

Sunday School Lesson, February 15, 2026

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Lesson—Rhythms of Rest and Work¹

Text: Exodus 20:8-11; Romans 14:4-6; Revelation 1:10

I. Aim for Change/Learning Objectives

By the end of this lesson, we will...

1. Compare and contrast the Old Testament command to honor the Sabbath with the practice of worship in the early church.
2. Feel a sense of connection to God's creative energy in the rhythm of your work and rest.
3. Affirm and defend each other in the various ways you respond to God's saving grace at work in your lives.

Why This Lesson Matters: The biblical witness tells us that just as the Jews kept the Sabbath to honor the creative and liberating acts of God, the early Christians set apart the Lord's Day as a testimony to the Resurrection and God's gift of rest.

Key Verse: *In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:11, KJV).*

II. Topical Outline of the Lesson

1. Introduction
2. The Sabbath: God's Gift of Holy Rhythm (Exodus 20:8-11, Revelation 1:10)
3. The Sabbath: Live to Honor God (Romans 14:4-6)

III. Historical/Biblical Background and Lesson Context

Exodus 19 to 24 serves as the contextual backdrop for our lesson's scripture text. This section outlines God's law, commonly referred to as the Mosaic covenant, often categorized into 3 divisions: the moral law, (the 10 commandments), the ceremonial law (regulating Israel's religious and sacrificial system), and the civil law (governing the people's daily conduct).

Under the new covenant, however, believers are not bound to a specific day of Sabbath observance in the same way the Israelites were. Paul affirms in

¹ Outline Content courtesy of the Sunday School Publishing Board Teacher Manual, which should be purchased at www.sspbnbc.com

Romans 14:4-6 that the observance of one day over another is a matter of personal conviction, not a legalistic requirement, and this should be done unto the Lord.

The events of Revelation 1:10 occurred as the apostle John, exiled on the island of Patmos, received a powerful vision from the risen Christ while worshiping in the spirit on the Lord's Day, likely referring to Sunday.

IV. *Prominent Character(s) in the Lesson*

God: The sovereign Creator and ruler of the world; the progenitor and divine leader of the Israelite people and the Christian church who established commandments for His people to obey.

Paul: In this letter to the Corinthian church, Paul was concerned that the Lord's supper had been misappropriated.

John: One of the original twelve disciples of Jesus; an apostle of the early church; the brother of James; the son of Zebedee; and the author of Revelation, the Gospel according to St. John, and the First, Second, and Third Epistles of John.

V. *Key Terms in the Lesson (KJV)*

Blessed

Esteemeth

Remember

Sabbath

Spirit

Work

Food for thought/question for consideration: (What have we learned, Charlie Brown?) Play

Whether you're under the law of the Old Testament or living under grace in the New Covenant, the day that we worship the Lord in spirit and in truth can be every day of our lives. We should not allow differences in the day that we believe that we are to worship to divide us. God is worthy of our worship every day.

Closing Hymn: *Blessed be the tie that binds, our hearts in Christian love;
The fellowship of kindred minds is like to that above.*

Sunday School Slogan: *To Sunday School to Sunday School, we all should go; we have classes for all ages, help us to grow.*

Notes and Scripture References...

This lesson provides us an opportunity to review and learn the biblical origins, significance, sacredness, and vital role of baptism and the Lord's supper, the two ordinances instituted by Christ, in the Christian faith. They are not just spiritual disciplines but outward expressions of obedience to God.

The Establishment of the Ordinances of the Church (*Baptism and the Lord's Supper*)

Baptism: Baptism signifies the church's obedience to the primary directive of the Great Commission: making disciples. Although John is the first person of note recorded doing baptisms were conducted as an initiation right into certain religious groups. For instance, the religious sect known as the Essenes at Qumran required it of their followers, but it was self-administered. John was unique in that he personally performed baptism by getting into the water. Finally, baptism emerges as a visual symbol of identification with Christ, initiation into the body of Christ, and the commitment to fulfill the church's responsibility to the Great Commission to make disciples.

baptizw baptizo, ; to immerse, submerge; to make whelmed (i.e. fully wet);

Ro 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. **15** What then? shall we sin, because we are not under the law, but under grace? God forbid.

The Lord's Supper: also referred to as The Last Supper or Holy Communion, The Eucharist.

The Lord's Supper can literally be taken to mean...“*Fellowship with God*”, is so called **1Co 10:16-17** because in it there is fellowship between Christ and his disciples, and of the disciples with one another

The cup of and or in the new covenant is representative of the Sinai covenant that was confirmed with the shedding of blood. Drinking the cup represents or signals entrance into the covenant. The cup is the sharing in the blood of Christ, and the bread is sharing in the body of Christ. Thus, in taking up the cup and eating the bread, this sacred event is memorialized proclaiming the event that unleashed God's saving love to the world.

It was designed,

- (1.) To commemorate the death of Christ: "This do in remembrance of me."
- (2.) To signify, seal, and apply to believers all the benefits of the new covenant. In this ordinance Christ ratifies his promises to his people, and they on their part solemnly consecrate themselves to him and to his entire service.
- (3.) To be a badge of the Christian profession.
- (4.) To indicate and to promote the communion of believers with Christ.
- (5.) To represent the mutual communion of believers with each other.

Text: Matthew 3:13-17; 28:19-20; 1 Corinthians 11:23-29

Mt 3:13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. **14** But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? **15** And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

- Jesus willingly submitted himself to John's baptism. It should be noted that John's baptism was one of repentance thus begging the question why did Jesus submit himself to baptism if he was without sin and there was no need to repent. He did so to identify himself with the sins of humanity thereby showing God's willingness to forgive sin. His baptism established it as a powerful symbol of repentance, identification, and commitment to God's salvific purposes.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: **17** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Isa 42:1 ¶ *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

Mt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

- This passage is known as the Great Commission. It is a mandate to us to go and announce the good news of Jesus Christ. Jesus not only emphasized the evangelism aspect of his command but also included his directives to baptize, educate (teach them), and observe all that he told them to do. Each spiritual discipline is an outward expression that reveals one's commitment to being

obedient to the Lord. With our obedience comes Jesus' promise to always be with us every day into eternity period

➤ *The directive is the VERB form of Disciple; the imperative is not to go, but to (make) disciple by baptizing and teaching.*

1Co 11:23 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

In this text, we have Paul's account of the Lord's supper and specific instructions given to the Corinthian church. Historically we know this to be the commemoration of the Jewish Passover. There is an account of the Lord's supper in each of the synoptic gospels as well as a contextual reference in John chapter 13. (*Matt. 26:26-30; Mark 14:22-26; Luke 22:14-23, and the broken fellowship with Christ in John 13*)

Paul's writings are known as the "Words of Institution." Along with these words Paul gave a very pointed rebuke of the Corinthian church because of their abuses in regards to the Lord's supper and other members of the body of Christ.v.20-22, **1Co 11:20** When you meet together, it is not the Lord's supper that you eat. **21** For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. **22** What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

1 Cor. 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Paul wrote to them attempting to correct this type behavior and restore the proper attitude and observing this sacred ordinance. Along with this stinging rebuke was Paul's caution not to eat and drink unworthily. This meant, In the context of what

Paul observed, that it was to deprive others of sharing in the supper due to certain folks selfishness. And it also meant dishonoring the sacrifice of Jesus on the cross...

1Co 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another. **34** And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.