

GOD ANSWERS YOUR QUESTIONS

7. Man's Duty to God

Why God Can Have No Rival

1. WITH what affirmation does God preface the Ten Commandments?
“And God spoke all these words, saying, I am the Lord thy God.” Exodus 20:1, 2.
2. Over how many does He claim sovereignty?
“Behold, I am the Lord, the God of all flesh.” Jeremiah 32:27.
3. What can He not, therefore, tolerate?
“Thou shall have no other gods before Me.” Exodus 20:3.
“The first commandment, ‘Thou shall have no other gods before Me,’ is the keynote of the Christian religion. God must have no rivals in the life of the people. This is no academic question today.”-

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Dr. John A. Mackay, president of Princeton Theological Seminary, in the New York Times.

4. On what grounds did God claim Israel's exclusive allegiance?

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Exodus 20: 2.

5. On what wider basis does God claim man's worship in a later (the fourth) commandment?

"For in six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11.

(Read verses 8-11.)

6. Beside His creative and sustaining activity in the earth, are there any other grounds on which God has a right to demand worship?

"Exalt you the Lord our God, and worship at His footstool; for He is holy." Psalm 99:5. "I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth." Psalm 138:2.

7. How wholehearted, then, should our worship be?

"And thou shall love the Lord thy God with all your heart, and with all thy soul, and with all thy might." Deuteronomy 6:5. (See also Matthew 22:37.)

8. In spite of the fullness of God's revelation of Himself what perversions of worship have arisen?

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." Romans 1:21-23. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." Verse 25.

9. To what else beside created things upon the earth have men rendered worship?

"And lest thou lift up your eyes unto heaven, and when thou sees the sun, and the moon, and the stars, even all the host of heaven, should be driven to worship them, and serve them, which the Lord thy God has divided unto all nations under the whole heaven." Deuteronomy 4:19. (See verses 16-19.)

10. In what other way has worship also become perverted?

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind." Colossians 2:18.

With angel worship we may associate the worship of the Virgin Mary so 'prominent in the Roman Catholic Church.

"The church, assisted-and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her divine Son. Jesus is our King; Mary is our Queen. Jesus is our Advocate and Mediator; Mary is also our Advocate and Mediatrix. Jesus is our hope, our refuge, our consolation; we say the same of Mary. Jesus is the Way which leads to heaven; Mary is the gate of heaven." "Devotion of the Sacred Heart," page 43.

11. Though men may scorn the worship of the heavenly bodies, angels, saints, and the lower orders of creation, what may they make into gods?

a. Riches. "You cannot serve God and mammon." Matthew 6: 24.

"For mammon, we can write the name of any other god, or idol, or ideal, that we are in danger of worshipping, the god of power, or of wealth, or of security, or of pleasure, or of the praise of men."-Canon L. W. Grensted.

b. Desire for temporal things. "Covetousness, which is idolatry." Colossians 3:5.

"Every scheme of thought, every object of affection, which is not of Him, is a rival of His empire, a false god, a delusive appearance only, without solidity or truth."-Archdeacon Sinclair in Bishop Elliott's "Commentary."

c. Appetite. "Whose God is their belly, and whose glory is in their shame, who mind earthly things." Philippians 3:19.

d. Worldly pleasures. "Lovers of Pleasures more than lovers of God." 2 Timothy 3:4.

e. Lust of power. "Neither shall he regard the God of his fathers, but in his estate-shall he honor the god of forces." Daniel 11:37,38.

"In the utter misery and disintegration which has fallen upon post-war Central Europe, the superimposed Christian foundations seem to have settled into the abyss, and the ancient cults have come back from the depths, the cults of Blood and Race and Virility, the worship of Folk-hero, even the horrible glorification of cruelty." - Canon F. R. Barry in "What Has Christianity to Say?" page 69.

f. False philosophies. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2: 8.

The modern revolutionary political theories are essentially religions which have displaced the

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worship of the true God, As Dr. Keller,says: “As well as having their myths, these revolutions have their symbols, their prophets, their creeds, their rites, their martyrs, their mystical fascinations, their soteriology, their eschatology, the coming of judgment and a better world. - “Church and State on the European Continent,” page 40.

12. Of what is all false worship a denial’?

“This also were an iniquity to be punished for I should have denied the God that is above.” Job 31:28.

13. Having clearly revealed Himself to men, is there any admissible excuse for false worship?

“They are without excuse.” Romans 1:20.

14. What estimate does Paul place upon the intelligence of the worshippers of created things?

“Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” Romans 1:21, 22.

15. What special manifestations of idolatry would be seen in the last days?

“Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4: 1.

16. In what will the idolatrous worship of the last days be finally concentrated?

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast?” Revelation 13: 4.

17. To counter this terrible apostasy what final appeal is to go forth to mankind?

“And I saw another angel fly in the midst of heaven, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14: 6, 7.

Today other idols are worshipped besides those in lands called heathen.

Man’s Modern Idols

1. WHAT does the Bible declare concerning the nature of God?

“God is a Spirit.” John 4: 24.

2. How only may He be worshipped?

“They that Worship Him must worship Him in spirit and in truth.” John 4: 24.

3. What is expressly forbidden in the second commandment?

“Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in-the earth beneath, or that is in the water under the earth: thou shall not bow down thyself to them, nor serve them.” Exodus 20: 4, 5.

4. How do we know that the second commandment was not intended as a prohibition of sacred art?

“And thou shall make two cherubims of gold, of beaten work shall thou make them, in the two ends of the mercy seat.” Exodus 25: 18.

5. Wherein lay the breach of the commandment?

“Thou shall not bow down thyself to them, nor serve them.” Exodus 20:5.

6. Have the true children of God found His invisibility a hindrance to worship?

“By faith Moses, endured, as seeing Him who is invisible.” Hebrews 11: 23-27.

7. How utterly inadequate is any visible representation of God?

“As we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” Acts 17: 29.

8. In making an image on what are the idol maker’s thoughts really centered?

“He fits it with planes, and he makes it out with the compass, and makes it after the figure of a man, according to the beauty of a man.” Isaiah 44:13.

9. How much more impotent are idols than their makers?

“Their idols are silver and gold, the work of men’s hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.” Psalm 115: 4-7.

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10. How valueless, then, are images?

“We know that an idol is nothing in the world, and that there is none other God but one.” 1 Corinthians 8: 4.

11. How foolish are they that make and worship them?

“They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.” Isaiah 45: 20.

12. In spite of the prohibition of idolatry in both the Old. and New Testaments, what idolatrous practices arose and still continue in some professedly Christian churches?

a. Kissing of images, clothing, etc. “And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, all the men that sacrifice kiss the calves.” Hosea 13: 2.

b. Offering incense to images. “And there stood before them [idols] seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.” Ezekiel 8: 11.

c. Genuflections and prostrating before images. “He makes a god, and worships it; he makes it a graven image, and falls down thereto.” Isaiah 44: 15.

d. Carrying images in procession. “They bear him upon the shoulder, they carry him, and set him in his place, and he stands; from, his place shall he not remove: yes, one shall cry unto him, yet can he not answer, nor save him out of his trouble.” Isaiah 46: 7.

“By the church of the first four centuries image worship was condemned as an evil thing-derived from an evil origin. But with the conversion of the Roman Empire under Constantine a change set in. The church was forthwith deluged by crowds of half converted heathen, and not unnaturally these new converts brought with them many of their heathen practices into their newly adopted faith. Among these was image worship. From the sixth century onward the degradation of religion grew apace, till at last image worship was wholly in the ascendant, and Christians began to justify this worship by the very same arguments that the heathen themselves had used centuries earlier in its defense.” - R. H. Charles, DD, in “The Ten Commandments,” page 59.

13. How has the Roman Catholic Church admitted its guilt under the second commandment?

By omitting the second commandment from their catechisms and dividing the tenth into two parts to cover up the omission.

“There are twenty-nine catechisms in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, in twenty-seven of which the second commandment is totally omitted: in two mutilated. “-Dr. McCaul quoted in “The Ten Commandments,” by R. H. Charles, DD.

14. Though men may not bow down to images or sacred pictures how may they break the second commandment?

“Son of man, these men have set up their idols in their heart.” Ezekiel 14: 3.

The original word is “eidolon,” which means “idea” or “ideal,” and represents a conception of the human mind. It may, therefore, be a false philosophy to which a man gives his acquiescence, and in which he trusts rather than in God. Science, evolution, education, reason, progress, civilization, humanism, all forms of state-worship and secular’ idealisms are some of the “ideas” to which modern man is giving his allegiance today rather than to God.

“Today, we do not bow before gold, silver, wooden, or graven images, but some of us have substituted other images for them, and bend before our new idols. We must banish from the place of Jesus in our hearts anything that occupies that space reserved by God, no matter if it is family, husband, wife, child, lodge, or fraternity.” Dr. Walter T. Taylor.

15. What influence has idolatry in any form upon those who participate in it?

“And they served their idols: which were a snare unto them.” Psalm 106: 36.

“Enlisting the senses as allies of the Spirit is risky work. The history of all symbolic and ceremonial worship shows that the experiment is more likely to end in sensualizing religion than in spiritualizing sense. “-Alexander Maclaren.

16. What emotion, therefore, does idolatry arouse in the heart of God?

“Thou shall not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.” Exodus 20:5.

Divine jealousy bears no comparison with the sinful, human emotion. It is a righteous anger at the diversion from Himself of the worship due to Him alone.

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17. How will the incorrigible idol-worshippers be judged?

“They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the, molten images, You are our gods.” Isaiah 42: 17.

18. How will God separate those who truly worship Him from those who worship Him not?

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are idolaters.” Revelation 22: 14, 15.

The Holiest Name

1. WHAT is said in the Scriptures concerning the name of God?

“That thou may fear this glorious and fearful name, THE LORD THY GOD.” Deuteronomy 28:58. “Holy and reverend is His name.” Psalm 111: 9.

2. How should we relate ourselves to it?

a. Hallow it. “Hallowed be Thy name.” Matthew 6: 9.

b. Love it. “Let them also that love Thy name be joyful in Thee.” Psalm 5:11.

c. Give glory to it. “All nations whom Thou has made shall come and worship before Thee, O Lord; and shall glorify Thy name.” Psalm 86: 9.

d. Trust in it. “Who is among you that feared the Lord, that obeyed the voice of His servant, that walked in darkness, and has no light? Let him trust in the name of the Lord, and stay upon his God.” Isaiah 50:10.

3. Of what should we never be guilty?

“Thou shall not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes His name in vain.” Deuteronomy 5:11.

4. How is the name of God profaned by the wicked?

a. By denying His existence and power. “Shall the clay say to Him that fashioned it, What makes Thou? or Thy work, He bath no hands?” Isaiah 45: 9.

b. By denying His omniscience. “And they say, How does God know? And is there knowledge in the Most High?” Psalm 73:11.

c. By denying His revelation. “Behold, they say unto me, Where is the word of the Lord? Let it come now.” Jeremiah 17:15.

d. By denying His activity. “And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.” Zephaniah 1: 12.

5. In what ways may God’s professed people profane His name?

a. By limiting His providence. “Yea, they spoke against God; they said, Can God furnish a table in the wilderness, Can He give bread also? Can He provide flesh for His people?” Psalm 78: 19, 20.

b. By criticizing His ways. “Yet you say, The way of the Lord is not equal. Hear now, O house of Israel; is not My way equal? are not your ways unequal?” Ezekiel 18:25.

c. By doubting His goodness. “You have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?” Malachi 3: 14.

“Every light and irreverent mention of His name tends to diminish awe, veneration, confidence, and respect, and to weaken His influence; and the power of His government.” - Dr. C. G. Finney in “Theological Lectures,” page 204.

6. What is the most serious way in which we may profane God’s name?

“You hypocrites, well did Esaias prophesy of you, saying, This- people draws nigh unto Me with their mouth, and honors Me with their lips; but their heart is far from Me.” Matthew 15:7,8. (See also Ezekiel 22: 26, 28.)

7. Who among His professed adherents does Jesus especially condemn?

“Why call you Me, Lord, Lord, and do not the things which I say?” Luke 6: 46.

8. What should characterize our conversation?

“Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yes be yes; and your nay, nay; lest you fall into condemnation.” James 5: 12.

“Our Lord consented to be put upon His oath. Oaths before a civil tribunal cannot be forbidden to His disciples.” - Bishop Browne in “On the Articles,” page 837.

9. How do many profane God’s name in conversation?

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“Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.” Ephesians 5: 4.

10. What serious charge has James to make against some believers?

“Out of the same mouth proceeds blessing and cursing. My brethren, these things ought not so to be.” James 3: 10.

11. Of what is the improper use, of the tongue an evidence?

“If any man among you seem to be religious, and bridles not his tongue, but deceives his own heart, this man’s religion is vain.” James 1:26.

12. What does Paul therefore urge all believers to do?

“Put off all these; blasphemy, filthy communication out of your mouth.” Colossians 3: 8.

13. What irreverent handling of the Word of God does Paul condemn?

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” 2 Corinthians 4: 21.

14. What would be conspicuous among the sins of antichrist?

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies.” Revelation 13:1-5.

15. What breaches of the third commandment does prophecy indicate will be prominent in the last days?

a. Scoffing. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.” 2 Peter 3: 3.

b. Blasphemy and hypocrisy. “This know also, that in the last days perilous times shall come. For men shall be blasphemers, having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5.

16. How fully does God know all the blasphemies uttered against Him?

“And thou shall know that I am the Lord, and that I have heard all thy blasphemies. Thus with your mouth you have boasted against Me, and have multiplied your words against Me: I have heard them.” Ezekiel 35:12,13.

17. What condemnation does He pronounce upon those who utter them?

“Whosoever curses his God shall bear his sin.” Leviticus 24: 15.

18. At the same time, what other special record is God keeping?

“Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” Malachi 3:16.

19. How will He reward those who fear His name?

“But unto you that fear My name shall the Sun of righteousness arise with healing in His wings.” Malachi 4:2.

20. For what, therefore, did the psalmist pray?

“Unite my heart to fear Thy name.” Psalm 86:11.

God’s Memorial

1. WHAT did God desire men ever to keep in mind?

“The works of the Lord are great. He has made His wonderful works to be remembered.” Psalm 111: 2-4.

2. What special memorial did He provide to keep in remembrance His creative work?

“And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it.” Genesis 2:2, 3.

“God’s sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of creation the seventh day was then set apart by the Most High for such a purpose, without limitation to age or country, the observance of it is obligatory upon the whole human race. The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God.”-Prof. G. Bush in “Notes on Genesis,” Volume 1, pages 47, 49.

3. How does God designate this day?

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“My holy day; the holy of the Lord.” Isaiah 58:13.

4. Who was associated with the Father in the work of creation and in the rest of the first Sabbath?

“All things were made by Him [Christ]; and without Him was not any thing made that was made.”

John 1:3. (See also Ephesians 3:9; Colossians 1:16; Hebrews 1:2.)

5. What could Jesus, therefore, in common with the Father, assert concerning the Sabbath rest?

“Therefore the Son of man is Lord also of the Sabbath.” Mark 2:28.

6. Where is the law of the Sabbath most comprehensively stated?

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

7. Is the Sabbath merely one-seventh part of the week or must it be a definite day and no other?

“The seventh day is the Sabbath of the Lord thy God.” Exodus 20:10.

8. How precisely did God define the bounds of the Sabbath?

“From even unto even, shall you celebrate your Sabbaths.” Leviticus 23:32.

9. When does evening begin?

“And at even, when the sun did set.” Mark 1:32.

10. What example of God are His creatures to follow on the Sabbath?

“Six days thou shalt do thy work, and on the seventh day thou shalt rest.” Exodus 23:12.

“To the soil the Sabbath is quite as important as to human beings. It needs a periodic rest. ‘Remember the Sabbath to keep it holy’ was spoken of the soil as much as of humanity.” G. C. Watson in “The Soil and Social Reclamation.”

11. Was the Sabbath to be merely a period of physical rest?

“Remember the Sabbath day, to keep it holy.” Exodus 20:8.

“The Sabbath is a pearl among all the days, and it is set for the saving of life. It is a day when the spent spirit may catch its breath, and when man may look into the face of God and be refreshed.”-William H. Mason in “God’s Answer.”

12. Of what would the faithful observance of the Sabbath be a sign?

“And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God.” Ezekiel 20:20. “Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” Verse 12.

“He that observes the Sabbath aright holds the history of that which it celebrates to be authentic. He therefore believes in the creation of the first man; in the creation of a fair abode for man in the space of six days. In the primeval and absolute creation of the heavens and the earth, and as a necessary antecedent to all this, in the Creator, who at the close of His latest creative effort rested on the seventh day. The Sabbath thus becomes a sign by which the believers in a historical revelation are distinguished from those who have allowed these great facts to fade from their remembrance.”-James G. Murphy in The Moody Bible Institute Monthly.

13. To what future state would the Sabbath also point?

“There remains therefore a rest to the people of God.” Hebrews 4:9.

14. For how many was the Sabbath intended?

“And He said unto them, The Sabbath was made for man [mankind], and not man for the Sabbath.” Mark 2:27.

15. How does the fourth commandment emphasize its universality?

“In it thou shalt not do any work, nor thy stranger that is within thy gates.” Exodus 20:10. “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that your ox and your ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.” Exodus 23:12.

16. To how many does the prophet Isaiah declare the blessings and rewards of Sabbath-keeping are extended?

“Also the sons of the stranger [or Gentile], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keeps the Sabbath from polluting it, and takes hold of My covenant. Even them will I bring to My holy mountain, and make them Joyful in My house of prayer.” Isaiah 56:6,7.

“That the Sabbath was not merely a Jewish institution is clear from the very form of the

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commandment, and from our Lord's declaration that 'the Sabbath was made for man.' Mark 2:27. The express inclusion of 'the stranger' in its obligations and privileges, in Exodus 20:10; 23:12; Deuteronomy 5:14; Isaiah 56:2-7, and the remarkable prediction in Isaiah 66:23, are additional proofs of its universal scope." - James G. Murphy in the Moody Bible Institute Monthly.

17. For how long did God intend that the Sabbath should be observed?

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Exodus 31:16. "Thy name, O Lord, endures for ever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13.

"Because this commandment has not been particularly mentioned in the New Testament, as a moral precept, binding on all; therefore some have presumptuously inferred that there is no Sabbath under the Christian dispensation. The truth is, the Sabbath is considered as a type-all types are of full force, till the thing signified by them, takes place. But the thing signified by the Sabbath, is that rest in glory which remains for the people of God; therefore, the moral obligation of the Sabbath must continue till time be swallowed up in eternity." - Dr. Adam Clarke.

18. What attribute of God is given special prominence in His last message of mercy to the world?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

19. Will Sabbath-keeping continue beyond the end of this present world?

"And it shall come to pass [in the new earth], that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Isaiah 66: 23.

The Sabbath in this world has been a perpetual reminder of creation and recreation or redemption; and in the world to come it will continue to be observed in eternal remembrance of what man owes to God.

20. What acclamation will still be upon the lips of the redeemed in the kingdom?

"Thou art worthy, O Lord, to receive glory and honor and power: for Thou has created all things, and for Thy pleasure they are and were created." Revelation 4: 11.

21. In what future glories will the faithful Sabbath keepers participate?

"If thou call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then shall 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: for the mouth of the Lord has spoken it." Isaiah 58:13,14.

22. How then should we relate ourselves to God's Sabbath memorial?

"Yea, in the way of Thy judgments, O Lord, have we waited for Thee; to Thy name and to Thy memorial is the desire of our soul." Isaiah 26: 8, RV.

How Old Is The Week

1. WHAT is the earliest Biblical intimation of a regular division of time among mankind?

"And at the end of days it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Genesis 4: 3 (margin).

2. How do we know that Noah was acquainted with the seven-day week?

"And he stayed yet other seven days; and again he sent forth the dove out of the ark. And he stayed yet other seven days; and sent forth the dove." Genesis 8: 10-12.

3. What evidences are there of the "week" in patriarchal days?

a. The "week" is referred to by inference. "Fulfil her week, and we will give thee this also for the service which thou shall serve with me yet seven other years." Genesis 29: 27, 28.

While a "week of years" is here referred to it is reasonable to infer that the term was derived from the "week" of seven days.

b. The seven-day period is expressly recognized. "And he [Joseph] made a mourning for his father seven days." Genesis 50: 10. (See also Job 2:13.)

Lack of frequent mention is no argument against Sabbath observance in patriarchal times as has been suggested by some. The Sabbath is not mentioned from Joshua to David, but we know that during this time it was certainly observed. Circumcision likewise is not referred to between Joshua and Jeremiah

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though it was invariably practiced.

4. Are there any evidences of Sabbath observance among ancient peoples outside the Bible?

Some years ago the late Dr. William Mead Jones, of London, published a "Chart of the Week," giving the designation of the different days of the week in one hundred and sixty different languages. This chart shows very vividly that the seven day period, or week, was known from the most ancient times, and that in no fewer than one hundred and eight of these languages the seventh day is designated as the Sabbath, or holy day. The following names are from this chart:-

English	The seventh day	The Sabbath
Hebrew	Shabliath	Sabbath
Greek	Sabbaton	Sabbath
Latin	Sabbaturn	Sabbath
Arabic	Assabt	The Sabbath
Persian	Shambin	Sabbath
Armenian	Shapat	Sabbath
Turkish	Yomessabt	Day the Sabbath
Abyssinian	Sanbat	Sabbath
Russian	Subbota	Sabbath
Polish	Sobota	Sabbath
Hindustani	Shamba	Sabbath
Malay	Ari-Sabtu	Day Sabbath
Afghan	Shamba	Sabbath
German	Samstag	Sabbath
Prussian	Sabatico	Sabbath
French	Samedi	Sabbath day
Italian	Sabbato	Sabbath
Spanish	Sabado	Sabbath
Portuguese	Sabbado	Sabbath

"The week is a period of seven days having no reference whatever to the celestial motions-a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in all eastern countries. And as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability." - Encyclopedia Britannica (Eleventh ed.), article "Calendar," Volume IV, page 988.

5. How was the weekly cycle associated with one of the plagues?

"And seven days were fulfilled, after that the Lord had smitten the river." Exodus 7: 25.

6. When Israel reached the wilderness what did Moses bring to their remembrance?

"The Lord has given you the Sabbath." Exodus 16: 29.

7. By what words did Moses indicate that the Sabbath was well-known to Israel?

"And he said unto them, This is that which the Lord has said, Tomorrow is the rest of the holy Sabbath unto the Lord. Bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning." Exodus 16: 23.

8. How did God rebuke the Sabbath breakers who went out to gather manna on the seventh day?

"And the Lord said unto Moses, How long refuse you to keep My commandments and My laws?" Exodus 16:28.

9. What instructions did Moses repeat to the Israelites respecting Sabbath observance?

"See, for that the Lord hath given you the Sabbath, therefore He gives you on the sixth day the bread of two days; abide you every man in his place, let no man go out of his place on the seventh day." Exodus 16: 29.

10. How did the people respond to Moses' admonition?

"So the people rested on the seventh day." Exodus 16: 30.

11. To what did Sabbath-keeping on the part of Israel testify through all the years in the wilderness?

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people

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shall go out and gather a certain rate every day, that I may Prove them, whether they will walk in My law, or no." Exodus 16: 4.

The Savior did not call in question the young ruler's practice of Sabbath keeping. His love of this world's goods tested his loyalty to God.

A Test of Loyalty

1. FOR what purpose did God gather the Israelites at Sinai?

"Thou came down also upon Mount Sinai, and spoke with them from heaven, and gave them right judgments, and true laws, good statutes and commandments." Nehemiah 9:13.

2. Which commandment is singled out for special mention among the laws which God gave to Israel at Sinai?

"And made known unto them Thy holy Sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses Thy servant." Nehemiah 9:14.

3. What indication is there in this commandment that it was not new to the Israelites?

"Remember the Sabbath day, to keep it holy." Exodus 20: 8.

"As this was the most ancient institution, God calls them to remember it; as if He had said, Do not forget that when I had finished My creation I instituted the Sabbath, and remember why I did so, and for what purpose." - Dr. Adam Clarke.

4. To what does the fourth commandment trace the origin of the Sabbath rest?

"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: 11.

5. Of what, therefore, was it to be a continual reminder?

"It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31: 17.

"As a memorial of that fact [the creation of the world] He set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all." "Thus the keeping of the Sabbath makes God known, gives efficacy to His moral government." - Reverend Justin Edwards, DD in "The Sabbath Manual," pages 16, 19.

6. What additional reason for Sabbath-keeping did God give when the law was reiterated to Israel at the close of Moses' life?

"And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deuteronomy 5:15.

7. What spiritual blessings would the Sabbath also keep in remembrance?

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

"It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer." - Reverend Justin Edwards, DD in "The Sabbath Manual," page 22.

8. In addition to enjoining the observance of the day of His appointing, what warning was given to the Israelites?

"You shall not eat any thing with the blood: neither shall you use enchantment, nor observe [heathen] times." Leviticus 19: 26.

9. Despite abundant divine instruction, how quickly did the Israelites fall into idolatrous worship?

Within forty days. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, UP, make us gods, which shall go before us. For as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Exodus 32:1. (See also Deuteronomy 9: 11, 12.)

10. What result had idolatry upon their Sabbath keeping?

"The house of Israel rebelled against Me in the wilderness: they walked not-in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My Sabbaths they greatly Polluted." Ezekiel 20: 13.

11. To what did the prophets point as one of the most evident signs of Israel's lapse into apostasy?

"Hear this, O you that swallow up the needy, even to make the poor of the land to fall, saying, When will the new moon be gone, that we may sell corn? And the Sabbath, that we may set forth wheat?"

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Amos 8: 4, 5.

12. What punishment did God declare He would bring also on Judah if they persisted in profaning the Sabbath?

“But if you will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day. Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jeremiah 17: 27. (Read also verses 20-27.)

“From these verses we find the ruin of the Jews attributed to the breach of the Sabbath; as this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it immorality. This breach of the Sabbath was that which let upon them all the waters of God’s wrath.”-Dr. Adam Clarke.

13. For what immediate reforms did Nehemiah call on the return from captivity?

“Then I contended with the nobles of Judah, and said unto them, What evil thing is this that you do, and profane the Sabbath day?” Nehemiah 13: 17.

14. What dire calamity did he declare the people would bring on Jerusalem again by profaning the Sabbath?

“Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet you bring worse wrath upon, Israel by profaning the Sabbath.” Nehemiah 13: 18.

The Seventh Day And Ceremonial Sabbaths

1. Besides the seventh day Sabbath what other ceremonial Sabbaths were ordained in Israel?

- a. The first day of the Passover feast Leviticus 23:5-7 (fourteenth day of the first month).
- b. The seventh day of the Passover feast. Leviticus 23:8 (twenty-first day of the first month)
- c. The day of Pentecost. Leviticus 23:15,16,21 (fiftieth day after the first Passover Sabbath).
- d. The first day of the seventh month. Leviticus 23:23-25.
- e. The day of atonement. Leviticus 23:26-28 (tenth day of the seventh month).
- f. The first day of the feast of tabernacles. Leviticus 23:39 (fifteenth day of the seventh month).
- g. The last day of the feast of tabernacles. Leviticus 23:39 (twenty-second day of the seventh month).

2. How do the Scriptures distinguish the ceremonial Sabbaths from the weekly Sabbath?

“These are the feasts of the Lord, which you shall proclaim to be holy convocations, beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which you give unto the Lord.” Leviticus 23: 37, 38.

3. When were the ceremonial Sabbaths instituted?

“And the Lord spoke unto Moses [at Sinai], saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which you shall proclaim to be holy convocations, even these are My feasts. These are the feasts of the Lord, even holy convocations, which you shall proclaim in, their seasons.” Leviticus 23: 1-4.

4., How much older is the seventh-day Sabbath?

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made, And God blessed the seventh day, and sanctified it. Because that in it He had rested from all His work which God created and made.” Genesis 2: 1-3.

“The weekly Sabbath rests on a more permanent foundation [than the ceremonial Sabbaths], having been instituted in paradise, to commemorate the completion of creation in six days. Leviticus 23:38 expressly distinguishes the Sabbath of the Lord from the other Sabbaths.”- Jamieson, Fausset, and Brown’s “Commentary on the Whole Bible.”

5. For what purpose were the ceremonial Sabbaths instituted?

“Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ.” Colossians 2: 16, 17.

6. Was the seventh-day Sabbath a “shadow of things to come”?

No, it was a memorial of a past event. “For in six days the Lord made heaven and earth, the sea,

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and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 11.

The weekly Sabbath is a very early institution. It was appointed and observed the very first week of time. It is no part of the law of ceremonies, which law was occasioned by the entrance of sin. For the Sabbath was established before sin had entered and would have been obligatory on Adam and his offspring if sin had not been known among them." - Seth Williston An "Discourses on the Sabbath," pages 11, 12.

7. For how long were the ceremonial laws with their Sabbaths intended to be observed?

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Hebrews 9: 10.

8. When were they abrogated?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Colossians 2: 14.

9. How were Christians, therefore, to meet any criticism respecting the non-observance of these temporary ordinances after the death of Christ?

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days." Colossians 2: 16.

The ceremonial Sabbaths are here rightly classed with the "meats" and "drinks," of the ceremonial system. They were part of "the handwriting of ordinances" (Colossians 2: 14), "the law of commandments in ordinances" (Ephesians 2: 15) which pointed forward to the cross, and expired at the cross. The seventh-day Sabbath of the moral law was instituted at creation before sin cast its dark shadow over the world; this was not abrogated at the cross.

10. Will there ever be a time, however, when the seventh-day Sabbath is not to be observed?

"For as the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Isaiah 66: 22, 23.

Did Jesus Keep the Sabbath?

1. IN what prophetic declaration was Jesus' relation to the law of God defined?

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yes, Thy law is within My heart." Psalm 40: 7, 8.

2. What would He do for all the commandments?

"The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42: 21.

3. When He entered upon His ministry, what example did Jesus set as to the proper use of the Sabbath?

"And He 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 for to read." Luke 4: 16.

4. How had the Sabbath been marred by the Pharisees?

"All therefore whatsoever they bid you observe, that observe and do; but do not you after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matthew 23: 3, 4.

5. What, therefore, was one of the first conflicts Jesus had with the Pharisees?

"And when He was departed thence, He went into their synagogue: and, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him." Matthew 12: 9, 10.

6. How did Jesus on this occasion define the lawful use of the Sabbath?

"It is lawful to do well on the Sabbath days." Verse 12.

7. By what act did He immediately illustrate His assertion?

"Then said He to the man, Stretch forth your hand. And he stretched it forth; and it was restored whole, like as the other." Verse 13.

8. On another occasion what fault had a ruler of the synagogue, to find with Jesus and the people?

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore

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come and be healed, and not on the Sabbath day.” Luke 13: 14.

9. How did Jesus justify His action?

“The Lord then answered him, and said, Thou hypocrite, does not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?” Verses 15, 16.

10. When some of the Pharisees sought to condemn Jesus because He would not observe the restrictions they had put upon the Sabbath, what did others reply?

“Therefore said some of the Pharisees, This man is not of God, because He keeps not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.” John 9: 16.

11. Because they were invariably shamed when they sought to accuse Jesus, to whom did the Pharisees turn their attention?

“The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.” John 5: 10.

12. What effective reply did the man offer?

“He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.” Verse 11.

13. In what other way did the Pharisees seek to convict the disciples of Sabbath-breaking?

“At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day.” Matthew 12: 1, 2.

14. What was the only accusation, however, which the Pharisees could make against Jesus and His disciples?

“Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders?” Matthew 15: 1, 2.

15. How did Jesus effectively reply to this criticism?

“But He answered and said unto them, Why do you also transgress the commandment of God by your tradition?” Verse 3.

“Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words He uttered and by deeds He did He relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus... It is impossible too clearly to state the fact, because many who teach that in the Christian dispensation the original ideal of the Sabbath is not binding, quote our Lord’s words in support of their contention. This is indeed to fail to distinguish between things that differ.” - G. Campbell Morgan in “The Ten Commandments,” page 76.

16. What did He declare would become of the doctrines of men set up in opposition to the truth of God?

“But He answered and said, Every plant, which My heavenly Father has not planted, shall be rooted up.” Matthew 15: 13.

Before the days of His public ministry, Jesus worked as a carpenter, and the scripture records that His custom was to worship in the synagogue on the Sabbath day.

17. How did Jesus conclusively rebut the suggestion that He had in any way countermanded God’s commandments?

“I have kept My Father’s commandments.” John 15:10.

“Jesus taught men how to keep the Sabbath. He made no attempt to destroy but He did glorify it.”- J. Clyde Mahaffery in “God’s Answer.”

18. Did He in any way modify the law of God?

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil [fully preach, Romans 15: 19].” Matthew 5: 17.

“There are some who tell us that in this dispensation of the gospel we are not under law but under grace. But the seventh day was sanctified even before the law of Moses was a standing obligation. Besides, our Lord came, as He said, not to destroy the law, but to fulfil it, and every Christian man, every God-fearing nation, should ‘remember the Sabbath day.’ ” -Revelation W. Hicks. D.Litt. in the Christian Herald.

19. What pronouncement did He make concerning commandment-keeping and the kingdom of heaven?

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“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matthew 5: 19.

20. What should, therefore, characterize the lives of those who claim to be followers of Christ?

“He that said he abides in Him ought himself also so to walk, even as He walked.” 1 John 2: 6.
“For this is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:3

The Sabbath and the Resurrection

1. ON which day was Jesus crucified?

“There laid they Jesus therefore because of the Jews’ preparation day; for the sepulchre was nigh at hand.” John 19: 42. “That day was the preparation, and the Sabbath drew on.” Luke 23:54.

2. When, at sunset, the Sabbath began, did the followers of Jesus give any indication of a lessened regard for the day as a result of the crucifixion?

“They rested the Sabbath day according to the commandment.” Luke 23: 56.

3. By what day was the Sabbath succeeded?

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28: 1.

4. What task did the women feel free to continue on this day?

“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.” Luke 24: 1.

How did two of the other disciples occupy themselves on the resurrection day?

“And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.” Luke 24: 13.

6. When they returned how did the disciples receive the news they bore that Jesus was alive?

“And they [who had seen Jesus] went and told it unto the residue: neither believed they them.” Mark 16: 13.

7. In the evening where were the disciples gathered, and for what reason?

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews.” John 20: 19.

8. What effect had the appearance of Jesus upon them?

“He appeared unto the eleven as they sat at meat.” Mark 16: 14. “But they were terrified and affrighted, and supposed that they had seen a spirit.” Luke 24: 37.

Though we have traced the activities of the disciples on the day of the resurrection from dawn to dusk we have not found a single reference to any assembly for worship to commemorate the day, nor any indication of special sanctity attaching to it. In fact, not until the late evening were the disciples convinced that Jesus had risen.

9. Is there any truth in the suggestion that Jesus made a habit of meeting the disciples on the first day of succeeding weeks?

No. “And after eight days again His disciples were within, and Thomas with them: then came Jesus.” John 20:26. (Probably the second day of the week.) “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him.” Matthew 28:16,17. (No indication.) “Simon Peter said unto them, I go a fishing. They say unto him, We also go with thee. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.” John 21:3,4. (No indication, but certainly a working day.)

10. While there is no evidence of Sunday observance before or after the ascension, how did the apostles invariably occupy themselves on the Sabbath?

“And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither.” Acts 16:13. “And Paul, as his manner was, went in unto them, and three ‘Sabbath days reasoned with them out of the Scriptures.” Acts 17:2.

11. Which day did the converted Gentiles also observe?

“And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.” Acts 13:42.

12. Apart from the references to the actual day of the resurrection. how many times Is the first day referred to in the New Testament?

Only twice. 1 Corinthians 16: 2; Acts 20: 7.

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13. What weekly accounting did Paul suggest as quite proper on the first day of the week?

“Upon the first day of the week let every one of you lay by him in store, as God has prospered him.” 1 Corinthians 16: 2.

14. What is the only religious meeting mentioned in the New Testament as having taken place on the first day of the week?

“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.” Acts 20: 7.

This, however, is no proof of Sunday observance, for midnight on the first day of the week would be Saturday night. This was evidently a special meeting after the Sabbath- in view of the fact that Paul had to leave. The next day (Sunday) the apostle undertook a long journey on foot of about nineteen miles to Assos (verses 11,13); this he certainly would not have done had Sunday been the Christian day of worship.

15. What is the only other text in the New Testament alleged to lend support to the idea of the transfer of the Sabbath from the seventh to the first day of the week?

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet.” Revelation 1: 10.

Which, however, is the only day answering to the description “Lord’s day” in the Bible?

“But the seventh day is the Sabbath of the Lord thy God.” Exodus 20:10. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day.” Isaiah 58:13. “Therefore the Son of man is Lord also of the Sabbath.” Mark 2:28.

17. Can there be any justification, therefore, for supposing that the Sabbath was transferred from the seventh to the first day of the week at the resurrection?

No, the first day was always a working day in the early centuries of the Christian era.

“The primitive Christians did all manner of work upon the Lord’s day, even in time of persecution, when they were the strictest observers of all the divine commandments; but in this they knew there was none.”-Bishop Taylor in “Duct. Dubitantium, book II, chapter 2, section 59.

“Take which you will, either the fathers or the moderns, and we shall find no Lord’s day instituted by any apostolical mandate, no Sabbath set on foot by them upon the first day of the week.” -Dr. Peter Heylyn in “History of the Sabbath,” part II, chapter 1.

18. What adequate memorials had Jesus provided of His death and resurrection?

a. Baptism. “Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death?” Romans 6:3.

b. The Lord’s Supper. “For as often as you eat this bread, and drink this cup, you do show the Lord’s death till He come.” 1 Corinthians 11: 2 6.

19. What final and conclusive statement indicates that Jesus’ expected the disciples still to be keeping the Sabbath many years after His ascension?

“But pray you that your flight be not in the winter, neither on the Sabbath day.” Matthew 24:20.

Jesus had been mentioning certain signs which would give warning of the final judgment of God upon Jerusalem. Urging the Christians to watch for these signs and escape while there was time, He mercifully added the words quoted above. The destruction of the city by the Romans, which He predicted took place in AD 70. Obviously, then, Jesus expected the Christian church still to be observing the seventh-day Sabbath forty years after the resurrection.

How Was the Sabbath Changed?

1. AGAINST what peril did Paul warn the early church to be on its guard?

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking Perverse things.” Acts 20: 29, 30.

2. What particularly dangerous philosophy did Paul actually name?

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling, and oppositions of science [“Gnosis” or “Gnosticism”] falsely so called.” 1 Timothy 6: 20.

3. What was the most noteworthy feature of Gnostic teaching?

Disparagement of the Old Testament.

“The whole of & Old Testament was abandoned to the inspiration of an inferior and evil demon; the Jews were left in exclusive possession of their national Deity, whom the Gnostic Christians disdained to acknowledge. To them the mission of Christ revealed a Deity altogether unknown in the dark ages of a

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world which was the creation and the domain of an inferior being.” -Milman in “History of Christianity,” Volume I, page 208.

4. In consequence how did they regard the law of God as set forth in the Old Testament?

They rejected it in favor of the supposed “new law” of Christ.

“The God of the Jews, who created the world, gave the law; and rested upon the Sabbath, they called Demiurgus, or the Evil God, and placed him over against Christ, the Good God of the Christians, who redeemed the world, gave a new law, and introduced a spiritual, continual rest.” - J. N. Andrews and L. R. Conradi in “History of the Sabbath,” page 452.

5. How did Marcion, one of the Gnostic philosophers, show his contempt for the law and particularly the Sabbath?

By openly despising it. “Marcion for this reason fasted on the Sabbath. For, said he, since that day is the rest of the God of the Jews, who made the world and rested on the Sabbath day, we therefore instituted fasting on that day, that we may not seem to do anything in compliance with the rites of the God of the Jews.” -Epiphanius, “Heresies,” III, section 42.

6. As it was necessary to have some special time for divine worship, what day, as a result of Gnostic influence, was substituted for the Sabbath?

Sunday, the first day of the week.

“Upon Sunday we all assemble, that being the first day in which God set Himself to work upon the dark void in order to make the world, and in which Jesus Christ our Savior rose again from the dead. For the day before Saturday He was crucified, and the day after, which is Sunday, He appeared unto His apostles and disciples, and taught them what I have now proposed to your consideration.” - Justin Martyr, “First Apology,” chapter 67, translation by William Reeves, page 127, sections 87-89.

7. What really led the apostate church to fix upon Sunday as the Christian’s rest day?

The fact that it was already an established holiday throughout the Roman world.

“Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christian thought fit to keep the same day and the same name of it.” -T. H. Morer in “Six Dialogues on the Lord’s Day,” pages 22, 23.

8. How did some Christians relate themselves to the problem of Sabbath and Sunday?

They kept both days.

“The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued.” - Lyman Coleman in, “Ancient Christianity Exemplified,” chapter 26, Section 2.

9. What important event began to turn the scales in favor of the exclusive observance of the first day of the week?

The professed conversion of Constantine and the promulgation by him of the first official Sunday edict. It reads as follows: “Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun. But let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven. Given the seventh day of March [March 7, AD 321], Crispus and Constantine [Constantine the Great] being consuls, each of them for the second time.” “Corpus Juris Civilis Cod.,” lib. III, tit, 12, 3.

10. What profound effect had Constantine’s Sunday decree upon the Christian observance of the day?

“Sunday was observed with greater solemnity than it had formerly been.” - Eusebius, “Ecclesiastical History,” cent. 4, part II, chap. 4, sec. 5

11. What other testimony does Eusebius, patriarch of Constantinople in the time of Constantine, bear to the church’s acceptance of the emperor’s decree?

“All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord’s day. Commentary on the Psalms. Rome falsely claims authority for the transfer of the Sabbath to the first day of the week.

12. What false ecclesiastical system did the Apostle Paul declare would arise in the church?

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposes and exalts himself above all

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that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God." 2 Thessalonians 2:3-4.

13. Speaking of this same Anti Christian power, what did the prophet Daniel declare it would do when it had attained a position of dominance?

"And he shall speak words against the Most-High, and shall wear out the saints of the Most High: and he shall think to change the times and the law." ("Shall presume to change the appointed times and the law." Wintle and Spurrell.) Daniel 7:25, RV.

14. To what power do this and other parallel prophecies in Daniel and the Revelation undoubtedly refer?

The Roman Catholic Church. (See Study, "Antichrist Unmasked.")

Melanchthon, the learned friend of Luther, was clear that these prophecies referred to Rome, for he wrote:-

"He changed the times and laws that any of the six work days commanded of God, will make them unholy and idle days when he list, or of their own holy days abolished make work days again, or when they changed the Saturday into Sunday. They have changed God's laws and turned them into their own traditions to be kept above God's precepts. "Quoted in "Exposition of Daniel the Prophet," by George Joyce, page 119 (1545).

15. At what church council did Rome begin to fulfil Daniel's prophecy?

The Council of Laodicea, AD 364.

Canon 29 reads: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."-Hefele's "Councils," Volume II, book 6, par. 93.

"The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. The Council of Laodicea (about AD 364) first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."-William Prynne in "Dissertation on the Lord's Day" (1633), pages 33, 34, 44.

16. What other Rome-inspired church councils in subsequent centuries passed decrees in favor of Sunday observance, condemning Sabbath-keeping?

Carthage (401); Orleans (511, 538); Auxerre (578); Macon (585); Chalons (644); Synods of Boniface (680-755); Synod of Frankfurt (794); Rome (826); Paris (829); etc.

"Gasper del Fosso, archbishop of Rheggio ... said, that the [Roman] church had as much authority as the Word of God; that the [Roman] church bath changed the Sabbath, ordained by God, into Sunday." - Pietro Soave Polano in "History of the Council of Trent," Book 6, page 439, London, 1676.

The following is a typical question and answer on Sunday observance in Roman Catholic manuals:
"Question. Has the [Roman Catholic] church power to make any alterations in the commandments of God?

"Answer. Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship, and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath." - "The Catholic Christian Instructed," page 211.

17. To what conclusion do church historians therefore come respecting the origin of Sunday observance?

That Sunday is a purely human ordinance.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday." - Neander's "Church History," translated by H. J. Rose, page 186.

"Thus do we see upon what grounds the Lord's day stands, on custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the authority of the church of God which tacitly approved the same. And finally confirmed and ratified by Christian princes throughout their empires." - Heylyn's "History of the Sabbath," part 11, chap. 3, sec. 12.

18. When the Reformers were freeing the church from Roman errors, who raised the question of Sunday observance?

The Reformer Carlstadt. "Carlstadt held to the divine authority of the Sabbath from the Old Testament." - Dr. Barnes Sears in "Life of Luther," page 402.

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19. Though Luther never condemned Sunday observance, how near did he come to being convinced?

He was almost persuaded. "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath-that is to say, Saturday-must be kept holy." - Luther in "Against the Celestial Prophets," quoted in "Life of Luther," page 147.

20. How does one historian draw attention to the incompleteness of the Reformation?

He admits retention of traces of the great apostasy. "The reforming churches, flying from Rome, carried some of them more, some of them less, all of them something, of Rome with them; especially that spirit of imposition and persecution which has too much cleaved unto them all."-Isaac Backus in "History of New England," Volume 1, page 49.

21. What taunt, therefore, do Roman Catholics continue to cast at Protestants in respect of the observance of Sunday?

That Protestants are inconsistent in observing the Sunday rest which was ordained by the Church of Rome.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."-Mgr. Segur in "Plain Talk About the Protestantism of Today."

22. What must all true Protestants do with doctrines founded on the authority of tradition as against the Bible?

They must reject them and take their stand on the Bible only.

"The Bible, I say, the Bible only, is the religion of Protestants! Hence, if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired Word? Was it taught by the Lord Jesus Christ? If it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed." Dowling in "History of Romanism," book II, chap. 1, sec. 3.

23. How urgent is the call to walk in the light of God's truth?

"Walk while you have the light, lest darkness come upon you." John 12:35.

Britain's Earliest Faith

WHAT commission did Jesus give to His disciples just before His ascension?

"And He said unto them, Go you- into all the world, and preach the gospel to every creature." Mark 16: 15.

2. By what seeming calamity was the dissemination of the gospel hastened?

"And at that time there was a great Persecution against the church which was at Jerusalem. Therefore they that were scattered abroad went everywhere preaching the Word." Acts 8:1-4.

3. How early did Christian teachers arrive in Britain?

Probably before the close of the first Century. "It seems nearest the truth that the British church was originally planted by Grecian teachers such as came from the East within fifty years of Christ's ascension." - Robert Parsons in "Three Conversions of England."

4. What church fathers testify to the early evangelization of Britain?

Tertullian and Origen among others.

"The regions of Britain which have never been penetrated by the Roman arms have received the religion of Christ." -Tertullian in "Dei Fidei," page 179.

"The divine goodness of our Lord and Savior is equally diffused among the Britons, the Africans, and other nations of the world."- Origen on "Psalm 149."

5. When do British bishops first appear at the church councils?

The Council of Arles, AD 314.

Three bishops, a presbyter, and a deacon were present at the Council of Arles, convened to discuss the date of Easter, the ceremony of baptism, and the mode of ordination of bishops or elders of the church.

6. What became the chief center of the British church?

The Isle of Iona off the south-west coast of Scotland.

"Iona was for two centuries the nursery of bishops, the center of education, the asylum of religious knowledge, the point of union among the British Isles, the capital and metropolis of the Celtic race."-Montalembert.

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7. How highly did the early British church esteem the Bible?

They were diligent Bible students. "Though thou should go to the ocean, to the British Isles, there thou should hear all men everywhere discoursing matters out of the Scriptures." - Chrysostom (AD 402).

8. What did Columba, the founder of Iona, regard as his supreme rule of faith?

The Holy Scriptures.

Discussing the Trinity, for example, he writes: "Except what has been declared by the law, the prophets, the evangelists, and apostles, a profound silence ought to be observed by all others on the subject of the Trinity."

9. How did Columbanus of Ireland describe the faith of the Irish Christians?

He testified to the purity of their faith. "We are Irish dwelling at the very ends of the earth. We be men who receive naught but the doctrine of the evangelists and apostles. The catholic faith, as it was first delivered by the successors of the holy apostles, is maintained among us with unchanged fidelity."

10. Which day was observed as Sabbath- in the Celtic church of Scotland?

The seventh-day Sabbath. "They worked on Sunday, but kept Saturday in a sabbatical manner."- Andrew Lang in "History of Scotland." Page 96.

11. What testimony did Columba of Iona bear to the Sabbath on the day he died?

"This day is called the Sabbath, that is the day of rest, and such will it truly be to me; for it will put an end to my labors." - Butler's "Lives of the Saints," article, "St. Columba."

Commenting on this statement one historian says: "From this passage it is plain that according to the old Columban Rule, what we now call Saturday was considered to be the Day of Rest before the Lord's Day." - T. Ratcliffe Barnett, Ph.D., in "Margaret of Scotland."

12. Which day did the early Irish church also observe as the Sabbath?

The seventh-day Sabbath. "It seems to have been customary in the Celtic churches of early times in Ireland, as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the commandment literally upon the seventh day of the week."-Prof. Moffatt in "The Church of Scotland," Page 140.

13. When the pope learned of the flourishing British church, what steps did he take to bring it under his authority?

He sent Augustine to subjugate it. In his commission to Augustine he said: "As to the bishops of the British Isles, we commit them all to you, brother, that the ignorant may be taught, the weak in the faith strengthened by your word, and the disobedient corrected by your authority."

14. In spite of papal pressure through the kings of England, how long did the British church hold out against the domination of Rome?

Until the eleventh century. "The Britons told Augustine they would not be subject to him, nor let him pervert the ancient laws of their church. This was their resolution, and they were as good as their word, for they maintained the liberty of their church five hundred years after his time! And were the last of all the churches of Europe that gave up their power to the Roman Beast." - Bacon in "Government of England."

15. After the subjugation of the English church to Rome, where was the primitive faith preserved? In Scotland and Ireland.

16. When Catholic Margaret of England married Malcolm of Scotland in 1069, to what "peculiarities" in the Scottish church did, she take exception?

The observance of the seventh-day Sabbath.

"Among these 'peculiarities' she specifically mentions that 'they worked on Sunday, but kept Saturday in a sabbatical manner.'" - Andrew Lang in "History of Scotland."

17. Calling together a- council of the leaders of the Scottish church, what issue, among others, did she set before them?

The question of Sunday observance.

"Her next point was that they did not duly reverence the Lord's day." - "Celtic Scotland," page 349.

18. What argument did she put to the council on the question of Sunday observance?

The resurrection of Jesus on the first day of the week.

" 'Let us venerate the Lord's day, inasmuch as upon it our Savior rose from the dead, whereon we were redeemed.'" Alphous Belleshiem, DD, in "History of the Catholic Church of Scotland."

19. What crisis brought about the capitulation of the Scottish church?

Threat of excommunication.

"The clergy had to decide between conformity or Canossa; they prudently chose the former."-

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Ninian Hill in "The Story of the Scottish Church."

20. When were the last vestiges of the Sabbath keeping church extinguished?

In some parts of Ireland, Celtic practices continued well on into the twelfth century, until at last the Roman church succeeded in blotting out the true, Sabbath from the British church, but only after it had been faithfully observed for over a thousand years.

The Bible Sabbath Recovered

1. WHAT grievous system of error did the prophet Daniel declare would arise in the Christian church?

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and he shall think, to change the times and the law; and they shall be given into his-hand until time and times and half a time." Daniel 7: 25, RV.

As is conclusively shown in the study entitled "Antichrist Unmasked," page 456, this prophecy was fulfilled in the rise of the Roman Catholic Church.

2. How has the Roman Catholic Church marred the law of God?

By enforcing the observance of Sunday, the first day of the week, and by the prohibition of Sabbath-keeping.

3. Although Rome succeeded in enforcing Sunday observance throughout the lands under her jurisdiction, where was a knowledge of the true Sabbath kept alive?

In remote corners of Europe, Asia, and Africa.

In Britain the Sabbath was observed by the Celtic church until well on into the twelfth century. (See previous study.) In Abyssinia it was observed from apostolic times down, to the seventeenth century. The Nestorians, Maronites, jacobites, and Armenians, as well as other Asiatic Christians, continued to observe the seventh-day Sabbath for varying periods until as late as the seventeenth century.

4. What reasons have we for believing that in spite of persecution the observance of the true Sabbath continued even in continental Europe throughout the Dark Ages?

a. The frequent utterances of the church councils against the observance of the Sabbath.

b. Letters drawing attention to and condemning Sabbath-keeping.

c. Inquisition records naming Sabbath-keeping sects like the Pasaginians, the Waldenses, the Insabbatati, etc.

To mention only one of many groups of Sabbath-keeping Christians, the Waldenses "kept the Sabbath day (now known as Saturday), observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and the commandments of God." - Jories in "Church History," Volume II, chap. 5, sec. 4.

5. In their zeal for the elimination of all traces of papal corruption what did the Reformers discover concerning Sunday observance?

That it was based solely upon human tradition.

Says the Augsburg Confession: "They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the Ten Commandments, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the Ten Commandments." - Article 28.

6. In spite of this declaration, however, what fallacious position does the Augsburg Confession take up with reference to the true Sabbath?

Denies the necessity of observing any Sabbath.

"The Scripture allows that we are not bound to keep the Sabbath; for it teaches that the ceremonies of the law of Moses are not necessary after the revelation of the gospel." - Article 28.

7. While the great Reformation churches never returned to the observance of the seventh-day Sabbath, what evidence is there that some of the smaller groups did so?

Many references to Christian Sabbath-keepers.

Here is a typical one: "The Sabbatarians (they will pardon if I term them so on account of their opinion) teach that the outward Sabbath, i.e., Saturday, still must be observed, for such be God's Word, will, and command. Exodus 20 and 31. Here they say, we read in God's Word plainly that He wants to have the Sabbath kept as long as the world stands. He who acts contrary to the divine commandments will not remain unpunished." - Letter written to Lord Leonhard of Lichtenstein of Nikolsburg in 1599, and cited in

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“The Christian Sabbath,” page 10.

8. When do Sabbath-keepers reappear in Britain after their extinction in the eleventh and twelfth centuries?

In the sixteenth century.

“In the reign of Elizabeth, it occurred to many conscientious and independent thinkers (as it had previously done to some Protestants in Bohemia) that the fourth commandment required of them the observance, not of the first, but of the specified seventh day of the week, and a strict bodily rest, as a service then due to God.” - Chambers’ Cyclopaedia, Article “Sabbath,” Volume VIII, page 402.

9. Who was the first English Sabbath-keeper to suffer for his belief after the Reformation?

John Traske.

“Following the Sabbatarian principles of the Puritans to their legitimate consequences, endeavored to bring back again the Jewish Sabbath, as that which is expressly mentioned in the fourth commandment, and abrogate the Lord’s day altogether, as having no foundation in it, nor warrant by it. For which his Jewish doctrines having received his censure in the Star Chamber, about 1618, he was set on the pillory at Westminster, and thence whipped to the Fleet, and there put in prison, and about three years after wrote a recantation of all his former heresies and schismatic opinions.” - Bishop Cox in “Sabbath Literature,” 1, 152, 15.

10. Only a few years later, however, what notable personage became a Sabbath-keeper as indicated by his epitaph in the churchyard at Woodham Mortimer in Essex?

Peter Chamberlen, Royal Physician.

“The said Peter Chamberlen took you degree of Doctor in Physick in fever at Universities both at home and abroad and lived such above three score years being Physician in Ordinary to three Kings and Queens of England, viz., King James and Queen Anne, King Charles you first and Queen Mary. King Charles you second and Queen Katherine; and also to some foreign princes. Having traveled most parts of Europe, and speaking most of you languages. As for his Religion was a Christian keeping you Commandments of God and faith of Jesus, being baptized about you year 1648, and keeping you seventh day for you Sabbath above 32 years.”

11. When was a knowledge of the true Sabbath implanted among the Christian colonies of America?

About the middle of the seventeenth century.

“Stephen Mumford came over from London in 1664, and brought the opinion with him that the whole of the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable. And that it was the anti Christian power which thought to change times and laws, that changed the Sabbath from the seventh to the first day of the week.” - Isaac Backus in “Church History of New England from 1783 to 1796,” Volume 11, sec. 10.

12. How concerned are some discerning Protestants today about the Sabbath question?

They desire a return to the true Sabbath.

“We keep the first day of the week as the Sabbath, in place of keeping the last day of the week, because we are wrong and have followed the papist church from early ages. No quibbling or explaining can make the Sabbath day of rest any other than the seventh. And the first can never be the seventh. The time will come, and soon too, when the world will come back to God’s Sabbath day.” - Professor E. Odium, MA, B.Sc., of the University of British Columbia.

13. Has the preservation of a knowledge of the true Sabbath and the revival of its observance in post-Reformation times any significance in the purposes of God?

Yes, for God’s last message to the world calls for a return to the worship of the Creator. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with -a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14: 6, 7.

14. Which commandment draws special attention to the worship of the Creator?

The fourth. “Remember the Sabbath day, to keep it holy 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.

15. How is the last-day Sabbath-keeping remnant who respond to this call described?

“Here is the Patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14: 12.

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16. Has the observance of the true Sabbath spread throughout the earth in confirmation of the prophecy?

Indeed it has, for the scattered groups of Sabbath keeping Christians of the eighteenth and early nineteenth centuries had grown by the beginning of the twentieth century to more than 100,000, and since then at a vastly accelerated rate, until today there are more than half a million Sabbath-keepers throughout the world remembering the Creator on the day of His appointing, and receiving the spiritual blessings which God promised in its hallowed hours.

17. To what end will the false religious systems which have marred God's law come?

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Revelation 14: 8-10.

18. On the other hand, what will be the portion of those who respond to God's last call to faith and obedience?

"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 shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words. Then shall 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: for the mouth of the Lord has spoken it." Isaiah 58: 13, 14.

How To Observe The Sabbath

1. How are the first six days of the week to be occupied?

"Six days shall thou labor, and do all thy work." Exodus 20: 9.

2. How is the seventh day to be distinguished from the six working days?

"Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; you shall do no work therein." Leviticus 23:3.

3. Should the Sabbath be strictly observed even under pressure of work?

"Six days thou shall work, but on the seventh day thou shall rest: in sowing time and in harvest thou shall rest." Exodus 34:21.

4. Beside-work on the land what other activities are to cease on the Sabbath?

"Tomorrow is the rest, of the holy Sabbath unto the Lord: bake that which you will bake today, and seethe that you will seethe; and that which remains over lay up for you to be kept until the morning." Exodus 16:23. "And if the people of the land bring ware or any victuals on the Sabbath day to sell we would not buy it of them on the Sabbath." Nehemiah 10:31.

5. On whom is the obligation to observe the Sabbath rest enjoined?

"But the seventh day is the Sabbath of the Lord thy God: in it thou shall 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." Exodus 20:10.

6. When do the Sabbath hours begin and end?

"From even unto even, shall you celebrate your Sabbath." Leviticus 23: 32.

7. Where does this division of the days originate?

"And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Genesis 1:5. (See also verses 8, 13, 19, 23, 31.)

8. In what reverence are the Sabbath hours to be held?

"Remember the Sabbath day, to keep it holy." Exodus 20:8. "And they shall hallow My Sabbaths." Ezekiel 44:24. "Keep the Sabbath day to sanctify it, as the Lord thy God has commanded thee." Deuteronomy 5:12.

9. How was the Sabbath employed in Israel?

"The seventh day is the Sabbath of rest, an holy convocation." Leviticus 23:3.

10. What example did Jesus set of proper Sabbath observance?

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day." Luke 4:16.

"Jesus taught men how' to observe the Sabbath. He made no attempt to destroy but He did glorify

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it.” – “God’s Answer,” edited by J. Clyde Mahaffery.

11. How is the church of the last days exhorted?

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching.” Hebrews 10:25.

12. What record is kept in the books of heaven?

“Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” Malachi 3:16.

13. Beside worship, what other occupations are perfectly proper on the Sabbath day?

“It is lawful to do well on the Sabbath days.” Matthew 12: 12.

14. What typical good works did Jesus do on the Sabbath?

“And it was the Sabbath day when Jesus made the clay, and opened his eyes.” John 9: 14. “Then said He to the man, Stretch forth your hand. And he stretched it forth; and it was restored whole, like as the other.” Matthew 12:13.

15. In order that the Sabbath may be a day of physical rest and spiritual blessing for all, what preparation is necessary on the previous day?

“And it shall come to pass, that on the sixth day they shall prepare that which they bring in; tomorrow is the rest of the holy Sabbath unto the Lord.” Exodus 16:5-23.

“At the very beginning of the fourth commandment the Lord said, ‘Remember.’ All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment.” - E. G. White.

16. What special name is, therefore, given to the sixth day of the week?

“Now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea went in boldly unto Pilate, and craved the body of Jesus.” Mark 15:42,43. “And that day was the preparation, and the Sabbath drew on.” Luke 23:54.

17. While God indicated specifically how the Sabbath should be kept, for whose benefit was the day intended?

“And He said unto them, The Sabbath was made for man, and not man for the Sabbath.” Mark 2:27.

18. If we observe it as God intended, what joy shall we find in its sacred hours?

“This is the day which the Lord has made; we will rejoice and be glad in it.” Psalm 118: 24.