

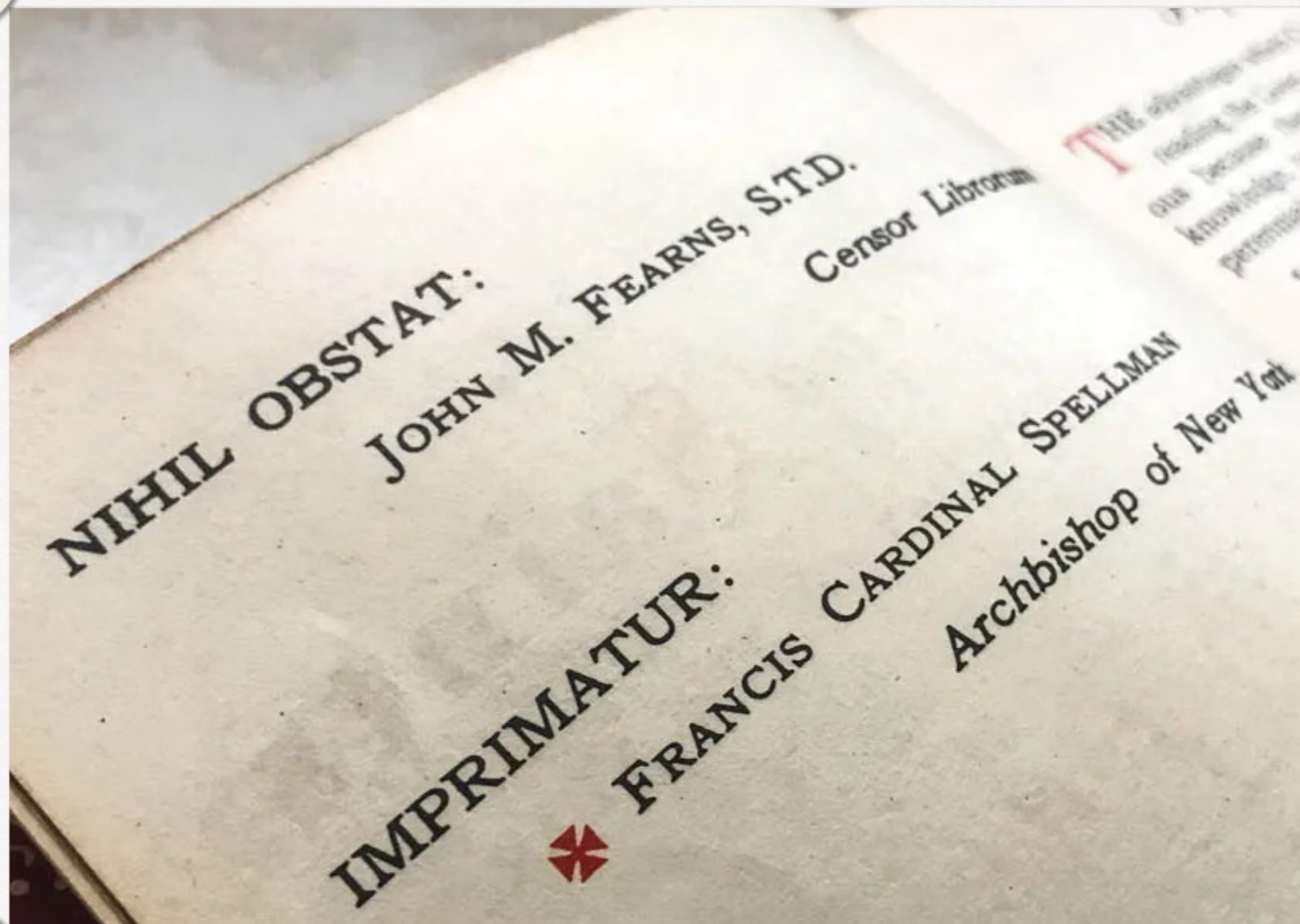






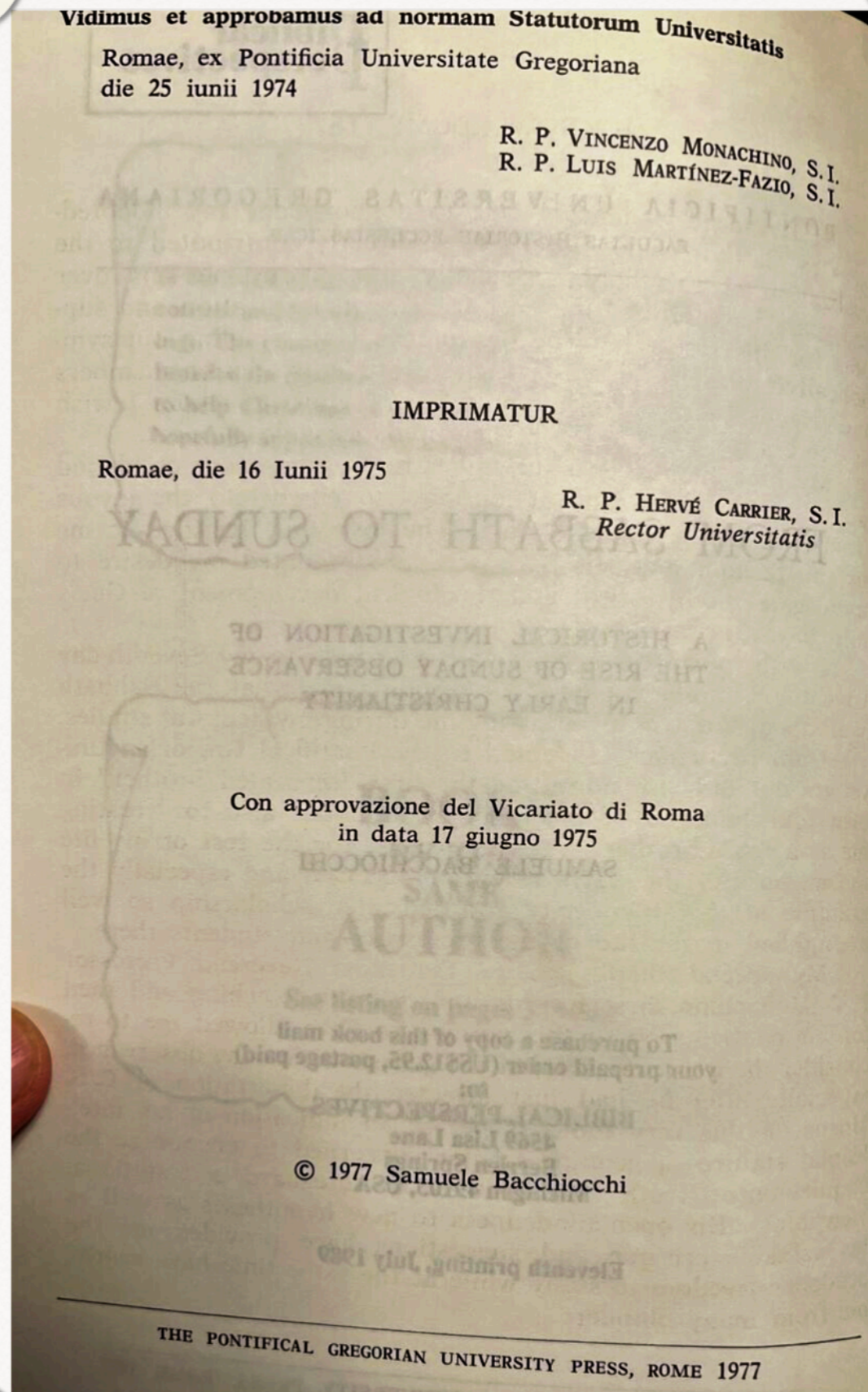
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- Imprimatur is an official approval from the hierarchy of the Roman Catholic Church stating that a literary or similar work is totally free from error in all matters of faith and doctrine, and hence is acceptable reading for faithful Catholics. Approval is also sometimes indicated by the words Nihil Obstat which mean “nothing hinders”: there is no obstacle to publication. An imprimatur is not given lightly; it follows a thorough review process. It is usually printed on a page at or near the beginning of the work. The name and title of the official church censor or other ecclesiastical authority, and the date that permission was granted, always accompany either declaration.

- Imprimatur for Samuele Bacchiocchi's book, *From Sabbath to Sunday*, printed by the Pontifical Gregorian University Press in Rome in 1977



REFERENCES: SEAL, ERNEST

- 2 Corinthians 1:21–22; 5:5
- Ephesians 4:30
- Revelation 7:1–4; 14:1–5
- Isaiah 8:11–18 (v. 16)
- Ezekiel 9 (v. 4)
- Revelation 14:6–14; 15:2–4

Earnest. Gr. *arrabōn*, in the NT it is used only of that which is assured by God to believers, related to the Heb. *‘erabon*, pledge, as in Gen. 38:17–20. This word was in common use among traders as earnest money paid for a cow or for land. It constituted a down payment, a pledge that the full sum would be paid as promised. (*SDA BC*)

- Grieve—make sad or distressed, vex, irritate, offend, insult
- Sealed—New Testament—*sphragizo*—attest, denote, certify, acknowledge, an emblem of ownership and security, to seal or put a seal upon—Revelation 20:3; Matthew 27:66; Romans 4:11; Romans 15:28—to make sure/secure. Can be literal or metaphorical. 2 Timothy 2:19
- Old Testament—*šārar* means “to bind up” or “to tie.” It is used for binding a stone in a sling (Prov 26:8) or mending an old torn wine skin (Josh 9:4). God is said to bind up the water in thick clouds (Job 26:8). Hosea describes the sin of Ephraim as bound up; i.e. it was kept in store for the time of judgment (13:12). Since the people reject his message, Isaiah exhorts his disciples to preserve his teaching among themselves saying, “Bind up the testimony, seal the teaching among my disciples” (8:16). (*TWOT*)

- Old Testament—**seal** in Isaiah 8:16—The basic meaning of this word is to seal or secure, such as documents that were affixed by a seal—letters, decrees of kings, covenants, land purchase deeds, and books. Hence, sealing designates that which is securely enclosed (Dan 12:9) by lying under a seal. Even the stars of heaven are sealed or secured (Job 9:7). (*TWOT*)

- Ezekiel 9:4—*mark*—set a *taw* on the forehead—
Heb. *taw*, the last letter of the Hebrew alphabet. In the time of Ezekiel this Hebrew character was written in the form of X. The marking was done in vision, and in the vision the mark was doubtless literal, but in significance it had reference wholly to character. The messenger was to pay no regard to birth or position, but to mark only those who mourned for the prevailing sinfulness and kept themselves aloof from it. (*SDA BC*)

It will have another fulfillment during the closing scenes of this world's history. It parallels closely the visions of Rev. 7; 15; 16. The distinguishing mark in Revelation is “the seal of God” and, like the mark in Ezekiel, is based on character qualifications, and the outward, visible sign of this completion of the work of grace in the soul will be the observance of the true Sabbath of the Bible. (*SDA BC*)

This will be brought about in the following way: The seventh-day Sabbath has always stood as God's appointed rest day for man. Established at creation (**Gen.** 2:1–3), it was designed to be of perpetual obligation. The command to observe it was placed in the bosom of the moral law (**Ex.** 20:8–11). Neither Christ nor His apostles abrogated the Sabbath. The great apostasy following the death of the apostles presumed to set it aside and substitute in its place another day of rest, the first day of the week. But the Word of God predicts a great work of Sabbath reform to precede the second coming of Christ. (**Isa.** 56:1, 2, 6–8; 58:12, 13; **Rev.** 14:6–12; see *GC* 451–460). It also predicts that simultaneously Satan, the great apostate leader, will exalt his own counterfeit system of religion, presenting a false sabbath, Sunday, as the day of worship (**Rev.** 13; 14:9–12; cf. **Dan.** 7:25). He will be successful to the extent that he will be able to unite the whole world in a great religious reform movement, a prominent feature of which will be the exaltation of Sunday (**Rev.** 13:8; 14:8; 16:14; 18:3; see *GC* chs. 35–40). As a result of his efforts in this direction the whole world will be divided into two camps, those who are faithful to God and keep His Sabbath, and those who join the universal counterfeit religious movement and honor the false sabbath. The observance of the true Sabbath will thus become the distinguishing mark of the true worshiper of God. (*SDA BC*)

What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The **sealing** is **a pledge from God** of perfect security to His chosen ones (Exodus 31:13–17).

Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon him the name of my God, and the name of the city of my God." Revelation 3:12. (10LtMs, *Ms 59, 1895*, par. 43)

The sign, or seal, of God **is revealed** in the observance of the seventh-day Sabbath, the Lord's memorial of creation. "The

Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:12, 13. Here the Sabbath is clearly designated as a sign between God and His people.

The mark of the beast is the opposite of this—the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God. (*8T* 117.3–4)

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the final warning against the beast and his image:

“I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” Revelation 18:1–6. (*8T* 118.1)

This is the message given by God to be sounded forth in
the loud cry of the third angel. (*8T* 118.2)

This is the message given by God to be sounded forth in the loud cry of the third angel. (*8T* 118.2)

It is a solemn and terrible truth that many who have been zealous in proclaiming the third angel's message are now becoming listless and indifferent! The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God. (*8T* 118.4)

And through lack of zeal for the promulgation of the third angel's message, many others, while not apparently living in transgression, are nevertheless as verily lending their influence on the side of Satan as are those who openly sin against God. Multitudes are perishing; but how few are burdened for these souls! There is a **stupor**, a **paralysis**, upon many of the people of God, which prevents them from understanding the duty of the hour.

(8T 119.1)

REFERENCES: SEAL, ERNEST

- 2 Corinthians 1:21–22; 5:5
- Ephesians 4:30
- Revelation 7:1–4; 14:1–5
- Isaiah 8:11–18 (v. 16)
- Ezekiel 9 (v. 4)
- Revelation 14:6–14; 15:2–4

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. (Revelation 7:1–3)

“And I saw another angel ascending from the east, having the seal of the living God.” Revelation 7:2. **Who is this?**

The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. “In Him is life; and the life was the light of men.”

John 1:4. This is the One Isaiah describes: “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. He cried, as One who had superiority over the hosts of angels in heaven “to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

Revelation 7:2, 3. (10LtMs, *Ms 59*, 1895, par. 32)

Here is the divine and the human united. The command is given to the four angels to hold in check the four winds until they receive His summons. Read the entire chapter. The cry, “Hurt not,” is uttered by the Restorer, the Redeemer.

[Verse 3.] (Ibid., par. 33)

. . . there are mercies mixed with judgment. Revelation 7 and 8:3, 4. The Lord has a people whom He will preserve. John beheld the “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” till the seal of the living God shall be placed upon those **who love God and keep His commandments.**

[Revelation 7:2, 3.] **The elements of nature are to be placed in the power of angels of God.** He holdeth the winds in His fists (Proverbs 30:4). He gathereth the waters in the hollow of His hand (Isaiah 40:12). He maketh the clouds His chariot (Psalm 104:3). “The Lord sitteth upon the flood; yea, the Lord sitteth King forever” [Psalm 29:10]. (10LtMs, *Ms 59, 1895*, par. 28)

The Lord is ruler of nations. The sequence of nature is under God's jurisdiction. God works by His own laws, for He is a God of order. God works; Jesus worked when He was upon earth, holding back the impatient winds, controlling the tempests, calming the angry sea and rolling up the mighty deep, piling up the walls, making a path for the more than a million of His people that He was delivering from Egyptian slavery, suffering not the hurricane of waters to pursue their natural course until every soul of Israel whom He had delivered was safely on the other side of the sea. Then the impetuous waters that had been held back for the saving of Israel, at His word, through the human agent lifting that rod—that simple stick—rushed on as before, and not one soul escaped of that vast army. Pharaoh and all his host were slain.

(10LtMs, *Ms 59, 1895*, par. 29)

God gives the sea its decree. He walketh on the wings of the wind. And **if we** have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy. (10LtMs, *Ms 59, 1895*, par. 30)

The four angels are commissioned to do a work upon the earth. But One who purchased the world by giving Himself for its ransom has a chosen few.

Who? Those who are keeping all of the commandments of God and have the faith of Jesus.

(10LtMs, *Ms 59, 1895*, par. 31)

But the churches are not awake. New life must enter into the churches. The last work of warning and mercy for a fallen world is being done. None are to be deceived, thinking to lay their individual work on somebody else. When this probationary time shall close, there is no opportunity for those who have received the warning message, the proclamation of pardon and salvation, and have refused—have turned from light and truth and accepted fables—to be justified. There is no second bidding to the marriage feast, no intermediate state when another call will be made to come to the heavenly feast.

(10LtMs, *Ms 59, 1895*, par. 3)

Now is the time to work, just now. There is not a moment to lose. All national, denominational, and sectarian distinctions between rank and rank, between caste and caste, are lost.

The message is to be proclaimed in the highways and byways and hedges. Every human agent is merging his character under one of two heads—the Prince of Life and the prince of darkness. To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, “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.” Revelation 22:14. The commandment breakers are left outside with the false shepherds whom they believed, and with “whosoever loveth and maketh a lie.”

[Verse 15.] (10LtMs, *Ms 59, 1895*, par. 36)

Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to do a work that needs to be done. **The angel that is to lighten the earth with His glory has waited for human instrumentalities** through whom the light of heaven could shine, and they thus cooperate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world.

(10LtMs, *Ms 59, 1895*, par. 34)

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. (Revelation 18:1)

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INTERNATIONAL
SABBATH SCHOOL
QUARTERLY

Vol. 1.

Oakland, Cal., July, 1895.

No. 1.

LESSONS
ON THE
Sabbath and Tithing
FOR
SENIOR CLASSES
THIRD QUARTER, 1895.

Published by Pacific Press Publishing Co.,

FOR THE
INTERNATIONAL SABBATH SCHOOL ASSOCIATION
OF SEVENTH-DAY ADVENTISTS.

"The entrance of Thy Words giveth light."

This morning at about half past ten o'clock Brother and Sister Humphrey came to visit me. I had borne a decided testimony, calling Brethren Hardy and Humphrey by name . . . They had not paid their tithes, but by their course of action were bringing themselves into a position where the Lord could not bless them. They were robbing God in tithes and in offerings, and the Lord has bidden me present to them the message given in Malachi from the Lord God of hosts. They were to read the conditions that the Lord has made for human agents. The Lord plainly tells the human family His requirements. He has not left us in uncertainty, to move by impulse in this matter at the will and opinion of man. It is His own arrangement with man that man should give to the Lord a tithe of all his income.

(10LtMs, *Ms 59, 1895*, par. 6)

The Lord will not be trifled with in this matter. He will do as He hath promised in Malachi: “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.” [Malachi 3:10.]

(10LtMs, *Ms 59, 1895*, par. 7)

Brother Hardy made excuses, but he began to relent, and when I called out, Who will be on the Lord's side? Several of the church responded. I begged of them all to take their position wholly for God, and the Holy Spirit touched hearts. I told them they had complained of every messenger and the message that he bore, and how could the Lord work through the influence of the Sydney church when they were unfaithful to God in their stewardship and unfaithful in the treatment of His messengers, refusing to be benefited with the message that the Lord sends them? Brother Hardy said he accepted the message and Brother Humphrey spoke with softened spirit. They are the two leading men. (10LtMs, *Ms 59, 1895*, par. 9)

It was then past six o'clock and the meeting must close.

Emily Campbell and I stepped into the hall. Our carriage was waiting for us, and we had thirteen miles to ride to our home in Granville. Brother Humphrey came out in the hall and said, "I want to be a true Christian.

Will you pray for me?" I assured him that I would.

(10LtMs, *Ms 59, 1895*, par. 10)

Brother Hardy came to see me next day—a man all broken in spirit, confessing his wrongs and ready to be told his duty.

He is a changed man. Brother Humphrey came to see me, all broken, weeping, and humble—both his wife and himself

are seeking the Lord earnestly. I read other matter to Brother Humphrey. He received it all, confessed his mistakes

and errors, and declared he would this week pay the tithes that he had not paid—he had paid nothing for the past year

—and then he would keep up his tithe and no longer rob

God. We had a precious season of prayer. I prayed, and Brother Humphrey prayed, and the melting Spirit of God

was in our midst. Oh, that these souls may plant their feet on the Rock of Ages and be doers of the words of Christ!

(10LtMs, *Ms 59*, 1895, par. 11)

I rejoice that my brethren Hardy and Humphrey are turning to the Lord. Satan has worked hard to stamp his own image on these two men, and he has had that power overthrown. He has succeeded in organizing them as criticizers to do his work and [has] so impregnated their hearts with his spirit of revolt that—through their opposing plans and methods, finding fault with the ministry and the message that God gave them—this spirit was leavening the church. But thank God the snare is broken and these men are now converted. It is a miracle of mercy. (10LtMs, *Ms 59*, 1895, par. 15)

Oh, how Satan works to plant his throne between the human worship and the Divine Being, intercepting and appropriating the adoration God should have. The Lord is mighty. The Lord works, and who can hinder Him? The adversary of God and man is ever at work to unite every human agency with him to see faults in their brethren and to cherish the spirit of criticism, educate themselves as accusers of the Lord's delegated servants, and to question and make of none effect the message that they bear. Every plant which my heavenly Father hath not planted shall be rooted up. (10LtMs, *Ms 59*, 1895, par. 16)

**PROTESTANT
REFORMATION AND THE
SABBATH**

Among the reformers of the church an honorable place should be given to those who stood in vindication of a truth generally ignored, even by Protestants,—those who maintained the validity of the fourth commandment, and the obligation of the Bible Sabbath. When the Reformation swept back the darkness that had rested down on all Christendom, Sabbath-keepers were brought to light in many lands. No class of Christians have been treated with greater injustice by popular historians than have those who honored the Sabbath. They have been stigmatized as semi-Judaizers, or denounced as superstitious and fanatical. The arguments which they presented from the Scriptures in support of their faith were met as such arguments are still met, with the cry, The Fathers, the Fathers! ancient tradition, the authority of the church! (*4SP* 179.3)

There were some among them, however, who honored the Sabbath of the fourth commandment. Such was the belief and practice of **Carlstadt**, and there were others who united with him. John **Frith**, who aided Tyndale in the translation of the Scriptures, and who was martyred for his faith, thus states his views respecting the Sabbath: “The Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God’s law.” (*4SP* 180.2)

A hundred years later, John **Trask** acknowledged the obligation of the true Sabbath, and employed voice and pen in its defense. He was soon called to account by the persecuting power of the Church of England. He declared the sufficiency of the Scriptures as a guide for religious faith, and maintained that civil authorities should not control the conscience in matters which concern salvation. He was brought for trial before the infamous tribunal of the Star Chamber, where a long discussion was held respecting the Sabbath. Trask would not depart from the injunctions and commandments of God to obey the commandments of men. He was therefore condemned, and sentenced to be set upon the pillory, and thence to be publicly whipped to the fleet, there to remain a prisoner. This cruel sentence was executed, and after a time his spirit was broken. He endured his sufferings in the prison for one year, and then recanted. Oh that he had suffered on, and won a martyr's crown! (*4SP* 181.1)

The **wife of Trask** was also a Sabbath-keeper. She was declared, even by her enemies, to be a woman endowed with many virtues worthy the imitation of all Christians. She was a school-teacher of acknowledged excellence, and was noted for her carefulness in dealing with the poor. “This,” said her enemies, “she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go by the safest rule, rather against than for her private interest.” Yet it was declared that she possessed a spirit of strange, unparalleled obstinacy in adhering to her own opinions, which spoiled her. In truth, she chose to obey the word of God in preference to the traditions of men. At last this noble woman was seized and thrust into prison. The charge brought against her was that she taught only five days in the week, and rested on Saturday, it being known that she did it in obedience to the fourth commandment. She was accused of no crime; the motive of her act was the sole ground of complaint. (*4SP* 181.2)

She was often visited by her persecutors, who employed their most wily arguments to induce her to renounce her faith. In reply, she begged them to show from the Scriptures that she was in error, and urged that if Sunday were really a holy day, the fact must be stated in the word of God. But in vain she asked for Bible testimony. She was exhorted to smother her convictions, and believe what the church declared to be right. (*4SP* 182.1)

She refused to purchase liberty by renouncing the truth. The promises of God sustained her faith: “Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison that ye may be tried.” “Be thou faithful unto death, and I will give thee a crown of life.” [Revelation 2:10.] For nearly sixteen years this feeble woman remained a prisoner, in privation and great suffering. The book of God alone can testify what she endured during those weary years. Faithfully she witnessed for the truth; her patience and fortitude failed not until she was released by death.

(4SP 182.2)

Her name was cast out as evil on earth, but it is honored in the heavenly records. She was registered among the number who have been hunted, maligned, cast out, imprisoned, martyred; “of whom the world was not worthy.” “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” [Malachi 3:17.]
(*4SP* 182.3)

God has, in his providence, preserved the history of a few of those who suffered for their obedience to the fourth commandment; but there were many, of whom the world knows nothing, who for the same truth endured persecution and martyrdom. Those who oppressed these followers of Christ called themselves Protestants; but they abjured the fundamental principle of Protestantism,—the Bible and the Bible only as the rule of faith and practice. The testimony of the Scriptures they thrust from them with disdain. This spirit still lives, and it will increase more and more as we near the close of time. Those who honor the Bible Sabbath are even now pronounced willful and stubborn by a large share of the Christian world, and the time is not far distant when the spirit of persecution will be manifested against them. (*4SP* 183.1)