

Old Paths

Stand ye in the ways, and see, and ask for
the old paths, where is the good way, and
walk therein, and ye shall find rest for
your souls. Jeremiah 6:16

The secret of the LORD is with them that
fear him; and he will show them his
covenant. Psalm 25:14

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**Thou wilt shew me the path of life: in thy presence is fulness of joy; at
thy right hand there are pleasures for evermore. (Psalm 16:11)**



Fundamental Pillars — The Law and the Sabbath-2

By Allen Stump

(This is an extension in the series on the pillars of our faith, a study on their meaning and importance from the Bible. We are excluding from these studies the writings of Ellen White, except for some footnotes, not because they do not support these truths but because we need to be able to give a thus saith the Lord when called into court for our faith or when discussing biblical subjects with those who do not accept Ellen White as a messenger of the Lord.Pastor Stump)

The Spirit of Prophecy defines seven pillars of our faith. They are:

- The Law and the Sabbath (*Counsels to Writers and Editors*, page 30.2)
- The Personality of God and the Personality of Christ (*Ye Shall Receive Power*, page 235.4)
- The Faith of Jesus (*Counsels to Writers and Editors*, page 30.2)
- The Sanctuary (*The Great Controversy*, page 409.1)
- The Three Angels' Messages (*Counsels to Writers and Editors*, page 30.2)
- The Testimony of Jesus (*Testimonies for the Church*, volume 1, page 300.1)
- The Non-immortality of the Wicked (*Counsels to Writers and Editors*, page 30.2)

This issue continues our last study on the law and the Sabbath. Of course, the ten-commandment law includes the Sabbath and because it is involved with the seal of God and the third angel's message, it has a very special place in the study of the law.

First the footnotes

Writing in the *Testimonies*, Ellen White brought out an important point about the Sabbath that is vital to our proper and full understanding of the issue.

Separate the Sabbath from the messages [of the three angels], and it loses its power; but when connected with the message of the third angel, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord. (Ellen White, *Testimonies for the Church*, vol. 1, p. 337.1)

If the Sabbath is simply to be taught as the *correct day* of worship, that Saturday is correct and Sunday is wrong, then the Sabbath loses its power. People fail to grasp the *why* and the importance of the commandment. The Advent people first learned about the Sabbath from Rachel Oakes, who was an American Seventh Day Baptist. At that time, 1844, only a small handful of Adventists accepted the Sabbath while there were many Seventh Day Baptists. Today the role is quite reversed, with comparatively few Seventh Day Baptists and millions of Seventh-day Adventists. Why? Because the Baptists failed to understand the need to preach the Sabbath in connection with the three angels' messages of Revelation 14, while the Advent people studied and saw how it was relevant to those messages and presented it as such.

Another statement by Ellen White which has bearing upon the matter is:

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." (Ellen White, *Review and Herald*, April 1, 1890, par. 8)

The seventh day is first mentioned in creation.

The seventh day is first mentioned in connection to the creation account given in Genesis:

¹ Thus the heavens and the earth were finished, and all the host of them. ² 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. ³ And God

blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (Genesis 2:1-3)

It should be noted that the text does not say that God blessed the *Sabbath*. If God had blessed the *Sabbath* at this time, some could have said that the Sabbath is blessed but the Sabbath with its blessing has been moved to the first day of the week. But clearly God made sure this argument could hold no validity, for he blessed the seventh day, and the day cannot be moved any more than the number 7 can be moved on a number line to the first place on the line.

Interestingly, the word *Sabbath* has actually been carried into many languages for the name of the seventh day of the week. In Spanish, the name of the seventh day of the week is *Sabado*. In Portuguese, it is *Sabbado*. Even in Russian the name for the seventh day of the week is *Subbota*. All of these names are their language's equivalent for the English word *Sabbath*.

<i>When is the Sabbath?</i>		
Language	Saturday Called	Meaning
Indonesian	Sabtu	Sabbath/Rest
Bosnian	Subota	Sabbath/Rest
Armenian	Shabat	Sabbath/Rest
Ukranian	Subota	Sabbath/Rest
Somali	Sabti	Sabbath/Rest
Latin	Sabbatum	Sabbath/Rest
Spanish	Sabado	Sabbath/Rest
Russian	Subbota	Sabbath/Rest
Georgian	Sabati	Sabbath/Rest
Arabic	Sabet	Sabbath/Rest
Czech	Sobota	Sabbath/Rest
Greek	Savvato	Sabbath/Rest
Italian	Sabato	Sabbath/Rest
Romanian	Sambata	Sabbath/Rest
Bulgarian	Sabota	Sabbath/Rest

In over 100 languages, the day we call Saturday has a name close to Sabbath and means rest. This, and other evidence, gives overwhelming proof of when the true seventh-day Sabbath is.

Courtesy of: <https://www.biblechristiansofgod.com/faq-s-about-the-sabbath-s>

The Sabbath is to be a holy convocation.

While the Sabbath is to be a day of rest and refraining from labor, it is also to be a day of worship and coming together of God's people. God commanded:

³ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. (Leviticus 23:3)

The word *convocation* means a gathering of people. Meeting with others face-to-face, when possible, on the Sabbath is such a blessing. I have heard of people who at times have said, *I will not be at church this Sabbath, as I want time just with God*, but, beloved, God offers us many hours upon the Sabbath and otherwise to meet with just him; however, when possible, he has commanded us to assemble together on the Sabbath. Today there are people who are distant from each other and may have no people within a local geographic area to meet with, but they have the opportunity to meet virtually with others via the Internet.

In the new Earth, the Sabbath will be kept by God's people as a convocation:

²² For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. ²³ 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*, saith the LORD. (Isaiah 66:22-23)

Notice that all flesh will gather together to worship God in heaven. We will not be at different places or alone.

The Sabbath is God's holy day.

Does God have a day he himself claims as his own? Yes, he does, but it is not the first day of the week which man has proclaimed as "the Lord's day." That term is only found once in the Bible, and that is in Revelation 1:10:

¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, (Revelation 1:10)

This text does not define which day is the Lord's day. If we put our own thoughts into the text, eisegesis, we could come to any conclusion, but if we look to the Bible for the answer, we can know for sure what God means by "the Lord's day." Isaiah writes:

¹¹ And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. ¹² And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. ¹³ 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, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: (Isaiah 58:11-13)

There has been a breach in God's law, and he has declared that he will have a people who will be repairers of that breach. The context specifically speaks of those who turn away from the Sabbath, and God calls it "my holy day." These repairers of the breach will be seeking the old paths that God gave and not the new commandments of men:

¹⁶ Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. (Jeremiah 6:16)

God commands us to ask for the old paths. May we not be like rebellious Israel who declared that they would not walk in them. The Sabbath was never intended to be an end in itself, but rather a means by which man might become acquainted with the character and purposes of his Creator.

Jesus honored the Sabbath and declared he was Lord of that day, making the Sabbath the Lord's day.

⁸ For the Son of man is Lord even of the sabbath day. (Matthew 12:8)

The only example Jesus gave of worshiping on a certain day was the seventh day Sabbath, and Jesus is our example:

¹⁶ 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)

The Sabbath made for man not the Jews.

Jesus said the Sabbath was made for man/mankind. The Sabbath is sometimes called the *Jewish Sabbath* or the *Sabbath of the Jews*, but the Bible never uses those terms.

²⁷ And he said unto them, The sabbath was made for man, and not man for the sabbath: (Mark 2:27)

The Sabbath was no more made for the Jews alone than the woman was made for the Jew alone. The divine record states that:

¹⁸ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. (Genesis 2:18)

Now if the Sabbath was made for the Jews, of which there were none during the creation week, then it would be properly logical to state that the woman was made for the Jews also. But, of course, that is not the case. The woman was made for mankind, and the Sabbath for mankind as well.

Creative ability distinguishes the true God from the false gods.

It is God's creative ability which he states sets him apart from the false gods which really exist only in the minds of the believers. Through Jeremiah God says:

¹⁰ But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. ¹¹ Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. ¹² He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. (Jeremiah 10:10–12)

God's power to create sets him apart. The Sabbath, a memorial of his creation, signifies his authority and creative ability.

The Sabbath commandment of God is related to creation.

Another indisputable biblical fact is that the Sabbath is related within the fourth commandment to creation.

⁸ Remember the sabbath day, to keep it holy. ⁹ Six days shalt thou labour, and do all thy work: ¹⁰ 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: ¹¹ 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)

Here it is plainly stated that the Sabbath, which is the seventh day, was blessed. We are to honor the Sabbath because, or for, "in six days the LORD made heaven and earth, the sea, and all that in them is." Therefore, the Sabbath is a memorial of creation. That is very important to remember, for we shall see more of this later.

Creation and redemption are one.

The importance of God's ability to create is best realized when we understand that redemption is related to creation. This connection is clearly demonstrated by Paul:

¹³ Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the firstborn of every creature: ¹⁶ For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: ¹⁷ And he is before all things, and by him all things consist. (Colossians 1:13–17)

Here Paul speaks of redemption through the blood of Christ and then immediately speaks of Christ as the agent through whom God created everything, linking the two together. The Creator is the Redeemer. This is also brought out in the Old Testament, as well:

¹ But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. (Isaiah 43:1)

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me. (Psalm 51:10)

Notice that David did not ask for his old heart to be fixed. He needed a new heart, and that heart must be created in him.

Further, Paul states that we are God's workmanship, "created in Christ Jesus unto good works": ¹⁰ For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:10)

This is even more evident when we consider that the five previous verses are on salvation by grace through faith. It is

because salvation is a creative process that Paul writes that the sinner becomes a new creation via salvation:

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Corinthians 5:17)

While the Sabbath commandment of God is related to creation, the rationale, according to Exodus 20, for the giving of the commandment is that it is a memorial of creation. Yet when Moses repeated the Ten Commandments to Israel in Deuteronomy 5, we find an additional reason given. The commandment begins in verses 12–14, very similarly as given in Exodus 20:8–10:

¹² Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ¹³ Six days thou shalt labour, and do all thy work: ¹⁴ 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, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. (Deuteronomy 5:12–14)

In verse 15 we see an additional rationale for the commandment:

¹⁵ And remember that thou wast 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)

The children of Israel had been under Egyptian bondage. This was to be a symbol of sin, and their physical deliverance from Egypt was to be a symbol of their spiritual deliverance from sin.¹

As the Sabbath was to remind ancient Israel of God's power to physically deliver them from literal bondage, it is to remind us of Christ's power to deliver us from spiritual bondage today. As we noted from Colossians 1:13–17, creation and redemption are one work!

The ultimate purpose of the Sabbath is not to rest physically. When Adam and Eve were created, before sin entered the world, they did not need a day off each week for physical rest. The Sabbath time was for spiritual restoration.

If we were as temperate as we should be through the week (are we?), we would never need the Sabbath for physical rest.² When the Sabbath was given to Adam and Eve, they had not sinned and would not have needed rest.

1. See Exodus 12:5–7; Nehemiah 9:9; Psalm 80:8; Isaiah 11:16; Revelation 11:8; etc.

2. See A. T. Jones, *The Puritan Sabbath for "Physical Rest,"* reprinted on page 8 of this edition of *Old Paths*.

The Sabbath is a special time of communication between God and humanity. When we come into the presence of God, it has a restorative power. It has a calming power. It has an encouraging power.

The Creator is able to give strength.

Since God's power to create is infinite, his power to redeem is also infinite, and there is no situation in which we can find ourselves that God does not have the power or strength to help us. Isaiah writes:

²⁶ Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

²⁷ Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? ²⁸ Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. ²⁹ He giveth power to the faint; and to them that have no might he increaseth strength. (Isaiah 40:26–29)

The Psalmist stated that he would triumph through the works of God:

¹ It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: ² To shew forth thy lovingkindness in the morning, and thy faithfulness every night, ³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. ⁴ For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. (Psalm 92:1–4)

God's eternal power and divinity are revealed in creation, and the Sabbath is the sign of creation. Paul writes:

²⁰ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Romans 1:20)

God's "power is, in fact, the ability to create everything from nothing; therefore He can work wonders through those who have no strength. He can bring strength out of weakness. Surely, then, anything which serves to keep before the mind the creative power of Christ must tend to renew our spiritual strength and courage" (E. J. Waggoner, *Christ Our Righteousness*, p. 37)!

The Sabbath is the great memorial of creation. It is by creation that salvation results, and so the Sabbath is also a sign of God's sanctifying or continual power to save:

¹² Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. (Ezekiel 20:12)

Sanctification is clearly the will of God for his children. “For this is the will of God, even your sanctification, that ye should abstain from fornication” (1 Thessalonians 4:3). Jesus even calls upon his followers to be perfect in their sphere as God is in his sphere. “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

But this sanctification is not the result of our good works or human effort. It is all by the power of God.

²⁴ Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. (Jude 24)

²³ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. ²⁴ Faithful is he that calleth you, who also will do it. (1 Thessalonians 5:23–24)

God’s presence is what makes the day holy.

It is the presence of God that makes the day holy.

⁴ And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. ⁵ And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. (Exodus 3:4–5)

The holiness of the Sabbath cannot be transferred from one day to another by the fiat of man. It could only be transferred to another if God brings his presence to that day in a special way and inspiration knows of no such work of God.

The Sabbath begins and ends at sunset.

According to the Bible, the Sabbath begins at what is commonly called sunset on Friday evening and runs until sunset on Saturday evening. Leviticus 23:32 states “. . . from even unto even, shall ye celebrate your sabbath.”

This command of when to keep the Sabbath is seen in the way the body of our Saviour was taken down from the cross on Friday afternoon. The devoted followers of Jesus, who heard his teachings, considered the Sabbath sacred and would not even embalm the body of the Saviour because the Sabbath (sunset Friday evening) was drawing on.

⁵⁴ And that day was the preparation, and the sabbath drew on. ⁵⁵ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. ⁵⁶ And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. (Luke 23:54–56)

⁴² And now when the even was come, because it was *the preparation*, that is, the day before the sabbath, (Mark 15:42)

The day before the Sabbath is only one other day of the week that is given a special name in the Bible. It is called *the*

preparation, παρασκευή (*paraskeuē*). The preparation day is the sixth day of the week. The identification of παρασκευή with Friday became so traditional that it eventually came to be the present-day Greek term for *Friday*.

The preparation day is to prepare all things for the Sabbath so that we may not need to attend to the physical things so that our time and minds can be devoted to spiritual things, communion with God, and fellowship with like believers

On the preparation day we are to be sure we will have clean clothes for the Sabbath and that our houses are in order and that even food is prepared so normal baking and cooking need not be done. In keeping the Sabbath this way, we are following the example God gave to Israel. When God gave manna to Israel, he was also giving a lesson to all of his followers in ages to come. We read about this in the book of Exodus:

¹⁴ And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. ¹⁵ And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. ¹⁶ This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. ¹⁷ And the children of Israel did so, and gathered, some more, some less. ¹⁸ And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. ¹⁹ And Moses said, Let no man leave of it till the morning. ²⁰ Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. ²¹ And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted. ²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. ²³ And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. (Exodus 16:14–24)

What is the underlying issue with doing work on the Sabbath, other than it is contrary to the commandment? Beloved, we, of course, need to obey God, regardless if we understand his commands or not. He has proven he knows what is best for us and asks nothing arbitrary or that which would not be for our best. But the real truth of the matter is,

God wants to visit with you. He wants time with you! The God of the universe wants your fellowship. It is good for you, for sure, but more than being good for you, it is good and refreshing for God, too!

¹³ 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. ¹⁴ Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. ¹⁵ Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. ¹⁶ Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. ¹⁷ It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (Exodus 31:13–17)

God knows we need to be refreshed, but he was also refreshed in the keeping of the first Sabbath. God was not tired, but he was able to be refreshed! A. T. Jones gave a marginal reading of *took delight* for *refreshed*.³ God took delight then, and he still wants to take delight now!

The real reason we do not do secular work on the Sabbath is so we can spend time with God during this sacred time. The real reason we bathe on Friday is so we can be our best and give God our time.

Sabbath keeping is to be the highlight of every week. Think if you were engaged to the one you wished to marry, but could only see him/her once a week. Through the week you could call, FaceTime, Messenger chat, or use some other virtual communication, but you could only see this person once a week, physically, face-to-face, and touch that person. Would you get ready for that meeting? Of course. You would not wait until that person arrived and say, “Oh, glad you are here. I will get a bath now. You wait while I bathe, do my hair and get my clothes ready.” No, all of that would be done and ready. Fundamentally, the issue really depends on how and with whom which you wish to spend your time.

The Sabbath was kept by God’s people in the Old Testament before the cross. There is NO controversy about that. We saw that in the new heaven there will be the same seventh-day Sabbath observed.

But it seems the whole professed Christian world keeps Sunday, the first day of the week, for the holy day. Can they all be wrong? May I remind you of the words of Christ:

¹³ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: ¹⁴ Because strait is the gate,

and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13–14)

In spiritual matters on this earth, the majority is usually wrong.

The seventh-day Sabbath kept in the New Testament

We read about the example of Christ and Sabbath-keeping in Luke:

¹⁶ 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)

And we noticed earlier that his disciples were careful, even after the resurrection, to keep the seventh-day Sabbath. Further, Christ expected his disciples to be keeping the Sabbath during the time when Jerusalem would be destroyed:

²⁰ But pray ye that your flight be not in the winter, neither on the sabbath day: (Matthew 24:20)

The New Testament record is very clear that the disciples of Jesus kept the Sabbath:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, (Acts 17:1–2)

It was the manner, the custom, the continual practice of Paul to keep the Sabbath.

¹⁴ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. (Acts 13:14)

Paul and Barnabas went to the synagogue to teach. But was this only because the synagogue was the only place to find the Jews on the Sabbath? Was this only for the Jews? As we read on, we find the answer:

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ⁴³ Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. ⁴⁴ And the next sabbath day came almost the whole city together to hear the word of God. (Acts 13:42–44)

Notice that the Gentiles wanted Paul to speak to them also on the Sabbath! If the Sabbath was only for the Jews and the Gentiles were to now keep Sunday as the holy day, here is an excellent chance for Paul to clarify the matter. He could have said *you Gentiles meet with Barnabas and me tomorrow on the first day of the week since that is the new day of worship*. But Paul did not say that nor in any way teach that any

3. See *The American Sentinel*, August 10, 1893, page 250.3.

day other than the seventh-day Sabbath was the holy day of God.

In another case where there was no synagogue involved, we find Paul still still worshipping on the Sabbath:

13 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 spake unto the women which resorted thither. (Acts 16:13)

Notice how Paul spent the working days of the week when he was at Corinth:

¹ After these things Paul departed from Athens, and came to Corinth; ² And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. ³ And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. (Acts 18:1–3)

Paul was a tent maker by trade, as were Aquila and Priscilla. They worked on tent making during the week but notice what they did the next day, according the record in the very next verse:

⁴ And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. (Acts 18:4)

According to verse 11, Paul stayed there a year and a half. “And he continued there a year and six months, teaching the word of God among them.” The math says that would be fifty-two (52) and twenty-six (26) weeks for a total of seventy-eight (78). That would also mean that Paul kept the Sabbath seventy-eight times while at Corinth.

Counting all of the Sabbaths mentioned in the New Testament after the resurrection, there are at least eighty-four (84) Sabbaths kept and recorded while there is not a signal record of the first day of the week ever observed as a Sabbath!

So, how is it that almost all of the professed world disregards the Sabbath and worships on Sunday? In our next message we will see that God has not been taken by surprise, and he even predicted this change and instructs us how to relate to it.

Today we have abundant biblical evidence that God is a God of love and he wants to love and fellowship with us and has given us the Sabbath as a special time for this.

God has made a weekly appointment to meet with you. Please don't stand him up.

⁸ O taste and see that the LORD is good: blessed is the man that trusteth in him. (Psalm 34:8)

To be continued
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The Puritan Sabbath for “Physical Rest”

By A. T. Jones

IN the agitation in behalf of Sunday laws that is now being carried on all over the land, the religious character of Sunday and of the legislation is sought to be covered up by the plea that “one seventh part of time—that is, one whole day in seven, which must be *Sunday*—is necessary for *physical rest*” in order that men may “recuperate their wasted energies” and be better prepared to successfully to prosecute the vocations of life. This is the ground also upon which courts attempt to sustain the rightfulness of Sunday laws. It is well to examine this plea and see what is its basis, and what its origin, that we may know what it is worth.

The origin of the theory of “one-seventh part of time” for rest was in the controversy between the Puritans and the Episcopalians in the latter part of the sixteenth century, and the authority for the theory was the Rev. Nicolas Bownde, or Bound, D. D., “of Norton, in the county of Suffolk,” England. Dr. Bownde was a Puritan and promulgated this theory for the first time in a book which he published in 1594, entitled “The Doctrine of the Sabbath.”

The way it came about was this: It was in the height of the controversy about “habits and ceremonies, and church discipline.” The Church of England maintained,—

“That though the holy Scriptures are a perfect standard of doctrine, they are not a rule of discipline and government: nor is the practice of the apostles an invariable rule or law to the church in succeeding ages, because they acted according to the circumstances of the church in its infant and persecuted state; neither are the Scriptures a rule of human actions, so far as that whatsoever we do in matters of religion without their express direction or warrant is sin, but many things are left indifferent. The church is a society like others, invested with powers to make what laws she apprehends reasonable, decent, or necessary for her well-being and government, provided they do not interfere with or contradict the laws and commandments of holy Scripture: Where the Scripture is silent, human authority may interpose; we must then have recourse to the reason of things and the rights of society. It follows from thence that the church is at liberty to appoint ceremonies, and establish order within the limits above mentioned; and her authority ought to determine what is fit and convenient.”—Neal’s *History of the Puritans*, Part I, chap. viii, par. 112.

All this the Puritans denied, and asserted that the Scriptures are a rule of discipline and government as well as a perfect standard of doctrine. The position of the Church of England, summarily stated, was, that, whatever the Scriptures do not forbid, in matters of church discipline and

church government, may be done without sin. While the Puritan position was, that, whatever is not commanded in the Scriptures, in these things, cannot be done without sin. The Puritans therefore dropped all church festivals and feast days, surplices, habits, and ceremonies, and charged the Episcopalians with “popish leaven and superstition, and subjection to the ordinances of men” because they retained these. As proof that ought to convince the Puritans that the church had liberty in such things as these, the Episcopalians produced the fact that the observance of Sunday is only an ordinance of the church and rests only upon the authority of the church; and that the Puritans therefore contradicted themselves in observing Sunday while denouncing the authority of the church, the only authority upon which that observance rests.

This put the Puritans in a box; and they had to cast about for some way to get themselves out. They would not admit the authority of the church; because if they did, that would involve the obligation to observe all the other festivals. Directions of Scripture to observe Sunday they found none; because the only authority for a day of weekly rest is the fourth commandment, which commands the observance of the seventh day, not the first day of the week. The Puritans therefore found themselves keeping a day for which there was no authority but church authority; church authority they would not recognize; and yet they would not give up Sunday observance. But to observe it without any authority, while insisting against the Episcopalians that there must be a commandment of God for everything that was to be done, was to condemn themselves in the eyes of all.

There was great perplexity. What could be done? Then it was that the inventive genius of Dr. Bownde found play. He committed a deliberate fraud upon the commandment of God, and came to the rescue with the theory that, It is not the definite seventh day, but “a seventh part of time” that is required by the fourth commandment to be kept for the Sabbath: that it is “not the seventh day from creation; but the day of Christ’s resurrection, and the seventh day from that:” that “the seventh day is *genus*” in the fourth commandment, so that “the seventh day from creation, and the day of Christ’s resurrection and the seventh from that” are “both of them at several times comprehended in the commandment, even as *genus* comprehendeth both his species.” Thus the fourth commandment was made to enforce the seventh day from creation until the resurrection of Christ and then the first day from that time onward!

This brought joy to the Puritans, for it relieved them from the dilemma into which the answer of the Episcopalians had cast them. “This book had a wonderful spread among the people.” “All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time

in public, family, and private acts of devotion.” Says Heylin:—

“This doctrine, carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England.”

But for what purpose was this “seventh part of time” appointed? for what was it to be used when it had been discovered?

“This year [1594] Dr. Bownde published his treatise on the Sabbath, wherein he maintains the morality of the seventh part of time for the worship of God.”—*Neal, Id., par. 120.*

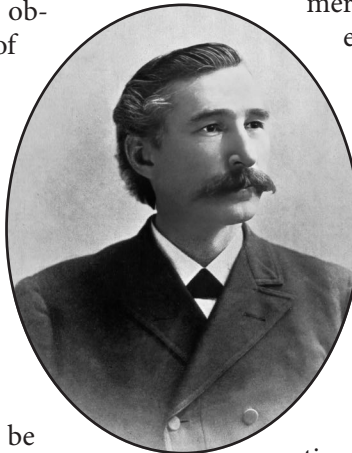
Doctor Bownde’s own statement of the matter is this:—

“Wherefore being bound by his calling (Genesis 2:15) to dress and keep the garden, and yet charged (verse 3) to keep holy the seventh day, meditating upon the wisdom and mercy of God appearing, as in all the creatures, so especially in himself, and thus (Romans 1:20) beholding the invisible things of God in them, giving thanks to God for them, praying for the continuance of them, teaching them to his posterity, etc., it was needful that the seventh day should be unto him (as it was indeed) a Sabbath day, that is, a day of rest, resting from all his other necessary business *that so he might with his whole heart and mind attend upon these, as the worship of God requireth.*”—*Book I, under 4.*

There was not in it the remotest idea that this time was for physical rest. It was solely for worship and religious exercises. The suggestion of such a thought as that this time was intended or might be devoted to physical rest would have been spurned by the founder of the theory and by every other Puritan that ever lived in Puritan times, as only the suggestion of the arch enemy of righteousness. The theory therefore that a seventh part of time is necessary for *physical rest* is a positive fraud upon the original.

And that the original invention that a seventh part of time is what is commanded and required, by the fourth commandment, is a positive fraud, is clearly proved not only by the circumstances of its invention but also by every test of scripture and every rule of law.

But this theory of a seventh part of time for *physical rest* is not only a fraud upon the original Puritan theory of a seventh part of time for the worship of God, it is also a fraud upon the commandment of God which enjoins the day of rest. That commandment says: “Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it



thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, 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.”

Here are the reasons: First, he rested on the seventh day; second, he blessed it and made it holy. That you may become tired is not given as a reason for doing no work on the seventh day. God does not say that on the seventh day you shall do no work because if you should you would overdo or break down your physical system. Nothing of the kind. Man’s physical wants are not referred to in the commandment. It says, Work six days because *the Lord* worked six days; rest on the seventh because *the Lord* rested on the seventh day; keep that day holy, because the Lord blessed it and made it holy. It is the Lord who is to be held in view. It is the Lord who is to be exalted. Therefore the fourth commandment and its obligations have solely to do with man’s relationship to God. It is not man’s *physical* but his *spiritual* needs that are held in view in the Sabbath commandment.

This is further proved by referring again to the reason given in the commandment for the resting. It is to rest the seventh day because *the Lord rested* that day. Now did the Lord rest because he was weary from what he had done on the six days? Did he rest because if he should work longer there was danger of overdoing or breaking down his physical system? Did he rest in order to “recuperate his wasted energies?”—Not at all. “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” Isaiah 40:28. This is what the Scripture says of it; and what one of the chief Sunday-law workers says of it is this:—

“If he is never weary, how can we say of him that he rests? . . . God is a spirit, and the only rest which he can know is the supreme repose which only the Spirit can know—in the fulfillment of his purpose and the completeness as well as the completion of his work. Just as in the solemn pauses between the creative days, he pronounced his creatures, ‘good,’ so did he rejoice over the finishing of his work, resting in perfect satisfaction of an accomplished plan; not to restore his wasted energy.”—*Rev. Geo. Elliott, “Abiding Sabbath,” chap. i.*

The rest with which the Lord rested was spiritual rest, spiritual refreshing, and delight in the accomplished work of the creation. As the Lord’s Sabbath rest was spiritual; and as his so resting is the reason for man’s Sabbath rest, so man’s Sabbath is likewise to be one of spiritual rest, spiritual refreshing, and delight in the works and ways of God. This is proved by that psalm for the Sabbath day, “Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.” Psalm 92:4. And by another scripture, “If thou turn away thy foot from the Sabbath, from doing thy plea-

sure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.” Isaiah 58:13, 14.

This is yet further shown by the fact that the Sabbath was instituted and given to man while he was yet in the garden of Eden; before he had sinned; before the word had been spoken, “In the sweat of thy face shalt thou eat bread;”—before toil had become a part of man’s lot; and while as yet there was no possible necessity or opportunity for an waste of energy and therefore no place for physical rest to recuperate wasted energy.

It is likewise shown in the additional fact that after men are redeemed, the earth made new, and Eden restored, the redeemed will keep the Sabbath. For it is written: “As the new heavens and the new earth which I will make, shall remain before me, saith 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, saith the Lord.” Isaiah 66:12, 23.

A day of weekly rest is *in itself* an institution of God. Its basis is the rest of God, which was wholly spiritual. Its purpose is to cultivate the spiritual in man. Its authority is the commandment of God which is spiritual and religious, and which must be religiously and spiritually observed to be observed at all. As says the seer of Patmos, “I was *in the Spirit* on the Lord’s day.” The whole subject, therefore, in all its bearings, is entirely beyond the jurisdiction and even the reach of the power of civil government or of man. It rests wholly in the power and jurisdiction of God, and remains solely between the individual and God.

Thus, we repeat, it is not man’s physical, but his spiritual needs that are to be held in view in the Sabbath commandment. The Sabbath is intended to be a day in which to worship God—a day of holy remembrance of him and of meditation upon his works. The day is to be kept *holy*, not civilly nor physically. If it is not kept holy, it is not kept at all in the purview of the commandment and the intention of the Author of the day of the weekly rest.

The evidences which we have here presented positively demonstrate, to the utter exclusion of every other theory, that the object of the Sabbath, the object of the weekly rest, is THE WORSHIP OF GOD.

The sum of this whole matter therefore is this:—

1. The Puritan theory of one seventh part of time for the Sabbath is, and in its inception was a fraud upon the commandment of God.

2. The theory of one seventh part of time *for physical rest* is a fraud upon the original Puritan theory.

3. The seventh part of time for physical rest is therefore a *fraud upon a fraud*.

4. In addition to its being a fraud upon the Puritan theory, the seventh part of time for physical rest is also a fraud upon the commandment of God.

5. And the Puritan theory of a seventh part of time for the Sabbath is itself a fraud upon the commandment of God.

6. The two together therefore—the Puritan Sabbath and the weekly physical rest day—interlocked as they are, form a HEAPED UP FRAUD.

That is just what the theory of one seventh part of time for physical rest is: and all the sophistry of all the preachers, and all the decisions of all the courts on earth, can never make it anything else.

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Invitation

By Vera Antisdell

*When trouble seems to press me low,
It helps to know where I can go
To find sweet comfort and relief
And claim again the gift of peace.*

*"Come unto Me," the Lord invites,
And brightens up my darkest nights.
He is my Strength and my "High Tower"
Where I can flee at any hour.*

*I cast on Him my every care,
For He will all my burden bear.
Why should my heart be filled with fear
When I remember He is near?*



Vera lives happily with Don, her husband of 75 years!

Pilgrims and Strangers

By Damaris Rivera

(This is an edited transcript of a message given at the 2025 1889 HSDA camp meeting. Editor)

I think heaven is a wonderful thing to contemplate. It should be something that we contemplate every single day. My favorite hymn is 666 in the 1941 Seventh-day Adventist Hymnal, "I'm a Pilgrim." It is important for it always to be on our minds—that we are pilgrims and strangers. This world is not our home. I didn't know that for many years.

I remember when I came back to the Lord (I had stepped away for some time), and I started to hear about country living. The first time my friend told me about country living, I said, "No, I like air conditioning, and I don't think that's for everyone."

But over time, the Lord worked in my heart, and when I got married to my husband, Joel, in 2019, we had accepted in our hearts that God truly is calling his people to live in the country, but for us it was a long-term goal. We bought a new house that was not located in the country, but then in the year 2020 everything changed.

What happened in 2020? COVID. Before COVID, our long-term goal was to move to the country in ten, maybe fifteen years, but after COVID hit, everything changed. Only eight months after moving into our brand new home, we sold it, and we made a really big sacrifice as newlyweds.

We didn't do it because we didn't have the money. We actually made a lot of money together at that time, and so for us, that was an even greater sacrifice, knowing that we could afford good things and decide to give up that easy life. And so, we made the sacrifice, and we moved in with our parents. I love my mother-in-law, and my husband loves his in-laws, but that was a sacrifice as newlyweds. We stepped out in faith, like Abraham, because we truly believed that the Lord had something better for us.

This is a picture of where I currently live:



Joel and I have been four years living at this property. Not everyone can live in a remote area, but God really did bless us. I wake up every morning and think, where has God taken me? This is just so beautiful. I don't deserve this. It

hasn't been without many struggles. I have never experienced as many trials as I have in my life now. And it continues to be so, but in the midst of the trials, the miracles are just crazy and hard to explain.

My husband was laid off eighteen months ago, and just two days ago, he got a job. We didn't know what we were going to do, because we bought this when we both had jobs, and to lose one paycheck was hard, but the Lord has been sustaining us thus far. There is something that I have learned in this process, and whenever anyone talks to me about country living and moving to the country, I always have the same thing to say to them. The beautiful land that God has given us, or would give to you, is not the *something better*. Just as the earthly Canaan was not the *something better* for Abraham.

⁸ By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (Hebrews 11:8)

The verse begins with the words "by faith." *By faith* is very important. God does not always tell you to buy land in Tennessee or in North Carolina or in a specific place. He does not usually tell you all the details. So, a lot of what we do is by faith.

Where was Abraham living at the time that he was called out? We are told in Genesis 15:7, and Stephen tells us in Acts 7:2 that Abraham was living in Mesopotamia. He was in the extreme southern portion of the Mesopotamian plain, a little below a city called Ur. Why is that important?

In Genesis chapter 10, before Abraham is ever mentioned, we read of the descendants of Noah which were born after the flood, that out of the lineage of Ham came someone very interesting.

Genesis 10:8 tells us that Cush begat Nimrod. The name Nimrod is associated with *rebellion*, and he began to be a mighty one in the earth. He was also a tyrant, and verse 10 tells us the beginning of his kingdom was Babel.

So right where Abraham was living, really close to him, was the kingdom of Nimrod.

There are a lot of parallels between Abraham's story and ours today. Christians are called out of spiritual Egypt, but I think we really need to meditate more about being called out like Abraham.

Abraham was living near where Nimrod had established a human government in the form of an organized state. Is that not what we live in today? And Nimrod was the first man to assume the title of king over men. Society is made up of families, but Nimrod's dominion was territorial, unlike God's sovereignty, which is over persons in loving fellowship.

You are part of God's kingdom because you are his child, part of his family. However, in a human government, you are part of the kingdom depending on where you live. We see this kind of government today. Civil government does not care if you are part of a family. God's kingdom is about loving fellowship.

Nimrod did much more than establish a kingdom. He persuaded the people to believe that everything that they had was because of him and that there is no God, and he did this because he wanted them to depend on him for what they had.

Josephus tells us that Nimrod "excited them [his subjects] to such an affront and contempt of God" (*Antiquities of the Jews*, 1.113). God calls his people to walk by faith, but Satan, who inspired Nimrod, wants people to only walk by sight, only by what they can see. Nimrod didn't want his subject to think that there was a better place. He didn't want them to think that there was a heaven. He didn't want them to think of the seed that was going to come to smash the serpent's head! Nimrod wanted them to focus on what they could see—the land and the goods that they had.

It was not long after Nimrod had died that this same spirit entered the place where Abraham and his relatives were living. But God said, *enough is enough*. At that time, they were persecuting those that wanted to follow the true God, and it was at that time that God called Abraham out, to separate his true worshippers from the false.

Does this sound familiar to us today? God called Abraham to go out (Hebrews 11:8) into a place which he would receive for an inheritance. Now, an inheritance is something that you take or receive. It could be property or other items. An inheritance is given, not because of something that you have done, but because of who you are. When my father passed away in Florida, the law stated that his wife would take over the property. She didn't have to pay for the property or do anything to get it. She received it as an inheritance because it is the law.

And so Abraham believed. How do we know that Abraham believed God? Because he obeyed God. Faith and obedience are right there in the verse. He went out. This is the proof his faith was genuine. He did not know whither he went. He had never seen heaven. He did not know where he was going. It was by faith that he and his family left their home country and sojourned in the land of promise.

This is talking about the earthly Canaan as a strange country. God did lead him to Canaan, but it was considered a strange country, dwelling in tabernacles with Isaac and Jacob. The Bible tells us why: "For he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

That is the place where I want to live. The builders here in this earth try their best, but they have imperfection. We have

had so many problems in our country house, and it is brand new!

Abraham looked for something better. Hebrews 13:14 tells us we have no continuing or lasting city on this earth. This world is not our permanent home, but we seek our permanent home to come.

Second Corinthians 5:1 tells us “we have a building of God, an house not made with [earthly] hands, eternal in the heavens.”

First Peter 1:4 tells us we have “an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” Hebrews 10:34 says we have “in heaven a better and an enduring substance.”

You have in heaven a better and an enduring place that lasts. Nothing materially endures on this earth. Joel and I have lived in our country house for two years, and it already looks dirty to me, but what God has for us will endure forever. Earthly Canaan was not the promise.

Hebrews 11:13 tells us the worthies there mentioned “all died in faith, not having received the promises, but having seen them afar off.” Many of us know these promises, but not all of us treat them the same way.

How did Abraham, Jacob, and Isaac treat the promises of God? “They were persuaded” (Ibid.). Many of us *know* the Scriptures, but not all of us *believe* or put what we know into action and depend upon it.

To be persuaded is to have confidence and trust in what God has said. Abraham embraced them. They were part of his daily life, and because of this he confessed in his life that they were strangers, foreigners, aliens, and pilgrims on the earth; and I believe to be persuaded, to embrace, and to confess is the result of having faith in the promises of God.

If your life does not confess that you’re a pilgrim and a stranger, it’s probably because you haven’t been persuaded.

Hebrews 11:16 states that they desired “a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

My brothers and sisters, we have a better country, a heavenly country, an everlasting city that is an inheritance. This inheritance will be given to people based on who they are, not on what they do. Please do not misunderstand. It is not enough to say *I am a child of God*. It is our works that will bear witness if we are children of God. Everyone who is a child of God will do the will of God. That is a promise. Sometimes I feel like I can’t do the will of God, but I can promise you, if you are a child of God, he will enable you to do his will. Profession is of no value unless it is followed by true practical godliness.

Who you are will be revealed in what you do. Paul, in Romans 11:16, states “and if the root be holy, so are the

branches!” Beloved, it is a heart work. If Christ is in the heart, you will live like Christ lived.

Satan is “the god of this world” (2 Corinthians 4:4). He was the true invisible king of ancient Babylon. Today he still continues to seek a rival city as his capital of the world. Satan seeks to bring all people under his dominion in an effort to prevent the establishment of the Kingdom of God on this earth. Even so, Jeremiah writes:

⁹ We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. (Jeremiah 51:9)

God called Abraham and all the children of Abraham out of Babylon, and God has sought during all these centuries to keep them out of Babylon.

The last call of the gospel is for his people to come out of Babylon, to escape her ultimate destruction, as we are told in Revelation 18 4: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

Who is the *her*? Babylon. It is not just because of the plagues that we come out, but it is because we are being called out to receive an inheritance.

The utter overthrow of Babylon is one of the steps in preparing the way for the deliverance of God’s people and for the appearance of his holy city.

So let us not only focus only on the plagues and the fact that we need to get out or we might be destroyed, but let us also lift up the fact that there’s something beautiful coming after that. Let us not forget that when we are calling people out of Babylon that we are calling them to receive a real inheritance. Many of us are in danger of doing ignorantly what Ellen White refers to as making the future inheritance seem too material.

You have heard the saying, “If it sounds too good, then it’s probably not true.” Does heaven sound too good to be true? A city you do not have to build? A place where you get to live forever. No death! No pain! Joy all the time! The entrance price has been paid. We are skeptical when someone tells us, *Take this. You don’t have to pay for it*. In this world we have so many scams that we are concerned that it may be a trick, but it is no trick. It is very real!

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father’s house. Those who accept the teachings of God’s word will not be wholly ignorant concerning the heavenly abode. And yet, “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. Human language is inadequate to de-

scribe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called “a country.” Hebrews 11:14–16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God’s people, so long pilgrims and wanderers, shall find a home. (Ellen White, *The Great Controversy*, pp. 674.4–675.1)

My brothers and sisters, are we persuaded? Do we trust? Do we receive his promise of a future kingdom joyfully, and do our lives confess that we are strangers and pilgrims on this earth?

. . . Christians are professedly not dwellers upon the earth; they are in a strange country, stopping, as it were, only for a night. Our home is in the mansions which Jesus has gone to prepare for us. This life is but a vapor, which passes away. (Ellen White, *Testimonies for the Church*, vol. 4, p. 490.1)

We live this life as strangers and pilgrims because we believe Jesus. We probably have all read the beginning of John chapter 14. You probably know it by memory. It’s impressive if you know it by heart, but you know what is even more impressive than memorizing it? Believing it!

¹ Let not your heart be troubled: ye believe in God, believe also in me. ² In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1–3)

Jesus wants this experience to happen soon. I feel like I can’t wait. Consider Jesus’ final prayer. There were so many things that Jesus could have prayed about. There were so many things that couldn’t be recorded, but in John 17:24, Jesus says, in my words: *Father, I will that Damaris also, whom thou hast given me, be with me where I am.* Jesus wants you to be where he is. This is so beautiful to contemplate. Now, the road may be rough, and it is, right? And it can be long, so let’s smooth it with hope and cheer it with song.

(In the next column is the song composed by Brother Roy Araya sung after this message and at many of the services at the 2025 1889 HSDA Camp Meeting. Editor)



We Are Pilgrims and Strangers

We are pilgrims and strangers,
Journeying through this foreign land;
All our hopes are set on heaven,
Where at last our hearts belong.
On the line of truth we travel,
with our feet on solid ground;
In His Word our souls are anchored,
Where the gates of life are found.

[Chorus]

Heaven bound, O glorious hope,
Upholding the truth, by faith we move;
Walking the path our fathers walked,
the narrow road.
Heavenward bound, our hearts arise,
Joy ever bright before our eyes,
We will not faint to run the race,
Till we arrive,
at the promised land.

[Verse 2]

Every step His grace sustains us,
Every trial His love secures;
Every promise lights the pathway,
And our hope in Him endures.
There’s no time to turn in weakness,
There is strength in joyful song;
We bow down in faithful worship,
To the Father and the Son.

[Chorus]

Heaven bound, O glorious hope,
Upholding the truth, by faith we move;
Walking the path our fathers walked,
the narrow road.
Heaven bound, our hearts arise,
Joy ever bright before our eyes,
We will not faint to run the race,
Till we arrive,
at the promised land.

[End]

We will not faint to run the race,
Till we arrive,
at the promised land.

Hid in My Heart

By Sheri Stump

The purpose of the Hid-in-My-Heart series is to meditate on and memorize scriptures that define the fundamentals of our faith so that we will be ready to give an answer for the faith that is in us. These biblical teachings are taken from the 1889 Fundamental Principles.

So far we have memorized or at least familiarized ourselves with scriptures that support the Father, the Son, the Holy Scripture, baptism, the new birth, prophecy, the fulfillment of prophecy, the truth about a temporal millennium, the prophetic correction of 1844, the prophetic ministry of Christ in the heavenly sanctuary, the immutable Law of God, the Sabbath; and this month we look at how Christ's followers are a peculiar people.

1889 Fundamental Principle number fourteen says:

XIV – That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that “whosoever therefore will be” in this sense, “a friend of the world, is the enemy of God” (James 4:4); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. Matt. 6:24.

Recently a group of believers from Smyrna Gospel Ministries passed out religious tracts at Bridge Day in Fayetteville, West Virginia. We stood out due to the way we dressed and acted. The contrast between us and those we handed tracts to was remarkable. One of our group mentioned how obvious the spiritual battle we are in is. The difference between us and them was obvious. Being peculiar is not the most comfortable place to be. The majority of reactions were very positive; however, there were some very negative and even hateful reactions, as well. Most of us want to blend in and not stand out, but God has called us to be peculiar.

Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices. (Ellen White, *Child Guidance*, p. 449.3)

If you would like a complete biblical explanation on this Fundamental Principle, here is the link of a sermon Pastor Allen Stump gave on Fundamental Principle number fourteen: <https://www.youtube.com/watch?v=v9Pa16fVhX0&list=PLsE-5c918fZEdGxPnqrO6mmkyPe708owA&index=18> or scan the QR code.



Following are some verses for you to memorize/meditate upon.

I have included the first letter of each word in each verse. Memorizing the verse with this help will assure that you do not miss a word while reciting it, and since each letter represents one word, it will be a help to prompt you on what the next word in the verse is.

¹⁵ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (1 John 2:15–17)

Lntw, nttaitw. Iamltw, tlotFinih. Fatiitw,tlotfatlote, at-p, inotF,biotw. Atwpa, atlt:bhtdtwoGafe. 1J 2:15–17

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (James 4:4)

Yaaa, kynttfotwiewG? wtwbafotwiteoG. Ja 4:4

²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matthew 6:24)

Nmcmst:fehwhto, alto; oehwhtto, adto. YcsGam. Matt 6:24

¹¹ For the grace of God that bringeth salvation hath appeared to all men, ¹² Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; ¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; ¹⁴ Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:11–14)

FtgoGtbshatam, Tut, duawl, wsls, r, ag, itpw; Lftbh, at-gaotgGaoSJC; Wghfu,thmrufai, apuhapp, zogw. T 2:11–14

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw them right back upon Satan when he comes with his temptations, ‘it is written.’ This is the way that our Lord met the temptations of Satan, and resisted them. (Ellen White, *Review and Herald*, April 10, 1888, par. 9)



Youth's Corner—Words to the Young

By Ellen G. White

My dear young friends,

You need to cultivate a more simple, trusting faith. You are keeping too close to the world, and not pressing close enough to the side of Christ. You need to study more closely the life and character of Christ; you need to behold his simplicity, his meekness and lowliness of heart; you need to fall upon the Rock and be broken, that Christ may mold you into his own image. Crime of every type is increasing in the world, and the earth is defiled under the inhabitants thereof. The eternal plans of God are about to be fulfilled, and the end of all things is at hand. This is a time when those who have a knowledge of the truth of God should be ranging themselves on the side of the blood-stained banner of Prince Emmanuel. They should stand forth as defenders of the faith delivered to the saints. They should make manifest to the world what it is to keep the commandments of God and have the faith of Jesus. They should let their light shine forth in clear, strong rays upon the pathway of those who walk in darkness. The soldiers of Christ should stand shoulder to shoulder, loyal to truth, vindicators of the law of Jehovah.

Those who depart from the plain precepts of God, will support error, and be ranged against the soldiers of Christ. They will make manifest who is their leader by the course they will pursue in opposing the truth of God, and in enforcing error on the conscience by oppressive measures. It is now time to take a decided stand on the side of truth; and as God has given to every one his measure of influence, he should exert it to the glory of God and for the good of his associates. Not one of the faithful stewards of Christ will be idle in such a time as this, or will be content to live simply for self. Those who are in communion with Christ will realize that there are souls on every side who may be benefited by their help, example, and influence. They will realize that they may be agents through whom Jesus will work to save those for whom he died. This should be the experience of all who profess to believe the third angel's message. Young and old should have a rich, joyful, abundant experience in the religion of Christ in order that they may direct their conduct and conversation aright, in order that they may become laborers together with God for the salvation of the lost.

What are you doing, dear youth, to make known to others how important it is to take the word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the word of God that men can be saved? Do you realize that you have a work to do for those who have not had the light, who have not been granted the privileges and opportunities that have been granted to you? You can now do a work for their souls that you cannot do for them after they are dead. It is

while they are living that you must present to them the word of life. Then why do you manifest such hesitancy in presenting to them the reasons of our faith? You should show them that you are not a fanatic, that there is a foundation for your practice of observing the seventh day as the Sabbath, and that foundation is the word of God, which liveth and abideth forever. Are you not chosen of God to be a vessel unto honor, to convey light and truth to those who are in error and darkness? The saving message of truth has come to you, and if you receive of the spirit of Christ, you will have a love for the souls who are in peril. If you love Christ, appreciating something of the sacrifice he has made for you, you will deny yourself for his sake, turn from all selfish pleasures, and use money, time, and influence to win souls for whom Christ has died. As you willingly devote your powers to the winning of souls, you will be "not slothful in business, fervent in spirit, serving [not self, but] the Lord."

It should be your object, in whatever vocation you may be found, to do your work in a manner that shall glorify God. All that you gain, you should look upon as capital to be invested in the bank of heaven. It should be your joy to devote means, and time, and ability to win souls for Christ, to send the light to those who sit in darkness. I plead for the souls that are perishing around us, for whom Christ has paid the ransom of his own precious blood. O that the baptism of the Holy Spirit may come upon us all, that we may have more to impart to others! Work, watch, and pray that we may each have the spirit of the true Christian. Let us place ourselves in the channel of light, and know for ourselves what it means to believe in Jesus. As yet there is only a feeble, partial faith in the hearts of the professed followers of Christ in the word of God; but we must learn what it means to live by every word that proceedeth out of the mouth of God. Who of us has this faith? Who of us believes with the simplicity of a little child that we may come to God, through the name of Jesus, and ask for spiritual food, ask for the Holy Spirit, the greatest gift that Heaven can bestow?

Jesus has said, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?" Should we ask in faith, the Lord would fulfil his word, and we should go forth weighted with the important truths for this time. We should then pass the time of our sojourning, not in trifling, but in sobriety, in earnest, determined effort, with much prayer, for the salvation of those who are ready to perish. We should be gathering sheaves for the Master, and would be fitted up for the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

It is not safe for us to turn from the Holy Scriptures, with only a casual reading of their sacred pages. Dig deep for truth as you would for hidden treasure. Every page of God's word is illuminated by the light of the Sun of righteousness, and the utterances of prophets and apostles are full of freshness and power. Rein the mind up to the high task that has been set before it, and study with determined interest, that you may understand divine truth. Those who do this, will be surprised to find to what the mind can attain. As we endeavor to use our talents as God would have us, they strengthen and increase, until we can grasp sacred and elevated themes. As long as we are content with little things, and fail to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, we shall meet with great loss. The blessed book of God assures us that we may grow spiritually, that there is no need of becoming religious dwarfs, by indolence disqualifying ourselves to do the very work that is waiting to be done. By placing ourselves in right relation with the source of all light, we may accomplish great things for God and humanity.

Young and old must know the converting power of God. They all need a fresh blessing from the hand of God,—faith to grasp the rich promises of God in order that they may be blessed and be made a blessing unto others. Those who will receive and impart to others, shall receive more abundantly. They will not hide their light under a bed or under a bushel, and will not stop short of pressing toward the mark for the prize of our high calling in Christ Jesus. They will not lose the fervor of their first love, and grow cold and selfish, self-loving, self-indulgent, and fail to lift the cross and follow where Christ leads the way. Those who halt in the Christian life, and make no advance beyond the first stages of religion, do not realize the necessity of becoming partakers of the divine nature, to push the triumphs of the cross. The Lord is willing to heal their backsliding, and to quicken them anew; for he is of great mercy and tender compassion. He has a heaven full of blessing to bestow upon them. There is no failure on the part of Christ; he is able and willing to save unto the uttermost all that come unto God by him.

I make an appeal to the youthful disciples of Christ to arouse, no longer to indulge in pleasure-seeking, in self-love and ease; no longer be controlled by inclination, and by the lusts of the carnal heart. Do not settle down in Satan's easy-chair, and say that there is no use, you cannot cease to sin, that there is no power in you to overcome. There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and he can overcome sin in you, when you cooperate with his efforts, putting your will on the side of God's will. He says, "I have overcome the world." In him you lift up the banner as one who conquers. "We are more than conquerors through him that loved us." You may have a constant testimony in your life to the power of the grace of Christ, and may understand what are the op-

erations of the Spirit of God. You may be living epistles, known and read of all men. You are not to be a dead letter, but a living one, testifying to the world that Jesus is able to save.

My prayer to God is that the converting power of his Holy Spirit may come upon our youth, that they may become working agents to win scores of youth to Jesus Christ, that they may be among the number who shall be accounted wise, who shall "shine as the brightness of the firmament," and "as the stars forever and ever." (Ellen White, *The Youth's Instructor*, June 29, 1893)

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"Parenting God's Way" continued from page 20

between positive instruction, encouragement, and nurturing, in conjunction with appropriate physical punishment, cannot be overestimated nor successfully discounted. (<https://apologeticspress.org/children-and-the-rod-of-correction-1255/>)

When the "rod of correction" (Proverbs 22:15) is administered correctly, it will not be necessary to correct often; however, it must be administered in an effective manner.

Correction should always be preceded with prayer and where possible a clear explanation of God's requirements and why the action which prompted the discipline is wrong. Discipline must always be followed with much love.

Children are insecure when boundaries are lacking. A teacher at an elementary school several years ago observed children in an unfenced school playground. The playground area was large, and the children generally stayed close to the school building while playing. Then the school fenced the playground, and the teacher observed that the children played all the way to the fence. The children understood the boundaries and felt safe to utilize the entire area. So it is with our children. When we clearly define the boundaries of behavior, our children feel secure, but when the boundaries are not clear or when they are not enforced, our children will feel insecure.

One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the world that cannot be estimated. (Ellen White, *Signs of the Times*, July 13, 1888, par. 10)

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Health Matters

Duty to Know Ourselves

By Ellen White

Many have inquired of me, "What course shall I take to best preserve my health?" My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite; eat simple food; dress healthfully, which will require modest simplicity; work healthfully; and you will not be sick.

It is a sin to be sick; for all sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being, which has entailed upon their offspring so miserable an inheritance; and wherein their parents' habits were wrong, they should change their course, and place themselves by correct habits in a better relation to health.

Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. Do they not pay the minister well for studying the Bible for them, that they need not be to the trouble? and is it not his business to tell them what they must believe, and to settle all doubtful questions of theology without special investigation on their part? If they are sick, they send for the doctor—believe whatever he may tell, and swallow anything he may prescribe; for do they not pay him a liberal fee, and is it not his business to understand their physical ailments, and what to prescribe to make them well, without their being troubled with the matter?

Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. That which is of the most vital importance, a true knowledge of themselves, without which all other science can be of but little advantage, is not brought to their notice. A cruel and wicked ignorance is tolerated in regard to this important question. So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life, is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for childhood, Physiology should occupy the first place. How few know anything about the structure and functions of their own bodies, and of Nature's laws. Many are drifting about without knowledge, like a ship at sea without compass or anchor; and what is more, they are not interested to learn how to keep their bodies in a healthy condition, and prevent disease.

The indulgence of animal appetites has degraded and enslaved many. Self-denial, and a restraint upon the animal appetites, is necessary to elevate and establish an improved condition of health and morals, and purify corrupted society. Every violation of principle in eating and drinking, blunts the perceptive faculties, making it impossible for them to appreciate or place the right value upon eternal things. It is of the greatest importance that mankind should not be ignorant in regard to the consequences of excess. Temperance in all things is necessary to health, and the development and growth of a good Christian character.

Those who transgress the laws of God in their physical organism, will not be less slow to violate the law of God spoken from Sinai. Those who will not, after the light has come to them, eat and drink from principle, instead of being controlled by appetite, will not be tenacious in regard to being governed by principle in other things. The agitation of the subject of reform in eating and drinking, will develop character, and will unerringly bring to light those who make a "god of their bellies."

Parents should arouse, and in the fear of God inquire, what is truth? A tremendous responsibility rests upon them. They should be practical physiologists, that they may know what are and what are not, correct physical habits, and be enabled thereby to instruct their children. The great mass are as ignorant and indifferent in regard to the physical and moral education of their children as the animal creation. And yet they dare assume the responsibilities of parents. Every mother should acquaint herself with the laws that govern physical life. She should teach her children that the indulgence of animal appetites, produces a morbid action in the system, and weakens their moral sensibilities. Parents should seek for light and truth, as for hid treasures. To parents is committed the sacred charge of forming the characters of their children in childhood. They should be to their children, both teacher and physician. They should understand nature's wants and nature's laws. A careful conformity to the laws God has implanted in our being, will insure health, and there will not be a breaking down of the constitution, which will tempt the afflicted to call for a physician to patch them up again.

Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the ten commandments. Ignorance upon this important subject, is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light, and become intelligent in regard to these things, which it is our highest earthly interest to understand. (Ellen White, *The Health Reformer*, August 1, 1866)

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Parenting God's Way

Master Manipulators

By Allen & Sheri Stump

There is perfect order in heaven, perfect concord and agreement. If parents so neglect to bring their children under proper authority here, how can they hope that they will be considered fit companions for the holy angels in a world of peace and harmony? (Ellen White, *Child Guidance*, p. 229.3)

Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. They can never be admitted into heaven, for all worthy of an entrance there will love order and respect discipline. The characters formed in this life will determine the future destiny. When Christ shall come, He will not change the character of any individual. . . . Parents should neglect no duty on their part to benefit their children. They should so train them that they may be a blessing to society here and may reap the reward of eternal life hereafter. (Ibid., p. 229.4)

The following quotation is from *Making Children Mind Without Losing Yours* by Dr. Kevin Leman:

I'll be blunt. If you think your kids don't have a plan, you're mistaken. Those sometimes innocent-looking cherubs of yours actually are masterful manipulators. . . . They know all your hot buttons, and they struggle with the whole notion of control. . . .

Kids don't come into this world with interest in anyone but themselves. They start out wanting to be held, be fed, be burped, and have their diapers changed. They are hedonistic by nature. Life is all about them— me, me, me and only me— and it will continue to be so unless you, wise



Children must not be allowed to manipulate parents with tantrums.

parent that you can be, choose to step in and enlarge their worldview beyond themselves. (pp. 16, 17)

What is the age when it is time to begin to teach discipline to your infant/toddler?

The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education. It is then that a work, conscious and powerful, is to begin. The greatest burden of this work necessarily rests on the mother. She has the first care of the child, and she is to lay the foundation of an education that will help the child to develop a strong, symmetrical character. . . .

Frequently mere babies show a most determined will. If this will is not brought into subjection to a wiser authority than the child's untrained desires, Satan takes control of the mind and fashions the disposition in harmony with his will.

Neglecting the work of disciplining and training until a perverse disposition has become strengthened is doing the children a most serious wrong; for they grow up selfish, exacting, and unlovable. They cannot enjoy their own company any better than can others; therefore they will ever be filled with discontent. The work of the mother must commence at an early age, giving Satan no chance to control the minds and dispositions of their little ones. (White, *Child Guidance*, p. 230.1–.3)

Concerning correction, the Bible says;

¹³ Withhold not correction from the child: For if thou beatest him with the rod, he shall not die. ¹⁴ Thou shalt beat him with the rod, And shalt deliver his soul from hell. (Proverbs 23:13–14)

¹⁸ Chasten thy son while there is hope, and let not thy soul spare for his crying. (Proverbs 19:18)

²⁴ He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. (Proverbs 13:24)

¹⁵ Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. (Proverbs 22:15)

Many today would consider this counsel old-fashioned. The word *beat* seems harsh. The modern view of the woke world says that children should never be spanked or beaten in any way, but the Bible also says: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15). Children need correction and instruction. While softer methods may be all that is ever needed, at times the will of the child must be brought into subjection to the parents, and at times this can only be properly accomplished by the instruction found in the sacred Scriptures.

The word *correction* in Proverbs 23:13 is from the Hebrew מוסר (*musar*) and means, "chastening, correction . . . disci-

pline” (Robert Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*).

From the usage and parallels in the Old Testament, one must conclude that . . . *mûsâr* denote[s] correction which results in education. (*Theological Wordbook of the Old Testament*, p. 386)

Here we see that the object of biblical correction is the education of the child. The word *beat* is used in both verses 13 and 14 of Proverbs 23. The Hebrew word from which *beat* is translated means to strike. It is clear from scripture that there is a time for *corporal correction*, but it must not be severe, and it should not be often.

David Miller Ph.D., writing for Apologetics Press, shows that the biblical “rod of correction” is the equivalent to what today is called a switch.¹ Certainly this would not be a hard instrument but rather a thin, flexible rod freshly cut from a tree or shrub which cannot leave permanent damage to a child. Also, a switch separates the parent from the child, preventing harmful, or even deadly, strikes with the hand or fist. Miller also notes:

Lest someone get the idea that Solomon used the term “rod” figuratively, without intending to leave the impres-



Discipline, like fences, help children to feel safe.

sion that parents should actually strike their children with a rod, he clarified the target: “Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with a rod, and deliver his soul from hell” (23:13-14). A proper balance is obviously needed between verbal reproof/encouragement on the one hand, and the application of corporal punishment on the other, as seen in the following words: “The **rod and reproof** give wisdom, but a child left to himself brings shame to his mother. Correct your son, and he will give you rest; yes, he will give delight to your soul” (29:15,17, emp. added). The immense importance of the interplay

Continued on page 17, column 2

¹ See <https://apologeticspress.org/children-and-the-rod-of-correction-1255/>. Dr. Miller

Marriage Morsel

Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above.

Hearts that are filled with the love of Christ can never get very far apart. Religion is love, and a Christian home is one where love reigns and finds expression in words and acts of thoughtful kindness and gentle courtesy.

Religion is needed in the home. Only this can prevent the grievous wrongs which so often embitter married life. Only where Christ reigns can there be deep, true, unselfish love. Then soul will be knit with soul, and the two lives will blend in harmony. Angels of God will be guests in the home, and their holy vigils will hallow the marriage chamber. Debasing sensuality will be banished. Upward to God will the thoughts be directed; to Him will the heart’s devotion ascend.

In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. (Ellen White, *The Adventist Home*, p. 94.1-4)



The blessing of God in the home . . . is as the sunshine of heaven. (Ellen White, *The Adventist Home*, p. 102.1

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