16

“Oh, there is health and peace in doing the will of our Heavenly Father. ...

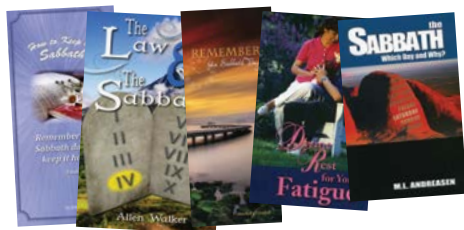
“Pure and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple, and with a scourge drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart. ... It opens the windows of the soul heavenward, letting in the sunshine of God’s love. With it comes serenity and composure. Physical, mental, and moral strength increase, because

the atmosphere of heaven, as a living, active agency, fills the soul.” *My Life Today*, 246

“Our heavenly Father desires through the observance of the Sabbath to preserve among men a knowledge of Himself. He desires that the Sabbath shall direct our minds to Him as the true and living God, and that through knowing Him we may have life and peace.” *Testimonies*, Vol. 6, 349

“And it shall come to pass that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before Me.” Isaiah 66:23 [LM](#)

Sabbath Resources



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March Sermon of the Month

The New Covenant Rest

By John J. Grosboll

The Sabbath is a symbol of the rest promised to God's people. Given under the old covenant and transferred to the new covenant, it is essential that we understand that we can, by disobedience, forfeit this promise, as Israel did.

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From the Desk of Pastor John J. Grosboll

March 2023

“Christ’s followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.

“To His servants Christ commits ‘His goods’—something to be put to use for Him. He gives ‘to every man his work.’ Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.” *Christ’s Object Lessons*, 326, 327

Have you found your special place yet?

If you have, are you determined never to leave that place until the Lord sends you to another special place to work for Him? Is there a danger of forgetting the special place where the Lord would have us be?

“And another also said, ‘Lord, I will follow You; but let me first go and bid them farewell who are at my house.’ But Jesus said to him, ‘No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.’” Luke 9:61, 62

This man had found the special place where God wanted Him to be, but he did not want to take that place and fulfill that mission until he had done some other things first. There are many people in that situation today.

God leads different individuals to the places where He would have them work for Him, and it is important to remember how the Lord led them to that place. It is equally important that they not forget how He has led them in the past.

If we love the Lord, we must be prepared in soul and body to go where He leads, to do the work He has especially given to each one of us.

Your brother in Christ,

John J. Grosboll

Q:

*How can I tell my family
and friends about the
Sabbath, if they don't
want to hear?*

A:

At this time a living testimony is to be borne in the lives of God's professed people, so that the world may see that in this age, when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will—a people in whose hearts and lives God's law is written.

“God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say. They are to be a sanctified, purified, holy people, communicating light to all with whom they come in contact. It is His purpose that by exemplifying the truth in their lives they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel can they fulfill His purpose. Only as they yield their God-given capabilities to His service will they enjoy the fullness and the power of the promise whereon the church has been called to stand. ...

“God desires His people to show *by their lives* the advantage of Christianity

over worldliness; to show that they are working on a high, holy plane. ... He longs to make them channels through which He can pour His boundless love and mercy.” *Lift Him Up*, 189

“Those who study the word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace. ...

“... *By seeing their good works*, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. ...

“The world watches to see what fruit is borne by professed Christians.” *The Review and Herald*, July 27, 1905

“God enjoins upon all His followers to bear a living testimony in unmistakable language by their conduct, their dress and conversation, in all the pursuits of life, that the power of true godliness is profitable to all in this life and in the life to come.” *The Faith I Live By*, 235 [Emphasis supplied.] [LM](#)



Catholic & Protestant Confessions

“

There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. ... Where can the record of such a transaction be found? Not in the New Testament—absolutely not.

To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question ... never alluded to any transference of the day; also, that during forty

days of His resurrection life, no such thing was intimated.

Of course, I quite well know that Sunday did come into use in early Christian history ... But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!

Dr. Edward T. Hiscox, a paper read before a New York ministers' conference, November 13, 1893, reported in the *New York Examiner*, November 16, 1893

“

'But,' say some, 'it was changed from the seventh to the first day.' Where? When? And by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can it be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*—I think his name is *Doctor Antichrist*.

Alexander Campbell, *The Christian Baptist*, February 2, 1824, Vol. 1, No. 7, 164

“

But, the moral law contained in the ten commandments, and enforced by the prophets, He (Christ) did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken. ... Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other.

John Wesley, *The Works of the Rev. John Wesley, AM.*, ed. (New York: Eaton & Mains), Sermon 25, Vol. 1, 221

“

The Sabbath is a part of the Decalogue—the ten commandments. This alone forever settles the question as to the perpetuity of the institution. ... Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand. ... The teaching of Christ confirms the perpetuity of the Sabbath.

T. C. Blake, D.D., *Theology Condensed*, 474, 475

“

The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word ‘remember’, showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?”

D. L. Moody, *Weighed and Wanting* (Fleming H. Revell Co.: New York), 47, 48

“

For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible.”

Catholic Virginian, October 3, 1947, 9, article “To Tell You the Truth.”

“

Q: Which is the Sabbath day?

A: Saturday is the Sabbath day?

Q: Why do we observe Sunday instead of Saturday?

A: We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.

The Converts Catechism of Catholic Doctrine (1957), 50

“

The Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive Church called the Sabbath.

Timothy Dwight, *Theology: Explained and Defended* (1823), Sermon 107, Vol. 3, 258

“

Reason and sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.

John Cardinal Gibbons, *The Catholic Mirror*, December 23, 1893

“

Sunday is a Catholic institution, and... can be defended only on Catholic principles... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.

Catholic Press, August 25, 1900

These quotations come from the pamphlet entitled *Roman Catholic and Protestant Confessions about Sunday*. This pamphlet and other materials regarding the Sabbath can be purchased from:

The Bible Sabbath Association
HC 60 Box 8
Fairview, OK 73737

Also available from the Steps to Life bookstore is the booklet *Remember the Sabbath Day*, written by Marshall Grosboll, which provides a thorough history of the Sabbath. [LM](#)

Blessed and Sanctified

Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it ...” Genesis 2:1-3, *first part*

“God looked with satisfaction upon the work of His hands. All was perfect, worthy of its divine Author, and He rested ...

“After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for humankind. ...

“God designs that the Sabbath shall direct the minds of all people to the contemplation of His created works. Nature speaks to their senses, declaring that there is a living God, the Creator, the Supreme Ruler of all.

... The beauty that clothes the earth is a token of God’s love. We may behold it in the everlasting hills, in the lofty trees, in the opening buds and the delicate flowers. All speak to us of God. The Sabbath, ever pointing to

Him who made them all, bids men and women open the great book of nature and trace therein the wisdom, the power, and the love of the Creator.” *To Be Like Jesus*, 134

“Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God’s great work of creation; and that as he should behold the evidences of God’s wisdom and

goodness, his heart might be filled with love and reverence for his Maker. ...

“God saw that a Sabbath was essential for man ... that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath, to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator.

“When the foundations of the earth were laid ... then was laid the foundation of the Sabbath. Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by His eternal word.” *The Faith I Live By*, 31

Our relationship with God must be a 24/7/365 relationship, but on the Sabbath, above the other six days, God means for us to empty our hearts and minds of the needs and cares of our worldly life to spend this 24 hours with Him alone. The Sabbath is a continual sign of His love and mercy, and as we rest from our labors, we give evidence of our obedience to His law.

It is during the Sabbath hours, that we are spiritually refreshed and invigorated. It is on this day that we are told to gather in His house and join with our brothers and sisters in Christ in praise and thankfulness, glorifying Him who in the beginning created us and now preserves us until His coming. The Sabbath is God’s sign and pledge that He can and will sanctify all who surrender themselves to Him as His chosen and peculiar people. And as we keep the Sabbath holy, we display to all the earth that we are His people. (See *The Review and Herald*, October 28, 1902) **LM**



Ignorant?

Not So Fast.

By Martin Bernar

If you are over 20 years old, you know the dynamics of the twenties. You're young, curious, full of energy, ready to discover and travel the world. I was no different. I grew up in a certain cultural and religious environment, teaching me certain truths, morals, and values. As most 20-year-olds, I questioned them and was eager to find out better for myself and come to my own conclusions. I wanted to discover the whole world, travel to Asia, Africa, etc. I made sure my travel dreams came true. When traveling to the eastern hemisphere, I quickly discovered that not all the values I was taught are universal. At the same time, I noticed hints of biblical stories that proved to be universal in countries such as Thailand, Laos, Malaysia—such as the depiction of the Flood on a Buddhist temple, stories of Jesus in the far non-Christian world, and traces of the pre-Christian Sabbath.



The Sabbath/Sunday issue was of particular interest to me. I was on a quest to get to the bottom of the origins of the Sabbath, and I dived deeply into the stories of the Bible. A fascinating ancient world unfolded in front of me. The more I read—whether the Bible, historical documents, or secular materials—the clearer the confirmation of the Sabbath history became. The Sabbath has been here since the beginning of time as a memorial of creation. Moreover, it has never been changed by any divine authority.

The evidence, whether biblical or recorded by secular historians, was overwhelming. If this is the case, why then is it that only a tiny fraction of Christianity observes it? How do Christians today explain it away if their own literature confirms the seventh day of the week as the eternal day of worship? I made friends with clergy from various denominations and asked. I took Bible studies in a Lutheran youth group, then studied the entire pre-baptismal courses with Jehovah Witnesses and the Church of Latter-day Saints. Those were easy to access. Other denominations didn't even have any structured courses. When I asked about the fourth commandment, it was always swept under the carpet.

No Protestant denomination had clear-cut answers. The reality of the true Sabbath can't be denied, so the next step would be to explain it away. Or outright declare that it's not important. We are talking about the decalogue here, one of the Biblical ten commandments. Not important? I was hoping for better answers.

Perhaps the most honest Christians on this issue are the Roman Catholics. They do not try to hide the truth. One well-educated clergyman explained to me that while I am reading the Sabbath truth from the Bible correctly, the Roman Catholic Church has the power—given by heaven itself—to alter any Biblical doctrine. In addition to the Bible, the Catholic Church has one more pillar of faith—church tradition. This church tradition, sanctioned by God Himself, has the power to overwrite the Bible. So claims the Roman Church. Flabbergasting!

As a young person, full of ideals and a strong sense of justice, I was disappointed with the answers given by both Catholic and Protestant clergy. The inevitable conclusion was that the clergy members will have to answer to God's court of justice at the final day of our earth's history.

I felt sorry for the regular church members who will never do the research themselves. Or even if they do, will accept their clergy's word as final. While people in all denominations revere the Bible, by and large, they don't read it. Most people just don't know, and it's not up to me to decide how God will judge ignorance.

Soon thereafter, I was about to pass through a fire—one of the most profound experiences of my life that challenged some of my assumptions about the people in the pews. I signed up for a summer colporteur program, which helped me work my way through school. This job is a door-to-door sale of Christian books. The student will learn sales techniques, but also will talk to people about spiritual subjects. Some of the conversations stayed hammered in my mind forever. People asked me for prayers, we prayed on their front porches. The most powerful experiences are portrayed in the following stories. I have lived through this same experience several times:

The Baptist Couple

In a middle-class neighborhood of a suburban town in the midwestern United States, I knocked on the door of a beautiful home with a nicely manicured lawn. A man opened the door, greeting me with a smile.



Many Sunday-keeping Christians own old Adventist sermon libraries they cherish, including the clergy.

I explained the reason for my visit and shared with him the books I had to offer. He called his wife and together they chose several books. They shared with me that they attended their local Baptist church. A wealthy church, they proudly added. They were quite knowledgeable about the Bible and we had a very nice conversation. Since they knew so much, I added a bonus to their order and gifted them the book *The National Sunday Law* by Jan Marcussen.

I didn't share this book with every household. But here, I just felt impressed to give them one. Moreover, we connected very quickly and became friends. They thanked and invited me for lunch the next Sunday.

I knocked on the door next Sunday. The man opened the door. He didn't say hello or any other greeting. Instead, he exclaimed: "I know we go to church on the wrong day," and invited me in. I didn't expect this statement to come out of his mouth. So I asked: "Really? What does your wife think about it?" She stood right behind him and also exclaimed: "I always knew the Adventists are right on this one." I couldn't believe my ears.

We shared a lunch together and briefly touched on their Sabbath knowledge again. They explained it in these words: "While we know that we go to church on the wrong day, it doesn't mean we'll switch denominations. We're comfortable in our church, we have lots of friends and family there. At the end, it doesn't really matter on which day we worship." This time I didn't say anything. They know the truth, but think it's not important. I'm not the judge.

I have gone through similar experiences and conversations many times. Bible students acknowledge the facts, yet they choose to do otherwise.

I had talked to people from various denominations, thinking their lack of knowledge is to blame for not keeping God's law, but I stood corrected. There are many people who are not ignorant.

They know the truth, they just choose to ignore it.

I state again that the above experience with the lovely Baptist couple wasn't an isolated one. I recall many more. The following one was one of the first ones in my teenage years:

The Lutheran Lady

I lived in a small town with my family. One of our neighbors was a lovely, retired lady. Her husband had already passed away and gradually her health didn't allow her to do her own grocery shopping. I offered to help. She'd give me her list of items to purchase and I gladly did the shopping and delivered it to her house.

She always invited me in. I unloaded the bags on the table, she paid the bill, and each time offered some homemade goodies. As I entered her kitchen, I noticed on several occasions that she listened to audio recordings of Christian sermons. In those recordings, I quickly recognized the voice of a famous Adventist evangelist. I asked the lady where she got the audio tapes. It was in the days before CDs and internet downloads.

She proudly shared the story that she attended evangelistic meetings with her husband some years prior and this evangelist was the presenter. Back in those days, such meetings didn't last a weekend. They lasted several weeks! She and her husband made sure that they purchased the recordings of every single night, so they could listen to them later at home. It was quite a library, over 30 tapes!

She related to me that her husband believed everything that was presented on those audio tapes. I checked the tapes and naturally, several of them covered the Sabbath subject. I also knew that her husband died as a good Lutheran.

This lady herself would never set her foot in the Adventist church. She lived in a staunch Lutheran area and her Lutheran family and neighbors

would have disapproved. Some years later, this lady also passed away as a good Lutheran.

The above stories beg the question: If I learned a truth of which I am absolutely convicted, would I leave my own denomination and follow my conscience? The reality is that most people would not, which portrays the following experience:

The Exception

I was sitting in an Adventist church, listening to the testimony of a young couple who had left their Sunday-keeping denomination because they no longer could ignore the voice of their conscience on the Sabbath. They had searched for a Sabbath-keeping congregation and joined the Seventh-day Adventist Church.

They shared that this step was very hard. Their prior church was so much better in all aspects. There was more fun, all their family and friends were there, the music was better, so many activities to choose from, etc. Their newly found Adventist congregation was half dead, but they made the transition anyway and slowly found new friends.

After sharing their story, an open forum for questions followed. At that point, one Adventist church member stood up and expressed his admiration for the couple. He furthermore stated: "I'd never do what you did. You left your family and friends behind. You should have stayed in your prior church. Here we can't offer as much." Many others in the congregation nodded in agreement.

Really? We can't offer as much? No other denomination has such deep wells of knowledge. The reality that we are viewed as non-inclusive and overly proud of our exceptionalism is only our problem. When thousands will knock on our door one day, will we turn them away? May God have mercy on us. I tremble when I think of that day. Get ready now! **LM**

To Reveal His Glory

By John J. Grosboll

To understand the plan of salvation we must understand not only the nature of man when he was first created, but what happened to his nature when Adam and Eve ate the forbidden fruit.

The glory of God is His character, and man was created in the image of God for the purpose of revealing His glory. We know that the law of God is a transcript of His character, and an expression of His very nature. The law of God embodies the principles of righteousness, and the very essence of God's nature is summed up in two words: divine love.

Adam was created with these principles of righteousness written upon his heart; divine love motivated every thought, word, and action of his life. He was in harmony with the



character and nature of God and could therefore reflect the glory of God.

But when Adam disobeyed God and acquired a knowledge of evil, something changed in his nature.

“The world laid its homage, as a willing offering, at the feet of the enemy.”

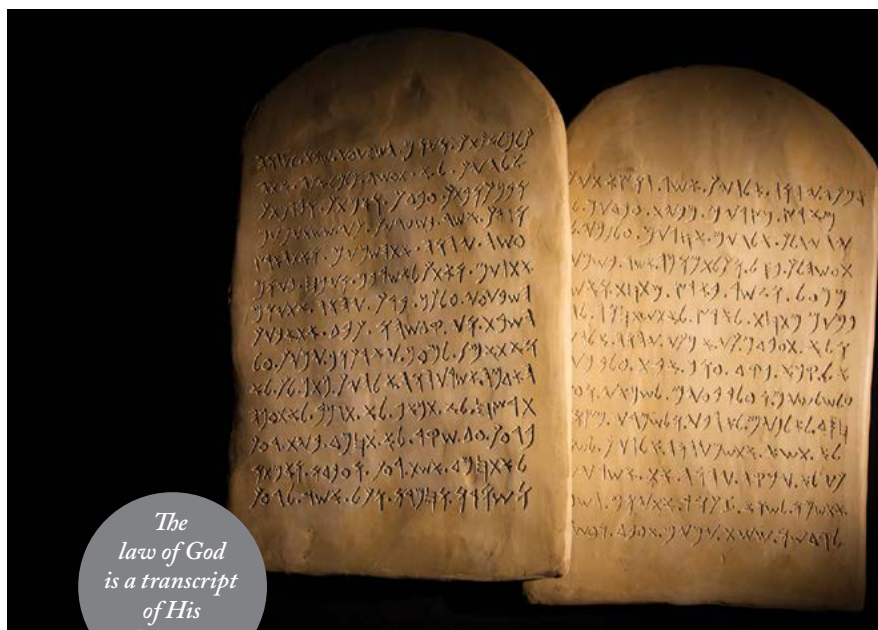
Testimonies, Vol. 6, 236

“From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One.” *The Desire of Ages*, 161

Paul refers to this in Ephesians 2:2, 3, “You once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.” We are familiar with what happened after Adam and Eve ate the forbidden fruit. They knew they had sinned, and in shame they hid from God’s presence. Adam said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” Genesis 3:10

First John 4:18 tells us that there is no fear in love because perfect love, God’s kind of love, casts out fear. If we are afraid, then we have not been perfected in love. Adam was made perfect in love and given a simple test to determine his loyalty to his Creator, but he failed when he ate of the fruit. He yielded to temptation, and his nature was changed.

Now no longer perfected in love, he feared his Creator. This was the first change we see in the nature of man as a result of sin. Adam was now a bondservant of the devil, and as the legal representative of the human race, he had chosen for himself, and on behalf of all mankind to come, to serve the enemy of righteousness.



The
law of God
is a transcript
of His
character.

Adam’s single act of disobedience demonstrated that he believed Satan’s lie and disbelieved God’s word, thereby implying that God was a liar. As a result, he transferred his love and loyalty from God to his new master, Satan. “The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence.” *Christ’s Object Lessons*, 310, 311

Adam and Eve were not naked, they were clothed in light. But once they ate of the fruit of the tree of knowledge of good and evil, they accepted Satan as their new master, and traded this robe of innocence for the nakedness of sin. We need to know what this garment of light represented, why it is so significant that Adam and Eve were once clothed in it, and what a great loss it was when it was removed from them.

The Bible uses light to represent the law of God and since the law is a

transcript of His character, light also represents God’s character.

“For the commandment is a lamp, and the law is light; reproofs of instruction are the way of life.” Proverbs 6:23

“To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.” Isaiah 8:20

“Listen to Me, My people; and give ear to Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light to the people.” Isaiah 51:4

Jesus came as a man to represent God’s law, to bear this light to the world. “Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character.” *Manuscript Releases*, Vol. 17, 8. “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.” *Steps to Christ*, 60. The robe of light worn by Adam and Eve before the fall was a symbol of the law of God—the righteousness of God that was written in their heart when they were created.

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The glory of God is His character, and man was created in the image of God for the purpose of revealing His glory.

“This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

“This is what the transgressors of God’s law have done ever since the day of Adam and Eve’s disobedience. They have sewed together fig leaves to cover their nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.

“But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence.” *Christ’s Object Lessons*, 311

Revelation 16:13 describes the sixth plague as three unclean spirits that come out of the dragon, the beast, and the false prophet. These spirits go out to the kings of the earth and the whole world to gather them together to that great battle of the great day of God almighty. We want to notice, right in the middle of this description, Jesus stops and makes an announcement in verse 15, “Behold, I am coming as a thief. Blessed is he who watches, and *keeps his garments, lest he walk naked* and they see his shame.” Mrs. White explains this more clearly in *Manuscript Releases*, Vol. 8, 345, “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked (*without the robe of Christ’s righteousness*) and they see his shame.”

Friend, there is nothing that we can ever do to cover our own nakedness, no more than could Adam and Eve. People try, just like Adam and Eve tried, but the only way your spiritual nakedness can be covered is with Christ’s righteousness, a spiritual robe of light that embodies the principle of God’s law and love.

So, what happens when there is an absence of God’s love in the life and nature of man? “For God is love, and love is life.” *Christ’s Object Lesson*, 258. “Leaving the first love is represented as a spiritual fall.” *The Review and Herald*, December 15, 1904. Having left his first love, Adam now feared God, because he no longer had the perfect love of God in his heart, and his connection with God was severed. His robe of light—righteousness—was replaced with a robe of darkness—selfishness.

“Under God, Adam was to stand at the head of the earthly family, to maintain the principles of the heavenly family. This would have brought peace and happiness. But the law that none ‘liveth to himself’ (Romans 14:7), Satan was determined to oppose. He desired to live for self and sought to make himself a center of influence. It was this that had incited rebellion in heaven, and it was man’s acceptance of this principle that brought sin on earth. When Adam sinned, man broke away from the heaven-ordained center. A demon became the central power in the world. Where God’s throne should have been, Satan placed his throne. The world laid its homage, as a willing offering, at the feet of the enemy.” *Counsels to Parents, Teachers and Students*, 33

“Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love.” *Steps to Christ*, 17

“When man fell, the law of self was set up. This law harmonizes with the will of sinful humanity. There is no strife between them. But when the word of God speaks to the conscience, telling of a higher than human will, even the will of God, man’s will desires to go its own way, irrespective of consequences. The charm of obedience was broken by Adam’s disobedience. A sense of the importance of obedience as an absolute necessity, ceased to exist in the mind. And now man thinks, If I choose, I can obey God; and if I choose, I can disobey Him.” *The Signs of the Times*, January 25, 1899

“Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it.” *Gospel Workers*, 311. Paul says in Romans 7:22, 23: “I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” What is that other law? Paul calls it the law of sin. Mrs. White calls it the law of self. When Adam fell, the desire to live for self, the principle of selfishness that governs Satan’s kingdom, became the governing principle of the heart and mind of man.

“When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy.” *The Great Controversy*, 505

The Bible says that the heart of man is, “deceitful above all things, and desperately wicked.” Jeremiah 17:9. The literal translation of desperately wicked is *incurably* wicked. Remember that the heart, mind, and will are used synonymously in the Bible and Spirit of Prophecy, so these words all represent the governing power in the nature of man.

Think about this for a moment. When Adam sinned, everything about him changed. His perfect heart and mind, became sinful. His will, while still free to choose, became a slave to wickedness and, without determined effort and divine aid, would naturally always choose to do evil. His body was no longer free from age or disease or the desires of his selfish heart. His thoughts were no longer filled with love or in harmony with God’s mind, but were now open to and willing to receive the temptations and dictates of his new master. Adam could say, “I don’t want to be this way. I’m going to go back and be like I was before,” but he couldn’t make it so. Adam would be forever a sinner, unless he surrendered himself to the transform-



ing power of God, which can and will change the heart, mind, and will of every man, woman, and child if they choose it, restoring once again the principles of righteousness and love within.

If the will is right, then all the rest of the being will come under its sway. The will is not an inclination, it is the choice, the deciding power, the kingly power which works in the children of men, either to obey or to disobey. “This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan.” *Testimonies*, Vol. 5, 515. Adam and Eve, by their deliberate choice to disobey God, gave their will to the tempter. Now in control of the will of man, Satan works in and through man to bring about his utter ruin.

“When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal.” *The Signs of the Times*, February 13, 1893

Carnal is from the Latin word *caro* which means *flesh*. The Greek word is *Sarks*, also meaning *flesh*. To be carnal is to be flesh. Just like heart, mind, and will, *carnal* and *flesh* are used synonymously in the Bible. Notice also, in the previous quotation, that the prophet uses *nature* and *character* synonymously. Let’s read that quotation again: “Through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal.”

Man sinned and became carnal, his nature governed by selfishness. The mind of man is intimately associated with his nature, and his mind is now ruled, not by the principle of divine love, but by the natural, ruling principle of selfishness.

“Selfishness and covetousness are at the foundation of all sins, yet many are not convicted of the sin of selfishness because it is a part of their nature, and they do not listen to the reproof of the Holy Spirit.” *Manuscript Releases*, Vol. 13, 270

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*For the commandment is
a lamp, and the law is light;
reproofs of instruction are
the way of life.*

Proverbs 6:23



“It is a weakness of humanity to pet selfishness, because it is a natural trait of character.” *The Faith I Live By*, 140

“Sin alienated him [Adam] from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God’s law. ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ Romans 8:7.” *The Great Controversy*, 467

We clearly see that when Adam sinned, the change that occurred in his nature—replacing the robe of light representing the principles of love and obedience with a robe of selfishness and sinfulness—is a change that affected all who came after him, right down through time to all of us today. But we must look carefully at something else that was handed down to us as part of the change in our nature.

“Adam sinned, and the children of Adam share *his guilt and its consequences*; but Jesus bore the guilt of Adam, and all the children of Adam that will flee to Christ, the second Adam, may escape the penalty of transgression.” *The Signs of the Times*, May 19, 1890

Many Adventists do not believe or at least struggle with the idea, that through Adam we all share in the guilt for an action that we had nothing to do with. But let me ask a question: Is the guilt a result of Adam’s decision to eat of the fruit, or is it a consequence of something else?

“It is plainly written on the unrenewed heart and on a fallen world, All seek their own. Selfishness is the great law of our degenerate nature.” *Ibid.*, December 8, 1881. “Selfishness is the want [lack] of Christlike humility, and its existence is the bane of human happiness, *the cause of human guilt*, and leads those who cherish it to make shipwreck of faith.” *Mind, Character, and Personality*, Vol. 1, 271, 272. What is the cause of human guilt? It is the governing principle of selfishness in the heart of man.

When Adam sinned, his loyalty and allegiance, and that of the entire human race, was transferred from God to Satan, and the principle of selfishness which is the cornerstone of his government became the *natural* ruling principle in man’s life. The key word here is natural. Man’s nature is now naturally selfish. It cannot, of itself, be any other way. And since selfishness is sin (*The Signs of the Times*, April 13, 1891), man is guilty of selfishness whether he commits a particular act of selfishness or not. Adam’s disobedience resulted in the consequence of a ruined nature, and the principle of selfishness by which his nature, and ours, is now governed, is the cause of our guilt.

In addition to this ruinous change in man’s nature and the guilt that accompanies the principle of selfishness that governs his heart, there is another consequence of Adam’s sin that his children must face.

“Sin is the cause of physical degeneration; sin has blighted the race, and introduced disease, misery, and death.” *Pacific Health Journal*, February 1, 1902. Consequences to our moral nature led to a selfish, sinful nature and involved us in guilt, but there are also degenerative consequences to our physical nature that are not sin. It is very important to understand the difference.

“Adam disobeyed, and entailed sin upon his posterity.” *Manuscript Releases*, Vol. 6, 3. The word *entail* means to be settled on a person and his descendants. Adam settled sin upon his posterity. This entailment separates us from God because we now have carnal minds and hearts.

“‘The carnal [or natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be.’ Human nature could not keep the law, even if it would. Apart from Christ, without union with Him, we can do nothing. ‘Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.’ The law requires us to present to God a *holy character*. It demands of men today just what it demanded of Adam in Eden—*perfect obedience, perfect harmony with all its precepts in all relations of life, under all circumstances and conditions*. No

unholy thought can be tolerated, no unlovely action can be justified. As the law requires that which no man of himself can render, the human family are found guilty before the great moral standard, and it is not in the province of law to pardon the transgressor of law. The standard of the law cannot be lowered to meet man in his fallen condition. No compromise can be made with the sinner to take less than the full requirement of the law. The law cannot acquit the guilty, it cannot cleanse the sinner, or give power to the transgressor to raise himself into a purer, holier atmosphere. Standing before a holy, good, and just law, and finding ourselves condemned because of transgression, we may well cry out, What shall we do to be saved?" *The Signs of the Times*, May 30, 1895

This statement is very clear. The law requires righteousness, a holy character. The law must be written in the heart, stamped on the soul. We do not have this righteousness, but Jesus does, and He offers it to each and every one of Adam's children. He offers it to you and me.

"By nature we are alienated from God. The Holy Spirit describes our condition in such words as, 'Dead in trespasses and sins;' 'The whole head is sick, the whole heart faint;' 'no soundness in it.' We are held fast in the snare of Satan, 'taken captive by him at his will.'" *Steps to Christ*, 43

Let's do a quick review and answer the following questions:

What does it mean to be naked?

To be naked represents an absence of Christ's righteousness. Christ's righteousness is represented in His law which is described in two words: divine love.

Why did Adam's nakedness cause him to fear?

Because perfect love casts out fear and Adam had left his first love.



What does being naked have to do with the change in man's nature after the fall?

The robe of light was a symbol of God's law—His righteousness surrounding them, the principles of righteousness and love in their hearts. This garment departed when Adam and Eve sinned and selfishness became the natural, ruling principle of the nature and character of man.

Does this nakedness have anything to do with death?

Paul tells us in Romans 8:6, "For to be carnally [fleshly] minded is death." Remember, "God is love, and love is life." *Christ's Object Lessons*, 258. Without God's love and righteousness in the life, death is the inevitable result. Adam, having left his first love, died spiritually that day, and would have died physically as well if Christ had not interceded on man's behalf. Man's choice resulted in death, but Christ's choice to intercede resulted in redemption.

"When man sinned, all heaven was filled with sorrow . . . They ceased their songs of praise, and throughout the heavenly courts there was mourning

for the ruin sin had wrought. . . . Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. . . .

"The Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. . . . None but Christ could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin—sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. . . . Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's cooperation, the sinner could be restored to his lost estate." *The Signs of the Times*, February 13, 1893

Any particle of selfishness in my heart makes me a partaker of the satanic nature and an enemy of God, and I have no ability to remove selfishness from my nature. But there is hope for mankind—it is to surrender and be born again. The Christian religion is more than just Jesus dying on the cross and forgiveness of sins. That was necessary or I could not be saved, but I can never be saved until the natural selfishness of my nature has been replaced with a new heart and a new mind. This is accomplished only when I surrender my heart, mind, and will to the working of the Holy Spirit.

[Emphasis supplied.] **LM**

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April 2 – 8, 2023

Justification

Key Text

“Simon Peter, a bondservant and apostle of Jesus Christ, to those who have obtained like precious faith with us by the righteousness of our God and our Saviour Jesus Christ.” 2 Peter 1:1

Study Help: *Faith and Works*, 103–109

Introduction

“Through all the ages the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life.” *The Acts of the Apostles*, 373

Sunday

1 DEFINED AND EXPLAINED

1.a. What is justification? Romans 5:18

Note: “Pardon and justification are one and the same thing.” *Faith and Works*, 103

“Justification is the opposite of condemnation.” *Ibid.*, 104

1.b. What is the only acceptable way to be justified? Romans 3:21, 22; 5:1

Note: “The Lord does not save sinners by abolishing His law, the foundation of His government in heaven and in earth. The punishment has been endured by the sinner’s substitute. ... In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that

must fall upon him.” *The Seventh-day Adventist Bible Commentary*, Vol. 6, 1070

“When the Spirit of God controls mind and heart, the converted soul breaks forth into a new song; for he realizes that in his experience the promise of God has been fulfilled, that his transgression has been forgiven, his sin covered.” *The Acts of the Apostles*, 476

Monday

2 JUSTIFIED BY GRACE

2.a. How does Paul explain God’s way to justify sinners? Romans 5:14–19

Note: “Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure. Here Christ overcame in the sinner’s behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points where-with man would be assailed. ...

“In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan single-handed. Since the Fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ’s advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.” *The Seventh-day Adventist Bible Commentary*, Vol. 5, 1081

2.b. Since we all are sinners, what is our only hope and assurance? Romans 3:23–26; Titus 3:5–7

Note: “Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light.” *Faith and Works*, 101

Tuesday

3 JUSTIFIED BY THE BLOOD OF CHRIST

3.a. What is the role of the blood of Christ in our salvation? Romans 5:9

Note: “God calls for faith in Christ as our atoning sacrifice. His blood is the only remedy for sin.

“It is not God’s will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy. ... You can say: ‘I know I am a sinner, and that is the reason I need a Saviour. ... I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God, which taketh away the sin of the world. This is my only plea.’”
The Faith I Live By, 102

3.b. Why is the blood a key so essential in the plan of salvation? Leviticus 17:11; Hebrews 9:22

Note: “We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous is this stream. To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious



communion with Christ. ... Its cleansing virtue gives strength and vigor to faith, power to prayer, and happiness in cheerful obedience.” *Sons and Daughters of God*, 224

“Christ has made reconciliation for sin, and has borne all its ignominy, reproach, and punishment; and yet while bearing sin, He has brought in everlasting righteousness, so that the believer is spotless before God. ...

“But there are many who claim to be children of God who are resting their hopes upon other dependencies, rather than on the blood of Christ alone. When urged to rest their faith wholly upon Christ as a complete Saviour, many reveal the fact that they have faith in something that they think they can do. ... They imagine that they have a great deal to do themselves to save their own souls, and that Jesus will come in and piece out that part which is lacking, and give the finishing stroke to their salvation. These poor souls will not be strong in God until they accept Christ as a complete Saviour. They can add nothing to their salvation.” *Ibid.*, 227

Wednesday

4 BLOOD ON THE DOORPOSTS

4.a. Among the Israelites, what was the only way of escape from destruction when they were about to leave Egypt? Exodus 12:13

Note: “The Israelites were required to sprinkle the doorposts with the blood of a slain lamb, in order that when the angel of death passed through the land, they might escape destruction. But if instead of doing this simple act of faith and obedience, they had barricaded the door, and taken every precaution to keep the destroying angel out, their pains would have been in vain. . . . When the blood was seen upon the doorpost, it was enough. The salvation of the house was assured. So it is in the work of salvation; it is the blood of Jesus Christ that cleanseth from all sin.” *Sons and Daughters of God*, 227

4.b. How can we be clean before God? 1 John 1:7–9.
What attitude will this inspire in our heart?

Note: “Thank God that He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. ‘If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ 1 John 1:9. The blood of Jesus Christ cleanses us from all sin. It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. We need to keep ever before us the efficacy of the blood of Jesus. That life-cleansing, life-sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God.

“This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever-flowing stream that proceeds from the throne of God, the water of the river of life.” *Our High Calling*, 47

“None but God can subdue the pride of man’s heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung, To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise. But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart; and they do not mean to know this, if they can avoid it. The whole gospel is comprised in learning of Christ, His meekness and lowliness.” *Testimonies to Ministers and Gospel Workers*, 456

Thursday

5 OVERCOMING

5.a. How can we be overcomers over Satan and his devices? Revelation 12:11

Note: “We become overcomers by helping others to overcome, by the blood of the Lamb and the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit, God can accept.” *The Seventh-day Adventist Bible Commentary*, Vol. 7, 974

5.b. What will be our song in heaven? Revelation 15:3

Note: “I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph shall peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain.” *The Adventist Home*, 550

Friday

PERSONAL REVIEW QUESTIONS

- 1 How can I be justified before God?
- 2 What is the meaning of grace?
- 3 What is the role of the blood of Christ in our salvation?
- 4 How can we be washed in the blood of Christ?
- 5 How can we be overcomers?

April 9 – 15, 2023

Christ's Death on the Cross

Key Text

"But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world." Galatians 6:14

Study Help: *The Desire of Ages*, 741–764

Introduction

"For the purpose of redeeming a lost world, the divine Son of God had endured the cross, despising the shame, and had ascended to heaven triumphant over death and the grave." *The Acts of the Apostles*, 436

Sunday

1 THE EVERLASTING GOSPEL

1.a. When did Christ offer Himself to die for our salvation? Revelation 13:8

Note: "The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son." *The Desire of Ages*, 22

1.b. When man sinned, what typical sacrifice was offered? Genesis 4:4

Note: "To Adam, the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast." *Patriarchs and Prophets*, 68

Monday

2 CHRIST—THE LAMB OF GOD

2.a. How did God reveal the plan of salvation to Abraham? Genesis 22:12, 13

Note: "It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, 'It is enough.' To save the fallen race, the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Romans 8:32." *Patriarchs and Prophets*, 154

2.b. What prophetic description did Isaiah make about Christ? Isaiah 53:6, 7

Note: "The Holy Spirit through Isaiah, taking up the illustration, prophesied of the Saviour, 'He is brought as a lamb to the slaughter,' 'and the Lord hath laid on Him the iniquity of us all' (Isaiah 53:7, 6); but the people of Israel had not understood the lesson. Many of them regarded the sacrificial offerings

much as the heathen looked upon their sacrifices—as gifts by which they themselves might propitiate the Deity. God desired to teach them that from His own love comes the gift which reconciles them to Himself.” *The Desire of Ages*, 112, 113

“The Majesty of heaven was led as a lamb to the slaughter, and amid scoffing and jeers, ridicule and false accusation, He was nailed to the cross. The crowd, in whose hearts humanity seemed to be dead, sought to aggravate the cruel sufferings of the Son of God by their revilings. But as a sheep before His shearers is dumb, so He opened not His mouth. He was giving His life for the life of the world, that all who believed in Him should not perish.” *The Upward Look*, 90

Tuesday

3 CHRIST, THE LAMB OF GOD (continued)

3.a. How did John the Baptist introduce Christ to the people? John 1:29, 36

Note: “John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world’s Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, ‘Behold the Lamb of God, which taketh away the sin of the world.’” *The Desire of Ages*, 112

3.b. How did Peter describe the price of our redemption? 1 Peter 1:18, 19

Note: “In Christ dwelt all the fullness of the Godhead. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory, that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself.” *The Seventh-day Adventist Bible Commentary*, Vol. 7, 904

“Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the ransom of the world purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth. ...

“We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of gospel. Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity.” *Ibid.*, 907

“In Christ dwelt the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness, and is it not thus, and thus only, that we can overcome as He overcame?” *Our High Calling*, 364

Wednesday

4 THE CROSS OF CALVARY

4.a. What did the cross mean to the apostle Paul? 1 Corinthians 1:18

4.b. What was the main subject of Paul’s preaching? 1 Corinthians 1:22–24

Note: “To the minds of multitudes living at the present time, the cross of Calvary is surrounded by sacred memories. Hallowed associations are connected with the scenes of the crucifixion. But in Paul’s day the cross was regarded with feelings of repulsion and horror. To uphold as the Saviour of mankind one who had met death on the cross, would naturally call forth ridicule and opposition.

“Paul well knew how his message would be regarded by both the Jews and the Greeks of Corinth. ‘We preach Christ crucified,’ he admitted, ‘unto the Jews a stumbling block, and unto the Greeks foolishness.’ 1 Corinthians 1:23. Among his Jewish hearers there were many who would be angered by the mes-

sage he was about to proclaim. In the estimation of the Greeks his words would be absurd folly. He would be looked upon as weak-minded for attempting to show how the cross could have any connection with the elevation of the race or the salvation of mankind.

“But to Paul the cross was the one object of supreme interest. Ever since he had been arrested in his career of persecution against the followers of the crucified Nazarene he had never ceased to glory in the cross. At that time there had been given him a revelation of the infinite love of God, as revealed in the death of Christ; and a marvelous transformation had been wrought in his life, bringing all his plans and purposes into harmony with heaven. From that hour he had been a new man in Christ. He knew by personal experience that when a sinner once beholds the love of the Father, as seen in the sacrifice of His Son, and yields to the divine influence, a change of heart takes place, and henceforth Christ is all and in all.” *The Acts of the Apostles*, 245

“Under the inspiration of the Spirit, the apostle Paul represents Christians as those who have purified their souls in obeying the truth. Just in accordance with the faith and love we bring into our work will be the power brought into it. No man can create faith. The Spirit operating upon and enlightening the human mind, creates faith in God. In the Scriptures faith is stated to be the gift of God, powerful unto salvation, enlightening the hearts of those who search for truth as for hidden treasure.” *The General Conference Bulletin*, April 1, 1899

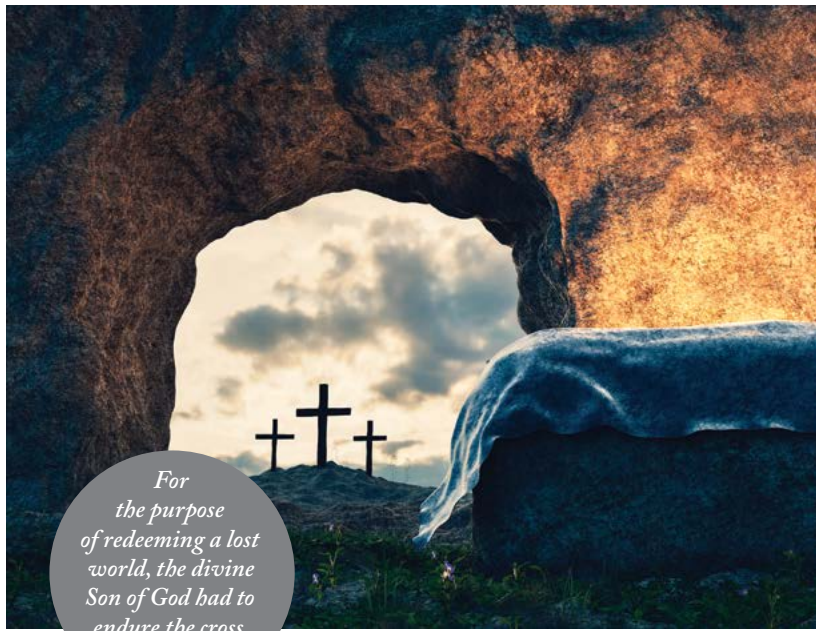
Thursday

5 GLORYING IN THE CROSS

5.a. How can we glory in the cross? Galatians 6:14

Note: “The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone.” *The Acts of the Apostles*, 561

“The anguish and humiliation of God’s people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding



For
the purpose
of redeeming a lost
world, the divine
Son of God had to
endure the cross.

sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross.” *Prophets and Kings*, 590

5.b. What should be the center of our message? John 3:14–17

Note: “The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Saviour’s atonement. Those who study the Redeemer’s wonderful sacrifice grow in grace and knowledge.” *The Seventh-day Adventist Bible Commentary*, Vol. 5, 1137

Friday

PERSONAL REVIEW QUESTIONS

- 1 How was our salvation made possible?
- 2 Why is the gospel called the everlasting gospel?
- 3 What price was paid for our redemption?
- 4 What is the only basis of our glorying?
- 5 What should be the center of our message?

April 16 – 22, 2023

Christ's Resurrection

Key Text

“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.” 1 Corinthians 15:3, 4

Study Help: *The Desire of Ages*, 779–795; *The Spirit of Prophecy*, Vol. 3, 198–206

Introduction

“Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.” *The Desire of Ages*, 785

Sunday

1 “HE IS RISEN”

1.a. What happened after Christ had rested the Sabbath day in the tomb? Matthew 28:1–4

Note: “The angel approached the grave, and rolling away the stone as if it had been a pebble, he sat upon it. Then his voice was heard, Son of God, come forth; thy Father calls Thee; and Jesus came forth from the grave with the step of a mighty conqueror.” *The Youth's Instructor*, July 28, 1898

“This was He who had been nailed to the cross. . . . Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth.” *The Desire of Ages*, 780, 781

1.b. What message did the women receive? Matthew 28:5–8

Note: “With combined wisdom and tenderness, the angels reminded the women of the words of Jesus, warning them beforehand of His crucifixion and resurrection. The women now fully comprehended the words of their Master, which at the time were veiled in mystery to them. They gathered fresh hope and courage.” *The Spirit of Prophecy*, Vol. 3, 200

Monday

2 CAPTIVES MADE FREE

2.a. What took place at the death and resurrection of Christ? Matthew 27:51, 52

Note: “As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been collaborators with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

“During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the firstfruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.” *The Desire of Ages*, 786

“In this scene of the resurrection of the Son of God is given a lively image of the glory that will be revealed at the general resurrection of the just at the second appearing of Christ in the clouds of heaven. Then the dead that are in their graves shall hear His voice and come forth to life; and not only the earth, but the heavens themselves, shall be shaken. A few graves were opened at the resurrection of Christ; but at His second coming all the precious dead, from righteous Abel to the last saint that dies, shall awake to glorious, immortal life.” *The Seventh-day Adventist Bible Commentary*, Vol. 5, 1110

2.b. What did the resurrected ones do? Matthew 27:53

Note: “These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, ‘Thy dead men shall live, together with My dead body shall they arise.’ Their resurrection was an illustration of the fulfillment of the prophecy, ‘Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.’ Isaiah 26:19.” *The Desire of Ages*, 786

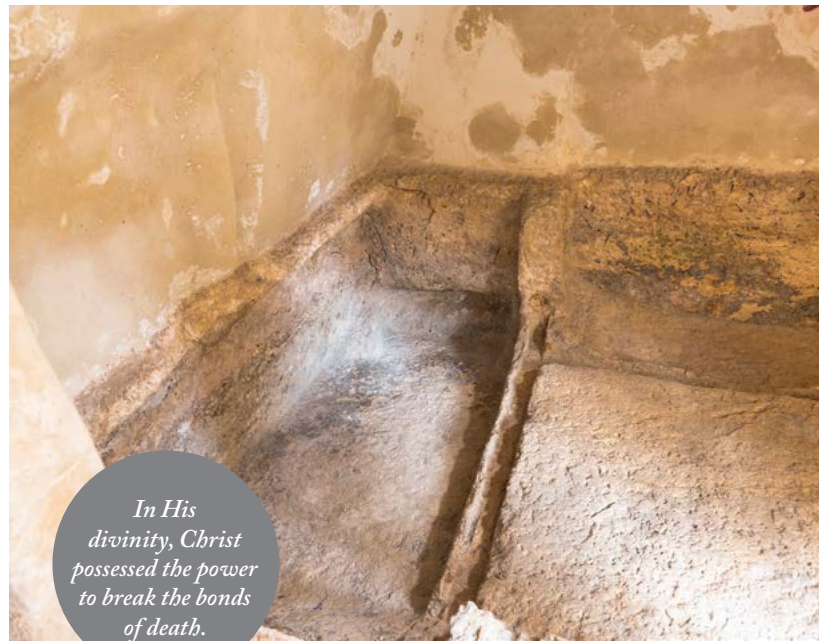
Tuesday

3 THE ROMAN GUARDS’ REPORT

3.a. What kind of report did the Roman guards take to the Jewish priests? Matthew 28:11

Note: “At sight of the angels and the glorified Saviour the Roman guard had fainted and become as dead men. When the heavenly train was hidden from their view, they arose to their feet, and as quickly as their trembling limbs could carry them, made their way to the gate of the garden. Staggering like drunken men, they hurried on to the city, telling those whom they met the wonderful news. They were making their way to Pilate, but their report had been carried to the Jewish authorities, and the chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.” *The Desire of Ages*, 781

3.b. What was the attitude of the priests? Why did the priests fear the report in regard to Christ’s resurrection? Matthew 28:11–15



Note: “The priests overreached themselves. How could the soldiers say that the disciples had stolen the body while they slept? If they were asleep, how could they know? And if the disciples had been proved guilty of stealing Christ’s body, would not the priests have been first to condemn them? Or if the sentinels had slept at the tomb, would not the priests have been foremost in accusing them to Pilate?”

“The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves?”

“In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money.” *The Desire of Ages*, 782

Wednesday

4 THE DISCIPLES AND CHRIST’S RESURRECTION

4.a. How did the disciples react when they heard the good news of Christ’s resurrection, and why? Luke 24:10–12; John 20:9

Note: “While the Saviour was in God’s presence, receiving gifts for His church, the disciples thought upon His empty tomb, and mourned and wept. The day that was a day of rejoicing to all heaven was to the disciples a day of uncertainty, confusion, and perplexity. Their unbelief in the testimony of the women gives evidence of how low their faith had sunk. The news of Christ’s resurrection was so different from what they had anticipated that they could not believe it. It was too good to be true, they thought.” *The Desire of Ages*, 790

“Trouble seemed crowding upon trouble. On the sixth day of the week they had seen their Master die; on the first day of the next week they found themselves deprived of His body, and they were accused of having stolen it away. ...

“And all the time they might have been rejoicing in the knowledge of a risen Saviour. In the garden, Mary had stood weeping, when Jesus was close beside her. Her eyes were so blinded by tears that she did not discern Him. And the hearts of the disciples were so full of grief that they did not believe the angels’ message or the words of Christ Himself.” *Ibid.*, 794

4.b. How can our own attitude, often similar to Mary’s, improve? John 20:11–13

Note: “How many are still doing what these disciples did! How many echo Mary’s despairing cry, ‘They have taken away the Lord, ... and we know not where they have laid Him!’ To how many might the Saviour’s words be spoken, ‘Why weepest thou? whom seekest thou?’ He is close beside them, but their tear-blinded eyes do not discern Him. He speaks to them, but they do not understand.

“Oh that the bowed head might be lifted, that the eyes might be opened to behold Him, that the ears might listen to His voice! ‘Go quickly, and tell His disciples that He is risen.’ Bid them look not to Joseph’s new tomb, that was closed with a great stone, and sealed with the Roman seal. Christ is not there. Look not to the empty sepulcher. Mourn not as those who are hopeless and helpless. Jesus lives, and because He lives, we shall live also. From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen!” *The Desire of Ages*, 794

Thursday

5 THE BENEFIT OF THE RESURRECTION FOR US

5.a. By what method did Christ unveil the key prophecies His emotionally-overwhelmed disciples needed to understand? Luke 24:13–27

5.b. What far-reaching results stem from the resurrection of Christ? 1 Corinthians 15:13–19, 51–58; 1 Thessalonians 4:13–18

Note: “We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that He is not in Joseph’s new tomb, with the great stone rolled before it, but that He has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, One who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above. We must believe the words of God just as He has spoken them; we must take Christ at His word, believe that He came to represent the Father, and that the Father, as is represented in Christ, is our friend, and that He desires not that we should perish, or He would never have given His Son to die our sacrifice. The cross of Calvary is an eternal pledge to every one of us, that God wants us to be happy, not only in the future life but in this life.” *The Review and Herald*, March 8, 1892

Friday

PERSONAL REVIEW QUESTIONS

- 1 What impact did the news about the resurrection of Christ have upon the disciples?
- 2 Besides the women, who else helped to spread the good news?
- 3 What was the reaction of the Jewish leaders?
- 4 What is the role of Christ’s resurrection in our salvation?
- 5 What is the meaning of Christ’s resurrection to me?

April 23 – 29, 2023

Christ's Intercession

Key Text

"For there is one God and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5

Study Help: *The Great Controversy*, 423–432; 479–491

Introduction

"God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins." *The Faith I Live By*, 102

Sunday

1 CHRIST'S WORK RIGHT NOW

1.a. Since His resurrection and ascension, what has Christ been doing in behalf of His people? Hebrews 7:25

Note: "Not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory. ...

"Christ has pledged Himself to be our substitute and surety, and He neglects no one. He who could not see human beings exposed to eternal ruin without pouring out His soul unto death in their behalf, will look with pity and compassion upon every soul who realizes that he cannot save himself.

"He will look upon no trembling suppliant without raising him up. He who through His own atonement provided for man an infinite fund of moral power, will not fail to employ this power in our behalf." *Christ's Object Lessons*, 156, 157

"God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ." *The Faith I Live By*, 102

1.b. What should we realize in considering Christ's intercession for us? Hebrews 10:7–13

Note: "The work of Christ in the sanctuary above, presenting His own blood each moment before the mercy seat, as He makes intercession for us, should have its full impression upon the heart, that we may realize the worth of each moment."

Counsels on Sabbath School Work, 111

Monday

2 THE BASIS OF OUR REPENTANCE

2.a. How can we be sure of our acceptance before God? Romans 3:21–26, 28; 5:1, 2

Note: "As the high priest sprinkled the warm blood upon the mercy seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With His own blood He paid the penalty for all wrongdoers. Every sin acknowledged before God with a contrite heart, He will remove." *The Seventh-day Adventist Bible Commentary*, Vol. 7, 970

"That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only-begotten Son of God that is of value for us that we may draw nigh unto God, His blood alone that taketh 'away the sin of the world.' Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God." *Ibid.*, 971

2.b. How can our prayers be answered? Matthew 21:22; Mark 11:24; John 14:12–14

Note: "The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right

hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned." *Selected Messages*, Book 1, 344

Tuesday

3 THE BLOTting OUT OF SINS

3.a. What are the conditions for our sins to be blotted out? Acts 3:19; 1 John 1:9

Note: "Oh, let us live wholly for the Lord and show by a well-ordered life and godly conversation that we have been with Jesus and are His meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary." *Early Writings*, 48

3.b. What is the role of repentance and confession in regard to the blotting out of sins? Proverbs 28:13; Acts 26:20

Note: "In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance." *Patriarchs and Prophets*, 202

"There must be a reformation. The plowshare of truth must plow deep furrows in our proud hearts, and tear up the sod of our unsanctified natures, that the Spirit and love of Jesus may be planted in our hearts. Time is fast hastening on, and every work will soon be brought into judgment, and either our sins or our names will be blotted out of the book of life." *The Youth's Instructor*, January 13, 1898

Wednesday

4 REPENTANCE

4.a. What is true repentance? Give an example. Psalms 32:1-5; 51:1-7

Note: "Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. ...

"But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. ... Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with Heaven.

"The prayer of David after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness—to be restored to harmony and communion with God. ...

"A repentance such as this, is beyond the reach of our own power to accomplish; it is obtained only from Christ, who ascended up on high and has given gifts unto men." *Steps to Christ*, 23-25

4.b. What is the sure result of true repentance? Give an example. Luke 19:9; Ezekiel 33:14, 15

Note: “Zacchaeus ... felt that he was a sinner in the sight of God. Yet what he had heard of Jesus kindled hope in his heart. Repentance, reformation of life, was possible, even to him. ... Zacchaeus began at once to follow the conviction that had taken hold upon him, and to make restitution to those whom he had wronged.” *The Desire of Ages*, 553

“No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven.” *Ibid.*, 555, 556

Thursday

5 ACCEPTABLE CONFESSION

5.a. What is written about confession? Leviticus 5:5; Psalm 32:5; James 5:16

Note: “Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. ...

“True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.” *Steps to Christ*, 38



5.b. Why will confessions after the close of probation be of no use or value? Luke 13:27, 28. Give examples. Joshua 7:20, 21; Matthew 27:3, 4

Note: “Confessions will be made by the guilty when they stand before the bar of God, after every case has been decided for life or death. The consequences to result to himself will draw from each an acknowledgment of his sin. It will be forced from the soul by an awful sense of condemnation and a fearful looking for of judgment. But such confessions cannot save the sinner. ...

“When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer.” *Patriarchs and Prophets*, 498

Friday

PERSONAL REVIEW QUESTIONS

- 1 What position does Christ hold while He is interceding in behalf of His people?
- 2 What is the only way our prayers can be answered?
- 3 What must we do so that our sins may be blotted out?
- 4 What is true repentance?
- 5 What confessions are acceptable before God?

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Haystacks

Almost 70 years ago, a wonderful dish was created. Similar, in terms of ingredients to a taco salad, haystacks are composed of many ingredients. They are a combination of Fritos, tortilla chips, or rice, cooked beef, beans, or chili, followed by fresh vegetables such as lettuce, tomatoes, olives, peppers, and onions, and topped with various condiments such as guacamole, sour cream, ranch dressing, or salsa. All of these ingredients are laid out potluck-style and each individual can build their haystack according to their personal taste.

Haystacks are commonly found in three distinct North American religious subcultures: Seventh-day Adventists, the Amish, and the Mormons.

The Amish haystack has less of a Mexican influence and includes lettuce, chips, meat, and a spaghetti-like sauce, topped with the chopped vegetables and cheese.

The Mormon haystack has a more Asian influence and includes white rice, chicken pieces, cheese, celery, tomatoes, sliced almonds, coconut, chow mein noodles, and pineapple chunks.

Ella May Hartlein is credited with creating the Adventist version in the early 1950s. Adventist haystacks are vegetarian with no beef or other animal meats. If vegan, then other animal by-products such as cheese, ranch dressing, or sour cream are omitted. These items typically are replaced with soy sour cream and soy cheese, or home-made ranch dressing and cheese (see recipes below).

Source: [Wikipedia.org/wiki/Haystack](https://en.wikipedia.org/wiki/Haystack)

Sabbath is approaching, maybe you should have haystacks. **LM**

Fruit

Vegetables

Legumes

Nuts/Seeds

Grains



HAYSTACKS CHEESE & DRESSING

Melty Cheese

2 c. water
1/4 c. raw cashews
1-1/2 tsp. salt
2 Tbs. tomato paste
1/8 tsp. turmeric
1/4 tsp. garlic powder
2-3 Tbs. cornstarch
3 Tbs. yeast flakes
1 Tbs. lemon juice
1 Tbs. olive oil
1/2 tsp. onion powder

Blend cashews in small amount of water. Then add remaining ingredients and blend until smooth. Cook in saucepan over low heat stirring constantly to prevent scorching.

Ranch Dressing

2 c. vegan mayo
1/2 Tbs. basil
1/4 tsp. garlic powder
2 tsp. lemon juice
1/2 Tbs. onion powder
1/4 tsp. salt
1 scant teaspoon fructose
1/8 tsp. paprika

Blend all ingredients together adding a little water at a time until it reaches desired consistency.





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