Living Righteousness and the Sabbath of God

COVER PICTURE:

The infinite universe is filled with the wonders of God's creative power. Complex galactic systems hurtle at prodigious speeds through space, yet are kept to the most precise courses and time schedules. No one can contemplate these marvels without being deeply impressed with the magnitude of Jehovah's omnipotence. Here is the ultimate Being, so infinitely complete and totally perfect that He never needs to modify His thoughts, purposes, or procedures in any way.

In the fullness of His total wisdom, He joined the priceless gift of His Sabbath to His power so that wherever one is to be found the other will also be present.

Therefore, when by His omnipotence He establishes His righteousness within the believer, He also puts the Sabbath there, for the two are eternally inseparable. It is for this reason that "There remaineth therefore the keeping of the Sabbath to the people of God." Hebrews 49. *Margin.*

Living Righteousness and the Sabbath of God

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Chapter 1

The Symbol of God's Power

Before stating what this book is, it is well to declare what *it is not.*

Over the past century and more, numerous writers and preachers have proclaimed the importance, perpetuity, and obligation of Sabbath keeping. The type and character of the arguments used, were a true reflection of the religion which they knew. While, on one hand, many were convinced by them, others reacted by labelling the Sabbath as a yoke of bondage imposed on the Jew during the dispensation of law. Intense and spirited debates were thus generated between these two groups, with neither side obtaining the ascendancy.

This book is not a re-run of those old legal arguments either in the same or a new and novel way. It represents a new approach altogether, born from a religious life and message which, having shunned that righteousness which is of the law, has accepted the righteousness of God which is by faith. Emerging from the glory of a living and effective truth, shines light on the Sabbath such as is not visible to those concerned with academic and legal proofs for the keeping of one particular day against another.

Thus this is not a revision or even an advancement on the propositions of the past. It is an entirely new revelation, lit by a glowing new experience and sustained by the living principles composing God's character of infinite love.

It was to the pioneers of the great second Advent Movement that the truth of the Sabbath was restored after centuries of papal oppression during which the first day was upheld as the day of rest and gladness. Those men knew and experienced the gospel of Jesus Christ, God's power to save from sin. They knew the connection between God's omnipotence and its symbol as provided in the Sabbath. When they preached on God's great sign, it was true gospel preaching which drew the hearts and minds of the spiritually endowed.

But, the generations following allowed themselves to become destitute of the living gospel. By the 1850's, this testimony was written of them:

"I was shown that the testimony to the Laodiceans applies to God's people at the present time, . . ." *Testimonies* 1:186. This is a sobering revelation of the destitution to which they had come so soon after the opening of the third angel's message. The Laodiceans do not have the gold which is the faith working by love and purifying the soul; the white raiment symbolizing the righteousness of Christ; nor the eye salve of spiritual discernment. If they lacked those things, then they certainly did not have the gospel of Christ, for it is impossible to have the gospel and be a Laodicean. That they had fallen into this sad state was bad enough. What was really serious was the fact that they not only did not know their real condition, but considered themselves still to be possessors of the living gospel of salvation.

So, they did not cease to be religious. All the forms were maintained, the outward regulations carefully observed. But the righteousness of God which is by faith, had been replaced with the righteousness which is of the law. It is that which is symbolized by the bringing forth of Ishmael instead of Isaac as Paul testifies in *Galatians* 4. It is the religion which Paul knew as a Pharisee, but which he shunned like the plague when his eyes were opened to see the real and living truth as it is in Jesus.

Prior to this experience, Paul, with the Jews, knew the Sabbath only as a cold, dead obligation, a galling yoke of bondage and restriction. So it was with the Laodiceans. They too knew it only as a point of law and argued for it from this standpoint. This was not entirely ineffective. Incontrovertible proofs were presented to and accepted by those who had a mind to which such arguments held an appeal.

But there soon comes the time when the proofs offered within a legal framework are exhausted. The only recourse within these limitations is to repeat the same evidences over and over, ever striving to inject some freshness and life into them by inventing new and novel ways of saying the same old things.

God never permits His people to go on forever in this sad situation without giving them the opportunity of seeing and returning to the freedom, freshness, and vitality of the living gospel, the righteousness which is of God by faith. This offer always brings a crisis to the church, for the majority prefer to remain where they are, while the minority, seeing the glory of a new day, are eager to reach out and lay fast hold on the inestimable treasure. Separation becomes inevitable, but to the latter class, the Sabbath then takes on an altogether different aspect. The old legalistic proofs are forgotten. They pass away with the religion to which they belonged.

We live today in the dawning of such a new day. God has restored to those who will receive it, the living, saving gospel of Christ, the very power of God unto salvation from sin. He has reset the Sabbath jewel, has made it to be an object of wonder and admiration, and has filled it with joy, rest,

"But there soon comes the time when the proofs offered within a legal framework are exhausted."

and re-creation. It is to impart something of this light that this little volume is produced.

This is no claim that all that is ever to be understood on the Sabbath is set down in these pages. Far from it. It is only the laying down of certain basic principles the understanding, acceptance, and application of which will enable each student to go far beyond the light presented herein. Let this be to you the open door into beautiful and extensive explorations of truth.

The Reasons Given

God has given the Sabbath to His children and directs them to observe His holy day, but He does not call for this without giving valid reasons for it. The most often quoted instruction to this effect is found in *Exodus* 20:8-11. It, along with other references here will be re-examined, not to repeat the proofs obtained previously from these texts, but to see the greater and more spiritual light contained therein.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work.

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Thus far, explicit instruction has been given detailing the observance of the day. The reasons for doing so follow.

"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."

God's statement here is very explicit, but it can be seriously misunderstood. There are those who would interpret the words in the following way:

Because God is the supreme ruler of the universe by virtue of the fact that He called it into existence, He has the perfect right to demand worship from His created beings. To provide them with the means of expressing that reverence, He has called on them to observe a certain day of the week. The Sabbath, then, is a device by which God imposes on His subjects an expression of their allegiance. Thus those who respect and worship God are distinguished from the ones who do not.

But, those who understand the character of God, knowing Him to be a God of infinite and unchangeable love, see this view as picturing a self-centred and self-caring God, who does things for the satisfaction of His own

ego. Accordingly, they reject such a view, believing that there is a deeper and more beautiful meaning to the words than those which seem to be immediately apparent. The perception of this is not possible by considering only the texts quoted above. There must be a careful comparing of Scripture with Scripture.

In *Deuteronomy* 5:6-21, the ten commandments are set forth as completely and clearly as they are in *Exodus* 20. The fourth or Sabbath commandment is recorded in verses 12-15 and reads just as it does in *Exodus* except that there is no instruction to keep it because the Lord made the heavens and the earth. Instead it says:

"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."

Now it *appears* that God is using the Sabbath as the means by which His people are to express their gratitude for His mighty deliverance of them from Egyptian bondage. This has led some to conclude that, inasmuch as they have never been slaves in Egypt, the Sabbath is not for them. It was only a requirement for the Jews, they argue.

But, in the Old Testament there is yet another reason given for Sabbath observance.

"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. . . .

"I am the Lord your God; walk in My statutes, and keep My judgments, and do them;

"And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." *Ezekiel* 20:12, 19, 20.

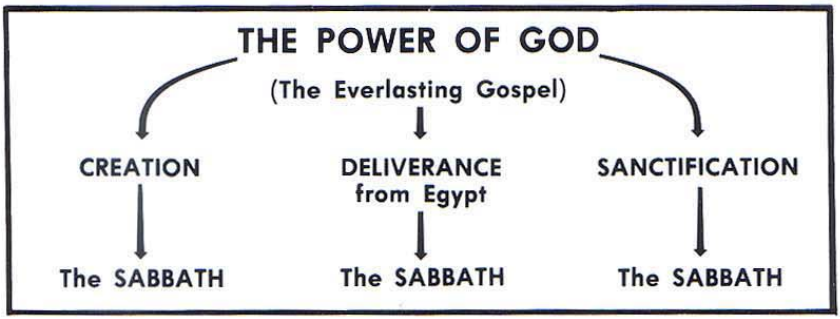
Here then is what appears to be a third reason for Sabbath observance. It differs from the other two, stating clearly that the Sabbath is the symbol or sign of God's gift of sanctification.

Not Three, But One

Three separate Scriptures have been quoted from the Old Testament. Each of them gives a reason for keeping holy the Sabbath day, yet none of them say what the others say. Therefore, it appears that there are three *different* reasons for Sabbath observance. But these distinctions are not real. They are only apparent, for when rightly understood it will be seen that they are not three—*they are only one.*

This is because the Sabbath is the symbol of these events only as they, in turn, are the manifestation of something else common to them all. Therefore, the eye of faith and spiritual perception must look beyond and above the historical event of which the Sabbath is the stated sign, to see what the Sabbath is really a memorial of.

What then, is that common denominator?



Within each of these great achievements was the living presence of the power of God, without which they would never have been. From Him alone could that immense volume of life, love, and power flow forth by which the worlds and all that in them dwell, could be called into active existence. In the days of Israel's captivity to Egypt, there was no nation on the face of the earth which could match the might of Pharaoh, nor were there any who were interested to even try. The children of Abraham could look for no help from human sources. With God alone rested their hopes. In like manner, it is beyond the powers endowed upon man to change the heart and sanctify the soul. This can only be accomplished by God's pouring His very life into the needy individual. The best that man can accomplish is a modified improvement of the outward behaviour which passes for some as being the real thing.

Yet it is not enough to see that these three events have in common the fact that each is a manifestation of God's almighty power. Not only is this so, but more than that, they are three samples of the same work. God could very well do many different things with His power, but this is not true in the cases under study here. They are the same works done by the same power. This is very important in relation to our search for the real truth of living righteousness and the Sabbath of God.

The New Testament—The Continuing Revelation

Filling the total span of eternal time and space is the mighty and infinite power of God. It is the possession and exercise of that in absolute righteousness which sets Him pre-eminently above and apart from all His creatures and created works, He the Source and they the receivers and channels. Without it there could never be an earth or heaven or anything at all. Not only did He call the worlds into existence by the word of that power, for "He spake, and it was done; He commanded, and it stood fast," but momentarily He upholds "all things by the word of His power". *Psalm* 33:9; *Hebrews* 1:3.

The earliest revealings of that power to man are recorded in the Old Testament, three of the most outstanding examples of which are the ones

already cited in this book—the creation, the deliverance from Egypt, and the sanctification of the soul. Each of these marvels could be achieved only by the power of God, and of the working of that power in each instance the Sabbath is the symbol. By this means the Lord would teach us that wherever the power of God is, the Sabbath as surely follows, for, the second having been made the symbol or memorial of the first, they are eternally inseparable. For the Sabbath to pass away, the power of God must cease to exist. Should that happen, then all of God's universe would disappear.

"What then, is that common denominator?"

It may be argued by some that the Sabbath is not specifically linked to every manifestation of the power of God such as the dividings of the Red Sea and the Jordan, the standing still of the sun in the days of Joshua, and other such wonderful events. Therefore, it may be contended, the argument that, wherever the power of God is to be found, the Sabbath of God will be, is denied by the fact that there is no such specific stated link in these other cases as there is with the three already mentioned—the creation, the,deliverance from Egypt, and the work of sanctification.

But, it is not the way of God to repeat Himself incessantly. He lays down the principle in clear language and then leaves us to discern the application of the principle to the various other similar situations. Every other manifestation of the power of God in the Old Testament is only a repeating of the same work as found in one or the other of the three. It was by His creative power, for instance, that the waters of the Red Sea and the Jordan were divided. By the same creative power the sun was made to stand still. As He brought them out of Egypt, so He delivered them from their oppressors in the days of the Judges and later from Babylon.

Therefore, if they were to keep the Sabbath because the Lord had made heaven and earth, they were as surely to keep it because He had rolled back the waters of the Red sea and the Jordan and had made the sun to stand still. Again, if they were to keep the Sabbath because He had delivered them from Egypt they were as certainly to do so because He delivered them from the Moabites, Edomites, and Babylonians. There is no need to be told this repeatedly in respect to each situation for, once the principle has been laid down, it is to be recognized as having the same connection to each subsequent event.

This is the great truth of God as found in the Old Testament, that wherever the power of God is to be found, the Sabbath will always be. It is a truth established in the everlasting righteousness of God, and, as surely as God is the unchanging and unchangeable God, it can never pass away.

A view of the sun in morning glory shining through the German forest at Heppenheim. Such scenes of beauty are revelations of the power of God in creation, of which power the Sabbath is the inseparable symbol.

Because this is so, it is to be expected that the New Testament will be a further unfolding of the same truths and principles. The power of God during the time following the close of the Old Testament, is the same power still. It has neither changed nor diminished which is very fortunate. As certainly as this is so, the Sabbath in the New Testament must remain as the symbol of that power and the memorial of its workings.

Redemption Is Creation Repeated

The New Testament is the continuing revelation of the gospel of Jesus Christ. This is generally recognized by all, even though there are many who regard the Old Testament as being only the era of law during which salvation was for those who performed the works of the law. Rightly understood, the Old Testament is as truly the manifestation of the gospel as is the new. Therefore, the Sabbath must retain the same position and relationships in the New as in the Old.

The New Testament is the gospel of Christ and the gospel of Christ is the power of God. Paul stated this very clearly.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." *Romans* 1:16.

Paul might have described the gospel as being "good news", "a doctrine", "a creed", or a number of other things, but he did not use any of these definitions. Instead, he declared it to be *"the* power of God". He did not even say it is one of God's powers, a department of His armoury, but that it was the power of God Himself. It is the same power by which the creation was effected, Israel was delivered from Egypt, and the people in the Old Testament era were sanctified. It is the source and the sum of all the mighty forces contained in the universe and is of such magnitude as to be beyond the capacity of human understanding. It is that power by which, in the beginning, this world was called into existence and which now is employed to save the repentant from sin.

The work of salvation is not another or different work from the original creation. It is nothing other than the original repeated. This has become necessary because of the destruction of the first, not through any inherent imperfection or fault therein, but because of the introduction of the destroyer, sin. God did not make an indestructible creation, for that is impossible. Nor does perfection give immunity from obliteration. Instead, the more perfectly, finely, and beautifully an article is made, the more readily it will break down. For instance, the exquisite piece of fine porcelain will shatter under only a slight blow, while the vessel made of steel will endure much greater punishment.

Because the first creation was perfect in the absolute sense, it cannot be improved. Any modification, change, addition, or deletion, would be an admission that there had been some shortcoming in the original which had

to be rectified in the restoration. Therefore, the second creation is the perfect and complete restoration of the former. The same power and processes are used to effect it as were employed in the original. This must be understood for it will not be possible otherwise to truly recognize what salvation is, nor to perceive just what Satan is seeking to insinuate against God when he, the devil, demands changes in God's ways.

When God planned the introduction of this earth, its vegetation, and its residents into the universe, He started with nothing whatsoever. Where God planned to locate the earth was a black void, while the materials for its construction did not even exist.

This is the same starting point from which He sets forth to effect the new creation. He does not take that which already exists and reconstruct, repair, or modify it into an acceptable life fit for the eternal kingdom. This is not the way of God nor does such a teaching find any support in the Scriptures.

In the beginning, the Lord firstly made a beautiful home in the form of this earth. This completed, He turned to the task of making a body for man, after which He infused into it the physical, mental, and spiritual powers which converted the inert form into a living, breathing, thinking, intelligent human being. Thus the work of creation can be divided into three separate and progressive phases. This helps greatly in discerning the advancing development in the restitution of the original for in this are three steps as well.

The only difference is that whereas the original was accomplished in the short space of one week, the restoration occupies a much longer period of time. This is so, not because each process becomes a protracted procedure, but because the time lapse between each step is greatly extended. Thus, while the recreation of the image of God in man is the work to be accomplished at the point of time when the repentant soul lays hold upon Christ as his Saviour from sin, the gift of a new body composed of sinless, immortal flesh must wait till the second advent of Christ, while the making of a new heavens and earth will not be until the end of the millennium. From the point where Adam confessed his sin and received a new heart until the work of the second creation is finally completed in every respect, close to seven thousand years will have elapsed. Progressively for others along the way, the time lapse will shorten, but in every case, it has to be longer than it was in Eden.

The lengthening of the time period between each creative work does not make any difference to the work itself. When God shall speak the new earth into existence, He will do it exactly as He did in the first creation. The same is true for the making of the immortal bodies with which the saints shall be eternally clothed and the new hearts which are received while still on this earth.

This will best be seen no doubt, by examining the recreation of the earth first. At the close of the millennium, Christ will descend to the earth, the

Holy City will follow, and the wicked will be raised to gather belligerently around the city where they will stand their final trial in which they will find no option but to plead guilty. Then, as they see their situation as being Satan's fault, they will rush maddened upon him. This will be accompanied by the outpouring of the terrible fire described in *Revelation* 20 which will reduce the earth to a place as empty and void as it was on the first day of creation week.

It will be when and only when the old has passed away, that the Lord will create the new as it is written:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." *Revelation* 21:1.

This Scripture proves that the old passes away first for it is because the old has passed away that the Lord makes the new. When He does, then once more as "He spake, and it was done;" as "He commanded, and it stood fast," *Psalm* 33:9, so again He will speak and it will be done; He will command and it will stand fast.

"The work of salvation is not another or different work from the original creation."

Not one of us was present at the first creation, but every one of the redeemed will be spectators as the Lord effects the work of the restoration. With what wonder and awe will we stand and see the earth at God's command, come into perfect form and shape, receiving its verdant garments of plant and tree, watch the animals, birds, fishes, and reptiles appear, and know that never again can it ever be destroyed. It will be an incredible spectacle.

But what is true in respect to the making of the new heavens and the new earth will be equally true in the gift of the new body. When God started this work in the Garden of Eden, He began with the dust of the earth from which He formed the body of the first man. Those bodies, except for those who will be translated, will have returned to the dust. They will have totally passed away when Christ appears on the resurrection morning. Then, exactly as God created the body of man from the dust in Eden, He will call the sleeping saints from the dust of the earth again. In the cases of those who are translated, the old flesh and blood body which can never inherit the kingdom (see *1 Corinthians* 15:50; *2 Corinthians* 5:1), is instantly replaced by the new. This happens "in a moment, in the twinkling of an eye, at the last trump:" *1 Corinthians* 15:52.

Even though this is an instantaneous accomplishment, the fact still remains that the old passes away *before* the new is effected. This certifies

that the Lord starts at the same point in both the original and restoring creation.

In the work of conversion when the Lord recreates His image in the soul, the same procedure is followed. "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether." *The Desire of Ages,* 172.

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

Sadly, many fail to realize the fact that being born again is not a modified improvement of that already existing. As a result there are those who believe that righteousness is a matter of the right action of the will to turn the existing life and power of man into service to God. But this is not so. The existing life must be eradicated and replaced with the new creation. Nothing short of this is redemption.

The fact that after one is born again, there are fierce battles to fight with the old flesh and blood human nature, as well as corrections to be made to the education, causes a large number to believe that there has not been a new creation after all. It is true that there has not been, so far as the body is concerned. That will not be recreated till the second coming of Christ. But the spiritual nature in man is recreated at the very outset of his Christian experience. It is the making in man again of that which was made in the first creation. It is replacement and restoration.

The New Testament teaches these great truths, for it is the very message of this portion of God's Word. Therefore, as surely as Genesis is the record of the power of God in making the earth and all that is in it, so the New Testament is the record and promise of God's making the same things all over again. There is no change between the first execution and the second. It is accomplished in both cases by God's power. This being so, then that which was the symbol of that power and the memorial of the manifestation of it in the first creation, must remain as the symbol of it and the memorial of its working in the second creation. To suggest that the Sabbath ceases to occupy this position and fulfil this role is to teach that there is a difference between the work of God in the first and second creations.

It is most interesting to note that in those organizations where the gospel is not clearly taught as being a work of actual recreation—the replacing of the old with the new—the Sabbath is not upheld and kept except in certain churches where it remains as a formal institution handed down from the days when the religious body did understand the gospel and truly kept the Sabbath.

From the great truth that the New Testament is the revelation of the gospel of Christ which is the power of God to recreate the spiritual life,

THE FIRST CREATION COMPLETED

5th Day	6th Day	7th Day
	Creation Work Ended	The Sabbath of God

THE SECOND CREATION

Redemption Work Completed

5th Day	6th Day	7th Day
	Redemption Work Ended	The Sabbath of God

As in the first creation so in the second, the Sabbath is inseparably united to the power of God.

physical body, and Edenic home of man, it can only be concluded that the New Testament upholds the Sabbath as emphatically and beautifully as does the Old. There can be no change in the transition from one era to the succeeding one. That is impossible.

To confirm this, let a study now be made of some of the great evidences from the New Testament which teach and confirm this.

The Cross and the Sabbath

It was the original Creator who came to this earth to redeem man. The Scriptures are very clear on this.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made." *John* 1:1-3.

"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." *Colossians* 1:16.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." *Hebrews* 1:1, 2.

Jesus Christ then, was clearly and surely the One who carried out the actual work of creation on His Father's behalf. This is Christ's appointed place and because the Lord will do nothing in the restoration except what was done in the initial creation, Christ must occupy the same position in the redemption as He did in the creation. Therefore, He and He alone could and did appear on this earth to bring about the salvation of mankind.

The cross of Calvary is central to that work. *There,* He paid the redemption price by which He certified that the work of the recreation would be accomplished. *There,* He finished His work and confirmed it with the announcement, "It is finished". *John* 19:30.

In this work of redemption, because it is the repeating of the perfect creation, there must be no deviation from the original. Should there be, Satan would exult that his argument that God's work was imperfect and demanded reformation, was valid. He would point to such changes, no matter how minute they might be, as admissions on God's part that the work did leave room for improvement.

"Sadly, many fail to realize the fact that being born again is not a modified improvement of that already existing."

In the original, Christ established the pattern that on the sixth day of the week He ended His work and rested the seventh day. Therefore, without variation, He must follow the same procedure in the second creation. It is for this reason that He ended His redemptive work on Friday, the sixth day of the week, and rested in the grave over the Sabbath hours, to rise to a new work on the first day of the week.

It was no mean accomplishment achieved on the cross. There, sin appeared *at its worst.* Never before had it manifested itself so balefully, cruelly, malignantly, hatefully, and utterly as there at the crucifixion. Recognizing that it was a winner-takes-all situation, Satan and sin gathered their total resources and launched themselves with all the fury of their powers in unrestrained savagery upon the Son of God and man. The only power which could meet and conquer this mighty force is God's creative power. By this means, where sin appeared at its worst, righteousness was enabled to shine forth at its glorious best.

As compared to creation, Calvary does provide the superior revelation of the power of God. In the beginning, God worked unhampered, unrestricted, and unopposed, but it was not so on Calvary. There, every step was contested by the greatest power outside God's power. It was actually God's powers turned against Him. Increasing the difficulty of the struggle was the condition of being encompassed by the weakness and frailty of human nature in which Christ must meet the enemy. Despite these fearful disadvantages, Jesus overcame by the mighty power of God.

It was a stupendous achievement establishing the cross as the time and place where the mightiest working of God's power was ever demonstrated. Of that omnipotence, the Sabbath is the symbol. Wherever that power appears, of its achievements the Sabbath is the memorial. Therefore, the Sabbath is the memorial of the victory gained on the cross and the symbol of the power by which that conquest was gained.

Had Christ died announcing, "It is finished", on any day of the week other than Friday, then He would have acted differently in the work of redemption from His procedure in the initial creation. Had He done this, there would have been no valid argument for the continuation of the Sabbath into New Testament times. Those who declare that the day was changed at the cross, would have a closed case.

But He did not do this. Exactly as in the first creation He concluded His creative work on the sixth day of the week and rested the seventh, so He did in the work of salvation. On the sixth day He ended His work, announced that it was finished, and rested in the grave over the sacred hours.

If His doing that established the Sabbath as the day of rest and worship for all His children, then the repetition of this procedure in connection with the work of the recreation confirmed this, giving the lie forever to any teaching calling for a change from the seventh to any other day of the week.

Thus the Sabbath is linked to the work of redemption as surely *as* it was linked to creation. Immediately some will protest that, while we have the specific command in *Exodus* which calls for the keeping of the Sabbath because the Lord made the heavens and the earth in six days and rested the seventh, there is no such command in the New Testament stating that we are to worship on the Sabbath because Christ ended His redemptive work on the sixth day of the week and rested the seventh.

It is true that there is no such statement. The point is that there should be none in the Old Testament either. The only reason for the spelling out of the ten commandments was because the continuing departure from God robbed the Israelites of any concept of His truth and righteousness. The otherwise clear and spiritual truth had to be spelled out to them in legal letters. But it should never have been, and would never have been necessary had they walked in the light offered to them continually.

Paul confirms the truth of this: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." *Galatians* 3:19.

"If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and *there would have been no* necessity *for it to be proclaimed from Sinai,* or engraved upon the tables of stone. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses." *Patriarchs and Prophets,* 364.

For the spiritual mind which has not gone into a state of apostasy, it is enough to see God's procedure in the creation. He created for six days and rested on the seventh. He blessed and hallowed the seventh as the Sabbath. Had the children of Israel remained in spiritual connection with Him, they would have seen the significance of God's actions and would have kept the Sabbath without question or problem. Only because they had lost the heavenly illumination did it become necessary for them to have God come down and in very explicit language tell them that, because He had made the heavens and the earth, had worked for six days and rested on the seventh, they were to hallow the Sabbath too.

When Christ came to effect the recreation, He followed exactly the same procedures as He did in the first creation. He laboured six days but always rested on the Sabbath according to the example He Himself had set in Eden. When on the cross He finally finished the work He had come to do, then again He brought it to a close on the sixth day of the week and rested over the Sabbath.

To the true child of God who maintains a close spiritual connection with Him, it is enough. He does not need to have it spelled out as it is in the fourth commandment. If he did, then it would only be because he had drifted away as had the Jews, requiring that something be done for him which never needed to be done. Therefore, in all humility, each reader should be prepared to recognize that, if he finds himself requiring a statement in the New Testament confirming the connection between the cross and the Sabbath just as the Old Testament statement in the fourth commandment confirms the connection between the creation and the Sabbath, then he is in no better spiritual condition than the Israelites at that time. Let such an admission be followed by deep heart-searching and confession of sin with the prayer that the eyes will be anointed with the heavenly eye salve. Rich and valuable will be the resulting blessing while failure to do so will bring only sadness and loss.

Chapter 2

Three Days and Three Nights

Satan realizes the tremendous power and blessing provided by God in the gift of the Sabbath. When men place upon the Sabbath the same value the devil recognizes in it, and avail themselves of its mighty provisions, they will have an experience the like of which they have not yet known. As intensely as they should love it, Satan fears it, and works with all his cunning to destroy its influence.

An effective way of doing this is through false teaching which appears to actually uphold the Sabbath and yet, in reality, destroys it. One such teaching which is gaining ground at the present time, is the theory which dates the crucifixion one day earlier than the sixth day of the week. This theory is based upon its advocates' understanding of Christ's words when He said:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." *Matthew* 12:40.

The expression, "the heart of the earth", is understood and interpreted by them to mean the grave, so that in their view, the actual time spent by Christ in Joseph's tomb was an exact total of seventy-two hours. No one questions the fact that He was alive again on the first day of the week, though some deny that the resurrection took place in the early hours of that day.

But the reasoning is that, if Christ was crucified on Friday and then had to remain in the tomb for seventy-two hours, He certainly would not have been risen on the following Sunday. Therefore, as surely as He was risen on that day, He must have been crucified earlier than the Friday. Some of them take the day back as far as Wednesday.

It is to be stressed that no attempt will be made in this publication to expose people. The concern is not over *who* teaches these things but over *what* is being taught. It is *doctrine,* not *people,* that is being examined here.

Very simply, the mistake lies in a misunderstanding of what "the heart of the earth" is. It is generally assumed that it is the grave, though no

Scriptures are advanced to support this supposition. This omission is understandable to those who are aware of the Scriptural evidences which define what Christ meant when He said, "the heart of the earth". If those who advance the interpretation that this is the grave, were to understand these evidences, they would change their message. They would no longer teach a Wednesday crucifixion but would know that Christ died on the sixth day and arose on the first.

Before these truths are presented, let an examination be made of those Scriptures which certify that Christ did indeed die on Friday and arise on Sunday.

The most powerful evidence of all has already been presented in that the Lord finished His work on the sixth day of the week, rested the seventh, and began the next phase of His ministry on the first day. No one who truly understands the gospel of Christ—the power of God by which the creation is repeated—will have any problem in seeing that. He will find himself unable to accept any doctrine which separates the Sabbath from the cross. He will know that the only day on which Christ could have died was the sixth and the only day on which He could have risen was the first. The manifestation of the power of God in either the first or second creation is absolutely inseparable from the institution of the seventh-day Sabbath. This truth is forever established in the righteousness of God; that righteousness which is from everlasting to everlasting.

But there are other supporting evidences to confirm this fact, and to these attention will now be given.

Time and Type

The amazing accuracy of Bible prophecy is truly impressive. In *Daniel* for instance, God foretold the rise and fall of *four* great world empires, beginning with Babylon, no more and no less. In history, exactly four are to be found, even though great and ambitious men have striven to grasp the sceptre of world dominion time and again since the last faded away. They cannot break the prophecy.

More specifically still, long periods of time to which were given exact starting points, have been mapped out. Each was fulfilled exactly on time.

One such prophecy is in *Daniel* 9:24-27 where, from the starting point of the command to restore and rebuild Jerusalem, seventy prophetic weeks or four hundred and ninety literal years would extend to the close of the period remaining to the Jews as God's peculiar people. That period began in 457 B.C., and terminated in A.D. 34. In the midst of the last seven years of this, the Messiah was to be cut off. Surely enough, three and a half years after He began His ministry, He died on the cross exactly as specified.

The Old Testament is rich in specific Bible prophecies in regard to the advent of the Messiah, His mission, sufferings, death, and resurrection. Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." *John* 5:39.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:

"In burnt offerings and sacrifices for sin Thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God." *Hebrews* 10:7.

The Book referred to here is the Old Testament, the only Scriptures available to them then. The prophecies contained therein were given in at least two forms. One was direct statements, the other was in types and symbols. These latter included in particular the morning and evening sacrifices, the Passover, the feast of unleavened bread, and the first-fruits.

"The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul, 'Christ our passover is sacrificed for us.' The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all His people, 'Christ the first-fruits; afterward they that are Christ's at His coming.' Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God." *The Great Controversy,* 399.

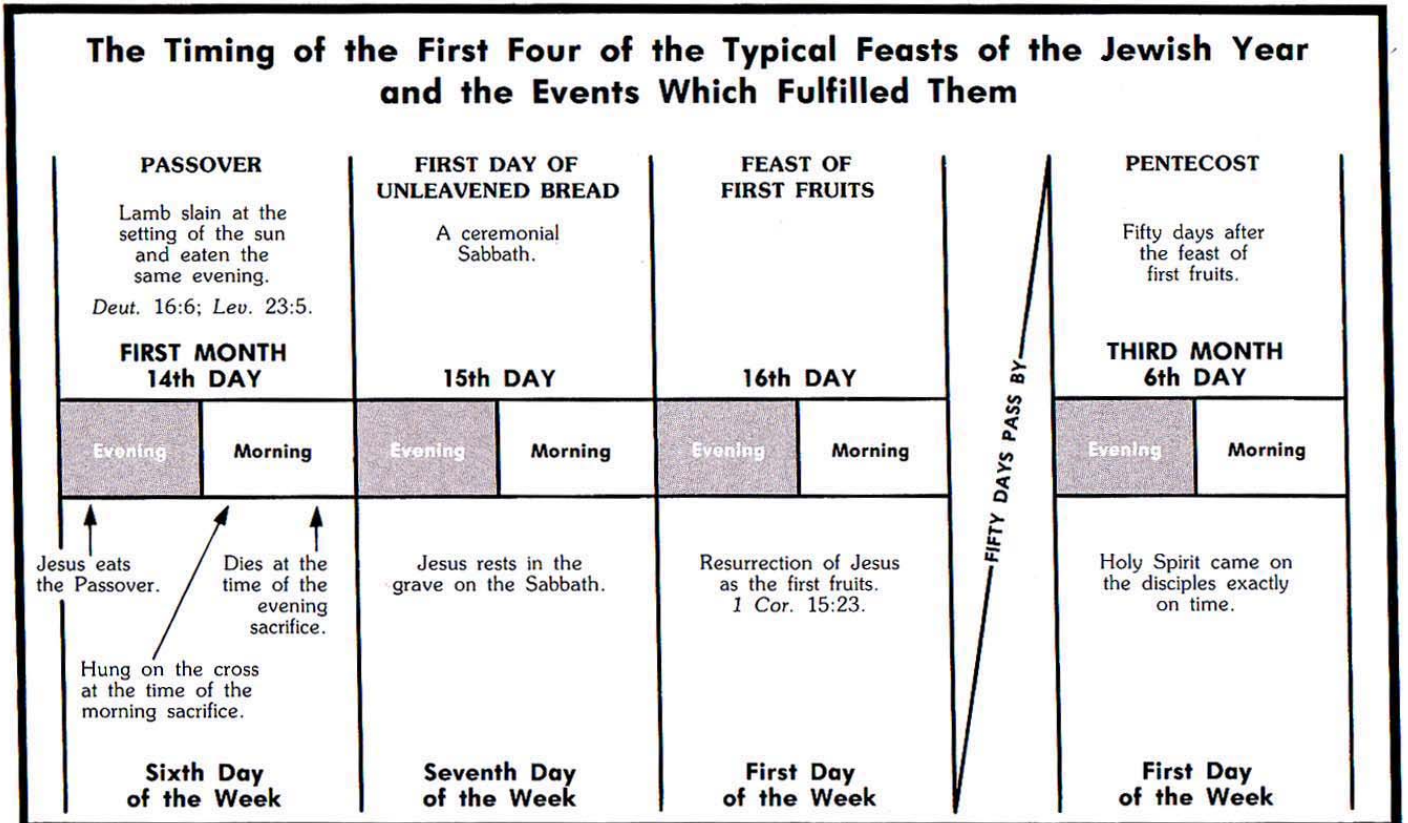
"Satan realizes the tremendous power and blessing provided by God in the gift of the Sabbath."

The Passover was the first of a series of typical feasts which God had outlined before the Israelites as prophecies of future events. It pointed specifically to the death of Christ while the others indicated events to take place in the history of the church and in the experience of its individual members subsequent to the great sacrifice. They indicated not only *what* was to happen but *when* it was to happen.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, 'the first-fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' " *ibid.*

This means that Christ had to be crucified on the day of the Passover and rise again on the day of the first-fruits. It also meant that He had to be hung on the cross at the time of the morning sacrifice on that day and

The Timing of the First Four of the Typical Feasts of the Jewish Year and the Events Which Fulfilled Them



expire at the time of the evening sacrifice. Add to all this the fact that His death, in order to confirm the connection between the Sabbath and the work of creation and recreation, had to occur on the sixth day of the week, and His resurrection must be on the first day.

What makes this difficult is the fact that the Passover did not occur on the same day of the week each year. It floated through the week just as anniversaries tied to a date do today. The Passover was scheduled for the fourteenth day of the first month, this date falling on various days through the week as the years rolled by. Therefore, the year in which Christ was crucified had to be a year when the Passover fell on the sixth day of the week.

God is the master of precision. He does nothing in a haphazard fashion. Therefore, each of the events prophesied had to fall exactly when God, in the prophecy, had indicated they would fall. For instance, fifty days after the first-fruits, came the feast of weeks, which came to be known as Pentecost. This is the time the Lord had selected for the outpouring of His Spirit. It is impressive to see how the promise came neither a day early nor late, as it is written: "And when the day of Pentecost was *fully come,* they were all with one accord in one place.

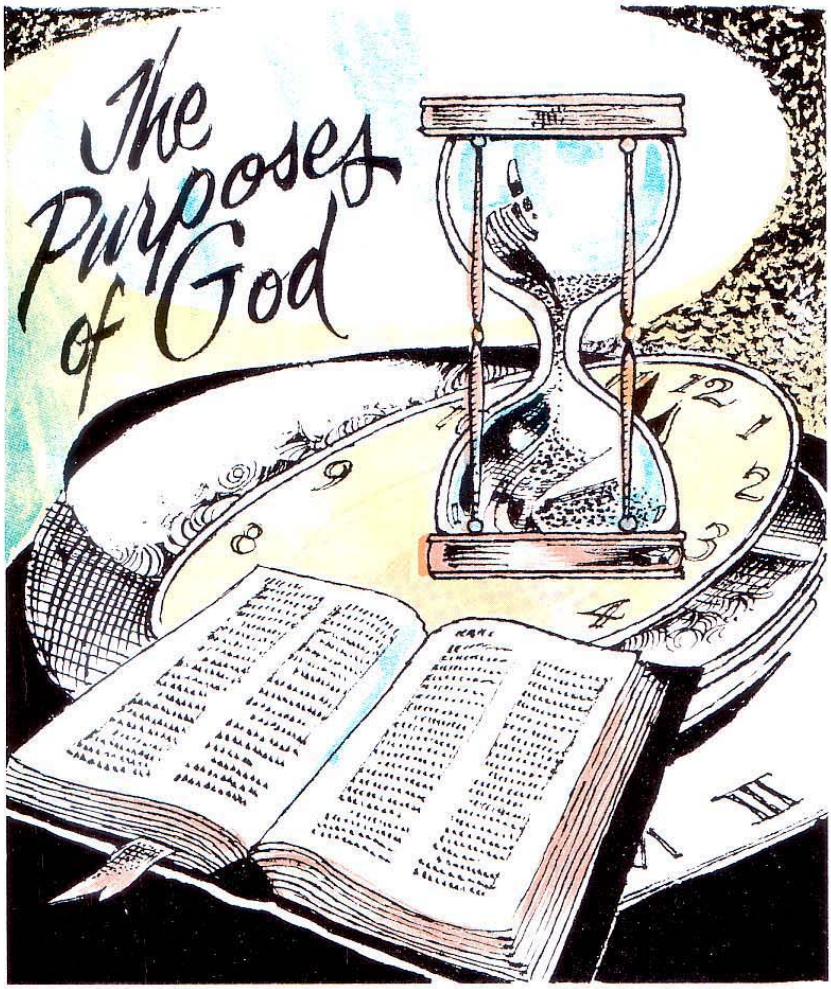
"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." *Acts* 2:1-3.

In like manner, Christ died at the time of the evening sacrifice on the Passover day. He had eaten the Passover with His disciples at the correct time, which was the evening of the fourteenth day of the first month. The next day, He had been hung on the cross at the time of the morning sacrifice and died at the time of the evening sacrifice in order to complete the type of the daily. So precisely on time did He die, that the moment of death concurred with the evening sacrifice in the temple. The lamb selected for the occasion stood beneath the upraised knife of the priest whose muscles were already tensed for the act of taking its life. At that instant, Christ died, the temple veil was rent, and the lamb escaped alive.

"When the cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. . . .



The purposes of God know no haste and no delay. Exactly at the time specified in the prophetic Word, the event takes place, neither a moment sooner nor later.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made." *The Desire of Ages,* 756, 757.

This is precision timing. No more accurate a fulfilment of the prophecy could be achieved. It should be sufficient to impress every mind with the realization that the same time schedule specified in the prophecy must be fulfilled in the antitype. "These types were fulfilled, not only as to the event, but as to the time." *The Great Controversy,* 399.

To be able to match the events in the death and resurrection of Christ, it is necessary to become familiar with the timetable of the prophecy itself. This is recorded in *Leviticus* 23:4-21. These verses show that the Passover was to be celebrated on the evening of the fourteenth day of the first month. Because the Jews were instructed to observe their religious days and Sabbaths from the setting of the sun till the setting of the sun, the feast would be celebrated in the first part of the day, not at the end of it. In other words, the remainder of the night and the entire daylight period remained after the Passover feast had actually been eaten. Study carefully the diagram accompanying this page.

The day following was the first day of the feast of unleavened bread which lasted for seven days. This day was a ceremonial Sabbath, a day devoted to a holy convocation and on which they were to do no servile work. See *Leviticus* 23:7; *Numbers* 28:17, 18.

The next day, the sixteenth of the first month, was the feast of first-fruits, fifty days after which came Pentecost.

That is the simple and easily understood sequence of typical events. It is equally simple to match the events in Christ's life with them.

On the evening of the Passover, Jesus gathered with His disciples in the upper room.

"And the disciples did as Jesus had appointed them; and they made ready the Passover.

"Now when the even was come, He sat down with the twelve." *Matthew* 26:19, 20.

After that He went with them to the Garden of Gethsemane, verses 36-46, He was betrayed by Judas and arrested, verses 47-56, went through the various trials which occupied the remainder of the night hours, and into the morning after, verse 57-chapter 27:1-25. He was hung upon the cross at the sixth hour, *Mark* 15:25, and yielded His life at the ninth. *Matthew* 27:46-50.

This was around three in the afternoon of the fourteenth. Before sundown He was interred in Joseph's tomb where He lay at rest over the Sabbath. In the early hours of the following day, the first day of the week, the angel of the Lord descended from heaven, rolled back the stone, and

sat upon it while Jesus rose from the dead and came forth from the tomb. The records of *Matthew* and *Mark* make this very clear.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." *Matthew* 28:1, 2.

"Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons." Marie 16:9. *R.S.V.*

Thus Jesus died and rose again in exact harmony with the type, though it is clear that three full days and nights did not elapse between the crucifixion on the sixth day and the resurrection on the first. In fact, there were only two nights involved. They were what we would call Friday and Saturday night according to modern western terminology. For the Jews, according to the Bible reckoning, it was the night of the Sabbath and of the first day of the week. Likewise, only two days were involved. There were the remaining hours of the sixth day, and the whole of the daylight portion of the seventh day. No part of the first day of the week was spent in the grave, for He was risen before the sun on that day.

This matching of the history of that weekend with the prophecy shows indeed that everything was fulfilled according to the time and the type. If it had not been, then the prophecy is meaningless. Even worse, the Word of God becomes discredited and unreliable. When this happens, we are in a position where truth can no more be known, God cannot be trusted, and our eternal damnation is certified. Praise God it is not so. The prophecy can be trusted, for it was fulfilled to the very letter. Christ died on the afternoon of the Passover day, the fourteenth day of the first month, He rested the following day which was the Sabbath, and He arose as the first-fruits on the first day of the week. It could be no other way, both from the point of view of the prophecy and from the fact that it was the work of creation repeated.

The Third Day

On Sunday afternoon, two disciples were walking the long rough road to Emmaus, when Jesus, unrecognized, overtook and accompanied them. They did not speak prophetically, nor by inspiration, but simply gave a report of what they themselves had seen. They said, "And beside all this, today is *the third* day since these things were done." Luke 24: 21.

Now if Christ had been crucified on Wednesday, as some advocate, then when this statement was made, the first day of the week would have been the fifth day since these things had happened. But when the first day of the week was named as the third day, then the first of the three could only be the previous sixth day of the week.

Paul confirms the truth of this when he writes, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

"And that He was buried, and that He rose again the third day *according to the Scriptures." 1 Corinthians* 15:3, 4.

The third day from the sixth is definitely the first. What is most significant is that Paul avers that the resurrection on the third day was *according to the Scriptures* and therefore a fulfilment of them. No one understood better than the great apostle, the prophecies contained in the typical services of the Old Testament. Furthermore, he understood how precisely the death and resurrection of Christ had fulfilled those types.

In harmony with this, Christ who also understood the time sequence brought to view in those same prophetic types, had predicted that He would rise again the third day. See *Matthew* 16:21; 17:23; 20:19; *Mark* 9:31; 10:34; *Luke* 9:22; 18:23; 24:7, 46.

In these verses, Christ is very specific, stating each time that He would be killed and *from that time* it would be the third day when He would be raised again. "For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and *after that He is killed,* He shall rise the *third* day." *Mark* 9:31. This clearly testifies that after He had been killed on the first of the three days, He would rise on the last of them.

The High Day

There is no possible doubt about Christ having died on the day of the Passover, for He ate it with His disciples on the evening before. The day following would be the first of the seven-day feast of unleavened bread, which was a ceremonial sabbath. Certain instructions were given on how it was to be observed.

"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.

"In the first day ye shall have an holy convocation: ye shall do no servile work therein." *Leviticus* 23:6, 7. See also *Numbers* 28: 17, 18.

This day did not fall on the same day of the week each year, for it was tied to a calendar date. Therefore, it was celebrated on each day of the week in turn as the years rolled by. About every seven years it was coincidental with the seventh-day Sabbath, which meant that both the ceremonial sabbath and the weekly Sabbath occurred on the same day. When this happened then it was called a "High Day".

If Jesus died on both the Passover day and the sixth day of the week, the day following would have been both a weekly Sabbath and a ceremonial one. It would therefore be a high day and it can be expected that there would be a testimony in Scripture to this effect. So it is written:

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (*for that Sabbath day was an high day,*) besought Pilate that their legs might be broken, and that they might be taken away." *John* 19:31.

This proves beyond contention that the day following the crucifixion of Christ was in fact a high day which had to be a weekly Sabbath as well as a ceremonial one.

No Servile Work

A further significant distinction between the regular and the ceremonial Sabbaths is found in that, while on the seventh-day Sabbath no *work at all* was permitted, they were only prohibited from performing *servile* work on the typical days. Compare the record of the law given in regard to the one in contrast to the other. Of the seventh-day Sabbath it is written: "In it thou shalt *not do* any work;" "Ye shall do no work therein." *Exodus* 20:10; *Leviticus* 23:3.

The instruction in regard to the first day of the feast of unleavened bread reads: "Ye shall do no *servile* work therein." *Leviticus* 23:7. The same applied to the feast of Pentecost, Trumpets, and Harvest Ingathering. See verses 21, 25, 36. Only on the great day of atonement were they prohibited from any work at all. Verse 31.

The differences between the way in which these different Sabbaths were to be kept, becomes important in the light of the behaviour of Christ's followers on the day when He rested in the tomb. The women had followed the body of Jesus to the sepulchre, had returned home to find sufficient time to prepare the spices and ointments before sunset, and had then rested on the Sabbath according *to the commandment.*

"And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according *to the commandment." Luke* 23:55, 56.

The question to be asked at this point is, Which commandment, the one relating to the observance of the seventh day, or the one covering the ceremonial sabbath? If they were obeying the former, they would do no work on that Sabbath day. They would *not come* to the tomb and anoint the body of Jesus, but would wait till the day was ended and the first day of the new week had begun.

On the other hand, anointing a dead body was not servile work. This they could and would do on the ceremonial sabbath.

Therefore, the fact that they did not do any work on that particular Sabbath according to the commandment proves beyond any shadow of doubt that it was the seventh-day Sabbath.

The idea of a Wednesday crucifixion as taught by some is completely discounted by the women's action. Had Christ been crucified on that day

"This Is precision timing. No more accurate a fulfilment of the prophecy could be achieved."

and the women on the same day had prepared the spices and ointments for anointing His body, why should they wait right through until Sunday morning to come to the tomb? They would have come at the first opportunity, which would have been Friday at the latest.

Had He died on Wednesday, then that was the Passover day, making Thursday the first day of the feast of unleavened bread. There was nothing in the commandment stopping them from coming that day, but even if it did, then Friday was the day of first-fruits which was not rated as a day of holy convocation in which they could do no servile work. Even if they could not do it on Thursday, they certainly could have done it on Friday, and they would have availed themselves of the opportunity rather than wait until Sunday by which time decomposition would surely have set in. Nothing about the action of the women supports the idea of a Wednesday crucifixion. Everything verifies that He died on Friday and was raised on Sunday.

The climate in Palestine is quite hot assuring that if Christ had lain in the tomb for three full days and nights, decomposition would have become well advanced, thus breaking God's word that it would not be so. On Pentecost morning, Peter pointed to the fact that Christ's having risen so speedily after His death, precluding the possibility of His body suffering corruption, was proof that He was the Messiah. The Almighty, through David, had recorded the promise that Christ's body would not rot away as is the case with those who do not experience a speedy resurrection.

"For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved:

"Therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope:

"Because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Acts 2:25-27.

There were some in Peter's day who might have thought that the prophecy concerned David, but the apostle made it clear that it was about Christ that these words were written. He reminded them that David was still in his grave, so, unlike Christ who had such a speedy resurrection in order to prevent corruption taking place, David's body had completely rotted away.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne;

"He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." *Acts* 2:29-31.

Thus Peter confirms under inspiration that the prophecy made through David was fulfilled to the letter, for the flesh of Christ saw no corruption.

This evidence supports the general position of the Scriptures that Christ died on the sixth day, rested in the grave over the seventh, and arose on the first day.

Three Days and Three Nights

Against all these evidences is one which appears to testify to the contrary, calling for a longer period in the tomb. The same Jesus who declared again and again that He would be killed but would rise on the third day, also said that "as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." *Matthew* 12:40.

Christ does not contradict Himself. Yet, if He had spent three days and nights in the grave, then He certainly could not have arisen on the third day. It would be the fourth day instead.

But, on what basis is it asserted that the expression, "in the heart of the earth", means to be in the grave? There is no Scriptural authority for this. On the contrary, the evidence is that it does not mean that. Christ's own words prove that it means something else, for He said that after He was killed, He would rise again on the third day, whereas He indicated a longer period for His being in the heart of the earth.

It is to be stressed in this as well as in other of our publications, that "no prophecy of the Scripture is of any private interpretation." *2 Peter* 1:20. No one is to simply assume what this or that expression in God's Word means. The Bible is to be its own dictionary. Somewhere in its pages is a parallel statement or explanation which unlocks the mystery of the difficult passage under consideration.

In the Old Testament, "the volume of the book", there is a prophecy which predicted Christ's experience when He was in the heart of the earth. It is found in *Psalm* 40.

There can be no doubt about this being a prophecy of Christ, for Paul treats it as such, quoting directly from it in *Hebrews* 10:5-7 in his teachings about Christ.

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:

"In burnt offerings and sacrifices for sin Thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God."

This is a direct quotation from *Psalm* 40:6-8. Throughout this *Psalm,* of which these verses are an extract, there is no change of person as the subject. Therefore, as surely as these verses are a prophecy of Christ, so are the rest of them. Of practical interest in connection with this study are the first three:

"I waited patiently for the Lord; and He inclined unto Me, and heard My cry.

"He brought Me up also out of an horrible pit, out of the miry clay, and set My feet upon a rock, and established My goings.

"And He hath put a new song in My mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." *Psalm* 40:1-3.

This describes an experience through which the Saviour passed at some time during His life on this earth. It is not intended to convey the idea that He spent a period down in a literal pit at the bottom of which was miry clay. The language is obviously figurative or symbolic, the pit, the rock, and the clay representing spiritual elements.

In the Bible, the pit describes a hole in the ground, it refers to the grave, and it also pictures the depths into which sin has degraded us. Therefore, in this final sense it is a symbol of sin, so that to be *in the pit* is to be burdened with a great and crushing load of sin.

"It is impossible for us, of ourselves, to escape from the *pit of sin* in which we are sunken." *Steps to Christ,* 18.

The universe will see through the ministry of Christ, "... the fallen race uplifted from the *pit of ruin* into which sin had plunged them ..." *Testimonies* 5:745.

"Christ is able to lift the most sinful out of the *pit of degradation,* and to place them where they will be acknowledged as children of God, heirs with Christ to an immortal inheritance." *Testimonies* 7:229.

As Christ was never literally in a pit with His feet in miry clay, it is obvious that it was the pit of sin into which He was placed and from which He waited patiently until the Lord heard His cry and lifted His feet out on to the solid rock. The New Testament expression, "the heart of the earth", is the counterpart of the one in *Psalm* 40, an horrible pit. The time when Jesus was in that horrible pit was the same time that He was in the heart of the earth.

Some may protest that Jesus was never in the pit of sin as we humans are and therefore never needed to be uplifted from it, but this is to misunderstand the depth of His condescension and the extent of His identification with fallen man. The only differences between Him and us are that we find ourselves in a pit of our own making and, while we suffer only the mire and blackness of our own sins, He took upon Himself the sins of all mankind.

But, while they were not His sins, so fully did He bear them that He felt the darkness and horror of them as *if they were His own.* He suffered under

them as *if* He had committed every one of them Himself. He knew by actual, personal experience what it meant to be down in that horrible pit, the heart of the earth, in the miry clay.

"*Surely* He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes *we* are healed." *Isaiah* 53:4, 5.

Like the sinners with whom He so totally identified Himself, He was quite unable to save Himself from that pit, from the heart of the earth. He had to cry out to His Father to save Him and then wait patiently till such salvation could be effected exactly as every sinner must do, as it is written:

"I waited patiently for the Lord; and He inclined unto Me, and heard My cry.

"He brought Me up also out of an horrible pit, out of the miry clay, and set My feet upon a Rock, and established My goings.

"And He hath put a new song in My mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." *Psalm* 40:1-3.

Paul likewise testifies to the experience of Christ when from the pit He cried to God to save Him:

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." *Hebrews* 5:7.

These Scriptures verify the great saving truth that Christ was indeed down in the pit and knew for Himself the darkness, the horror, the discouragement, the depression, misery, helplessness, hopelessness, and agony of it. Like every lost sinner, He had to cling with undying faith to the Father to lift Him out onto firm ground again, even a solid rock. This is the experience to which Christ referred when He spoke about being three days and nights in the heart of the earth. Let it be recognized that He *never* said He would be in *the grave* for that period, but in *the heart of the earth.* When He spoke of being in the grave, He specified that on the third day He would rise, thus giving a lesser span of time.

"With marvellous precision, all the prophecies, types, symbols, and principles come together in perfect focus . . ."

The remaining questions now are when did He go into that pit and how long did He stay there? Christ's own words make it clear that He did not spend the whole of His earthly sojourn there, for He spoke of it as a future experience in *Matthew* 12:40. "So *shall* the Son of man *be* three days and three nights in the heart of the earth."

But it was no longer a future experience when He entered the Garden of Gethsemane. Then, the entire weight of human sin was laid upon Him, crushing Him down into the heart of the earth, into the horrible pit, and into the miry clay. Up until that time, He had walked in the light of God's presence but then a great change occurred when He became the direct sin bearer for the human family. This transition is very clearly expressed in the following statement:

"Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony. Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, 'He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.' *John* 8:29." *The Desire of Ages,* 685.

So far the statement is speaking of Christ's situation as it was prior to this moment. It is certainly not the picture of a man down in the pit of sin, but rather of one walking in the sunshine of God's love and approval. Now the statement goes on to describe the change which takes place in Christ's situation.

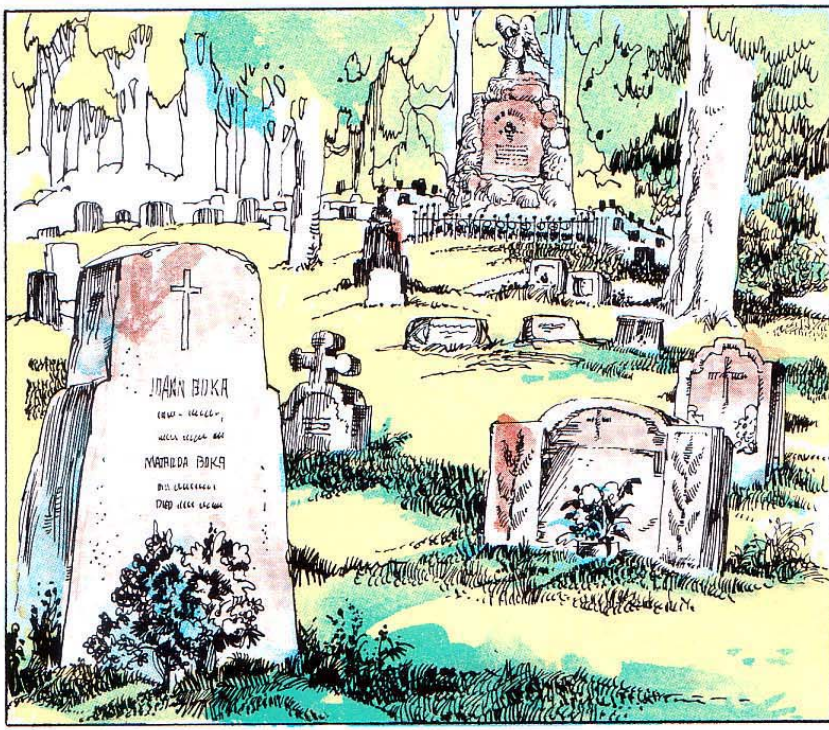
"But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, 'My soul is exceeding sorrowful, even unto death.' " *ibid.*

At this point He became numbered with the transgressors. Where are they to be found? In the pit of sin, the heart of the earth, and in the miry clay. Therefore, if He is numbered with them, then that is where He had to be at the same time, down in the pit.

When was this?

It was on Thursday night according to our reckoning, or the evening hours of the fourteenth day of the first month. It is from that point that the reckoning of three days and three nights must commence. This does not require that seventy-two hours must pass, for the Jews did not account for time that way. If only a part of the day was involved, it was still counted for a day in this type of calculation. This system is called *inclusive reckoning.*

Christ's suffering continued throughout the night and all the next day until the moment He died on the cross. The physical sufferings were indeed terrible during that time but they were nothing compared with the mental and spiritual agony experienced because of the weight of sin upon Him. With ever increasing pressure it bore down upon Him, filling Him with the



It is a mistake to conclude that the Bible expression, "In the heart of the earth," means to be in the grave. This mistake has led to the very erroneous conclusion that Jesus was not crucified according to the time indicated in the prophecy, and thus to a denial of the Sabbath truth as revealed in the death and resurrection of Jesus.

dread of eternal separation from His Father, and finding expression at last in the awful cry prophetically uttered in *Psalm* 22.

"My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My roaring?

"O My God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.

"But Thou art holy, O Thou that inhabitest the praises of Israel.

"Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

"They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

"But I am a worm, and no man; a reproach of men, and despised of the people.

"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying,

"He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him.

"But Thou art He that took Me out of the womb: Thou didst make Me hope when I was upon My mother's breasts.

"I was cast upon Thee from the womb: Thou art My God from My mother's belly.

"Be not far from Me; for trouble is near; for there is none to help.

"Many bulls have compassed Me: strong bulls of Bashan have beset Me round.

"They gaped upon Me with their mouths, as a ravening and a roaring lion.

"I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels.

"My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death.

"For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet.

"I may tell all My bones: they look and stare upon Me.

"They part My garments among them, and cast lots upon My vesture.

"But be not Thou far from Me, O Lord: O My strength, haste Thee to help Me.

"Deliver My soul from the sword; My darling from the power of the dog.

"Save Me from the lion's mouth: for Thou hast heard Me from the horns of the unicorns."

While the gospel writers do not quote Christ as expressing all of these despairing thoughts, this *Psalm* reveals that He did, in fact, do so. It was an unspeakable ordeal through which He went. From this point on though, the tone of the *Psalm* changes. By faith and faith alone, Christ arose above the dark witness of sight and circumstances, and, even though the pressure of sin upon Him was as great as ever, He saw the ultimate victory and rejoiced in all that will be accomplished thereby.

By the time Christ died, He had already been in the pit, the heart of the earth, for a night and a day. But His death did not release Him. When He went into the grave, He still carried the awful weight of sin upon Him. Therefore, while in the tomb, He was still in the pit, the heart of the earth. Let it be clearly seen however, that His going into the grave was not His going into the heart of the earth, for He had already entered this situation prior to His death.

Nor did His emergence from the tomb on Sunday morning release Him from the burden He was carrying on behalf of the human race. Not until He had ascended to His Father and received the personal assurance that His

sacrifice for the sins of man was acceptable to God was He at last relieved of that tremendous weight. Only then was He finally and fully uplifted from the dark depths and established upon the Rock.

When Mary approached Him shortly after His resurrection and before He had gone to His Father, He advised her not to touch Him. This He would not permit until He had been released from that awesome responsibility.

"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." *John* 20:17.

"Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life." *The Desire of Ages,* 790.

If the time period from that moment when the sins of the world were laid upon Christ in the Garden till He received His release from His Father is counted, it will be found that three days and three nights were involved. There were the nights of the fourteenth, fifteenth, and sixteenth, or as we would say in modern terminology, Thursday, Friday, and Saturday nights. This amounted to the three nights.

Involved also were the daylight periods of the same dates which in modern terminology are called Friday, Saturday, and Sunday. These were the three days He was in the heart of the earth.

Thus, it is a fact that Christ was down in the horrible pit of sin for three days and nights, though He was not in the grave for that length of time. While prophecy required Him to be in the heart of the earth for three days and nights, it did not call for His being in the tomb for that long. Instead, the prediction was that He would rise on the third day, which He did. There is no contradiction between these two specifications, nor is there any weakening of the principle that Christ had to die on the sixth day and rise on the first in order to abide by the principles of His creative work established from eternity and faithfully followed in the formation of this world and its inhabitants.

With marvellous precision, all the prophecies, types, symbols, and principles come together in perfect focus at the cross and the subsequent resurrection. This is in itself a masterpiece of divine planning which leaves us awed at its perfection and beauty.

Curiously enough, the main advocates of the Wednesday crucifixion and Sabbath resurrection are observers of the seventh day as a sabbath and strongly teach its obligation. Therefore, it appears that they are building up this great and wonderful truth. But the appearance is deceptive. Instead, the teaching tears it down for, when the Sabbath is separated from the power of God, it has been displaced and is entirely ineffective.

To teach that Christ adopted a different principle of operation in the work of the second creation is to support Satan's lie that the original was imperfect and therefore had to be modified and improved when it was restored. To do this is to place one's self on the side of the arch deceiver and against Christ and His work.

Chapter 3

The Resurrection and the Sabbath

The resurrection of Christ confirms and beautifies the Sabbath in the same way that the cross of Calvary does. The principle which assures the truth of this is that the work of Christ in coming to die for man and be raised again, was the work of *repeating* the creation of man and the world. Because the first creation was a perfect work, requiring no modifications or improvements, the Lord Jesus, the unchangeable and unchanging One, would match that perfection by making the second exactly as He had made the first. Should He in any way deviate from the procedures adopted in the first. He would admit, to Satan's immense satisfaction, that the first was not, in fact, absolutely perfect.

In the beginning then, Christ established the *sixth* day as the day of *finishing* His work and the *first* as the day of new beginnings. The *seventh* day was instituted as the memorial of the manifestation of His power on *both* of those days, together with those which fell in between. This is *His* way of working. He has plainly revealed this to His people through the Scriptures, and it is left with us to simply accept and believe the fact of it. He has emphasized further that He never changes or modifies His ways. Therefore, these principles of working are established forever. Thus they become a measuring line whereby the teachings advanced can be judged as being the truth or otherwise.

For instance, anyone who advances the idea that Christ did not finish His earthly ministry of dying for sin and revealing the character of God on the day of finishing, the sixth day, is obviously teaching contrary to the truth of God. His message is not given him of the Lord and there is no obligation to listen to such errors.

If, on the other hand, it could be proved beyond any reasonable doubt that Christ did not die on the sixth day nor rise on the first, then He was not the true Messiah and the Jews were right in rejecting Him. To the praise of God it can be emphatically said that such proof does not exist. Instead the proof is that He did die on the sixth and rose on the first day of the week.

No trace of deviation can be detected between the performance of Christ the Creator in the original creation and the replacing creation. As certainly as this is so, then the Sabbath retains the same place and standing in connection with the second creation as it did in the first. Therefore, as surely as the Sabbath was the memorial of what God did on the first day of the week along with the other five, so it is witness still of the power of God manifested in the resurrection of Christ on the first day of the week. It can be no other way.

Numerous indeed have been the attempts and the devious reasonings by which men, enlisted on the side of the prince of darkness, have sought to obliterate the Sabbath of God. But, while millions have been persuaded by these deceptions, the Sabbath itself still stands, and forever will. From every attack, even though it sometimes appears to have been fatally smitten, it rises to shine with still greater brilliance.

The most common and apparently successful onslaught is actually based on solid truth, for it is a fact that the resurrection, being a wonderful and memorable event, calls for a special day to commemorate it. But this gives man no authority to proceed with the appointment of such a day. God alone has the right to do this. Yet the contention in support of Sunday is that men observe it as a day of respect and joyful remembrance of the resurrection of Jesus, while, at the same time, admitting that they have no Scriptural justification for doing so.

The Roman Catholic church is the leading voice in this. John A. O'Brien in his book, *The Faith of Millions,* which is described as an authority on the Roman Catholic church and bears the imprimatur of the church, writes as follows:

"Why was Sunday chosen? Because on that day Christ rose from the dead and the Holy Ghost descended upon the Apostles. The Resurrection was the greatest miracle which Christ wrought, and demonstrated in a most striking manner the divinity of Christ and of His Church. On Pentecost the Holy Ghost entered the Church to be the source of its divine life and to abide with it forever.

"The Church received the authority to make such a change from Her Founder, Jesus Christ. He solemnly conferred upon His Church the power, to legislate, govern and administer . . . the power of the keys. It is to be noted that the Church did not change the divine law obliging men to worship, but merely changed the day on which such public worship was to be offered; thus the law involved was merely a ceremonial law.

"But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests

upon the authority of the Catholic Church and not upon an explicit text in the Bible." *The Faith of Millions,* 543, 544.

There are several truthful declarations in this statement which are worthy of attention. It is noted firstly that the Roman Catholic church openly admits that she is the one who instituted Sunday as a memorial of the resurrection, secondly, that there is not a single text in the Bible to authorize the change and thirdly, that the Protestant world is following her lead and recognizing her authority when they too argue that Sunday is the memorial of the resurrection.

There is undeniable truth in the assertion that "the resurrection was the greatest miracle which Christ wrought, and demonstrated in a most striking manner the divinity of Christ . . ."

It was indeed a manifestation of that same power by which the Lord called the worlds into existence and by which He won the victory on the cross. Paul testified of this:

"And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,

"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

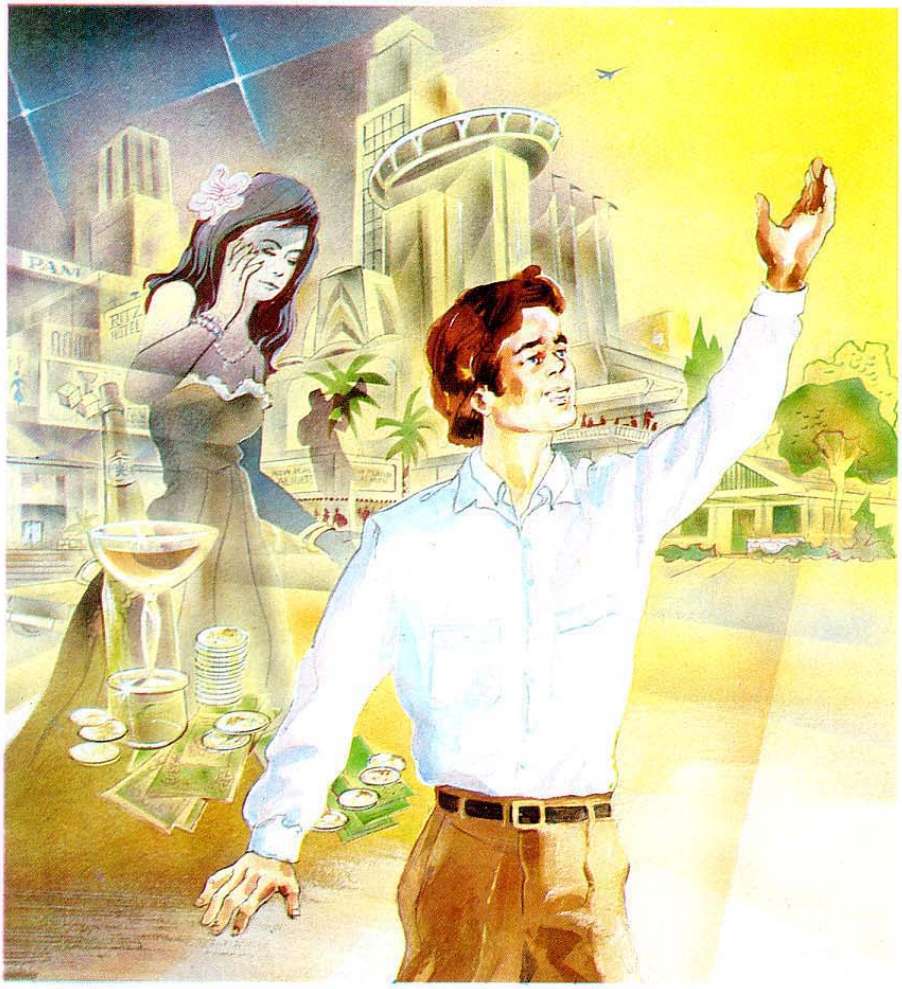
"And hath put all things under His feet, and gave Him to be the head over all things to the church,

"Which is His body, the fulness of Him that filleth all in all." *Ephesians* 1:19-23.

The eternal God has established in everlasting righteousness a memorial of His mighty works, whether it be the original creation, the deliverance from Egyptian bondage, the victory of the cross, or the resurrection of Christ. That memorial is the Sabbath.

In this it is necessary to examine a difference between the ways of God and those of men. When an event of great significance occurs in human experience such as the liberation of a nation from the servitude of a previous despotism, men will appoint a day to be observed thereafter as a remembrance of the event. The day chosen will be the same date as that on which the happening occurred. For instance, on July 14, 1789, an armed band of Parisians overthrew the Bastille, the notorious prison which had become the symbol of national tyranny. Ever since 1880, July 14 has been observed as a public holiday when the victory is celebrated again. In every nation on the earth, this practise is followed as they honour some date of great significance in their past.

But it is not the way of God to work thus. For this reason, God saw to it that the actual date for the birth of Christ was never recorded either in the annals of history or in the sacred records. One thing only is certain. Christ



It is the way of the world and worldly churches to establish their institutions in the place of God's. This leads to every form of corruption and iniquity which, clad in seductive garments, are thereby rendered even more perilous to the soul. God calls for His people in the power of the gospel, as it was manifested in Christ's resurrection, to resolutely turn their backs on these procedures and their evil results.

was not born on December 25. At that cold period of the year, the shepherds were not to be found in the open fields for neither the flocks nor the shepherds could endure the bitter conditions. December 25 was instead the birthdate of Tammuz, the illegitimate son of Semiramus who was the queen of Babylon. This child became the earthly deity in the Babylonian mysteries and is the being who formed the centre of that religion which, during Old Testament times, was the antichrist. It is of more than merely passing significance that the day of worship connected with this religious system was the first day of the week.

Thus the Old Testament era saw a religious organization in which was placed as the deity, a man for whom there was no Scriptural support whatsoever. He was there by man's choice and election. This was serious enough but what makes it vastly worse is the fact that he was placed by man, as a man in the place of God. In addition, they placed a day of worship of man's choosing in place of the day of God's choosing.

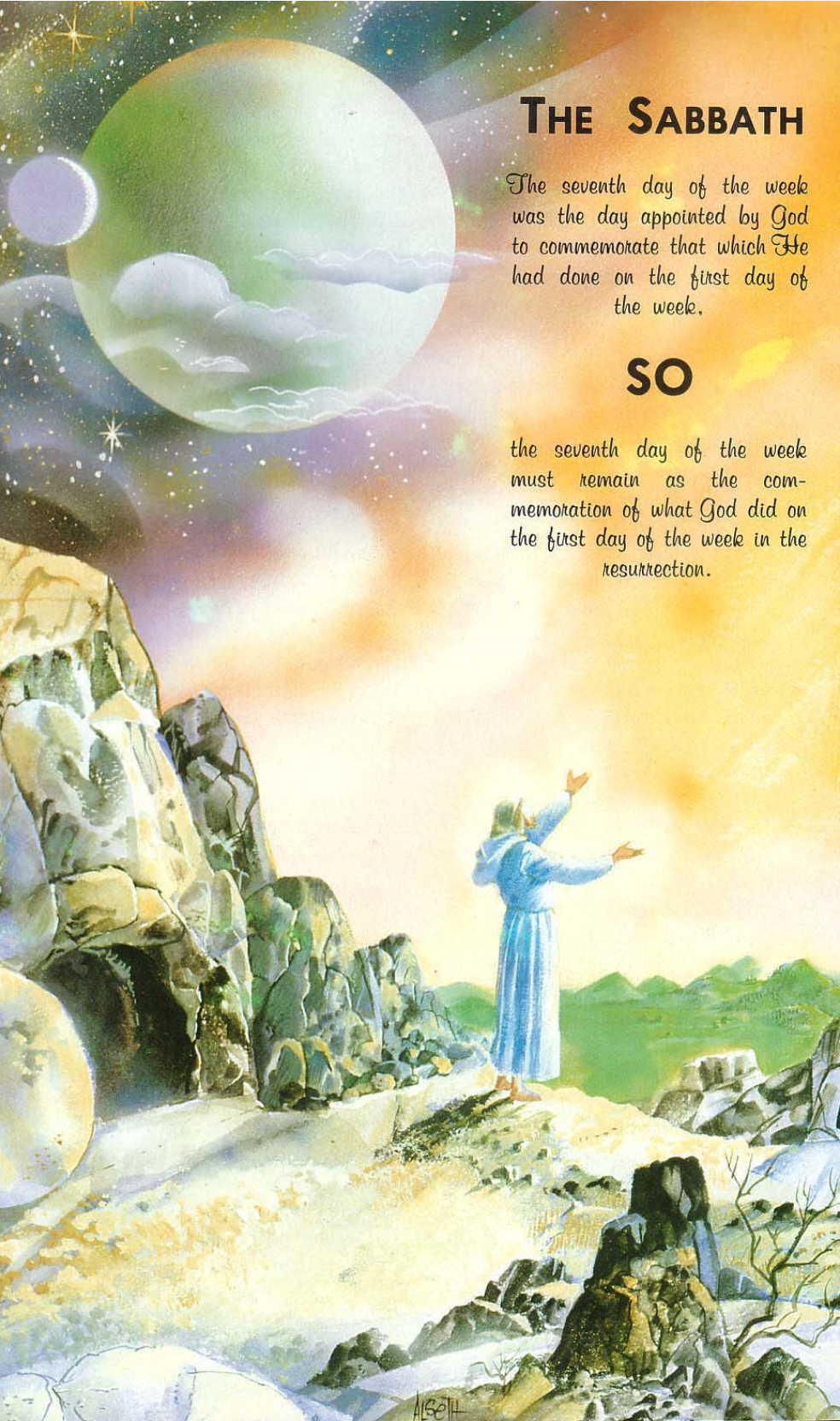
If it was God's way to set aside the day when an event took place as the date for its anniversaries thereafter, then He would most certainly have seen to it that Christ's birthdate was known. But this is not God's way. His procedures both during the creation of the earth and in subsequent history, confirm this. It is left with us to study to find God's way and to accept it as it is.

For six days of the week, God manifested His creative power in bringing the earth, its garment of vegetation, and its living population into existence. But He did not elect to make any of these days the memorial of what had been done on them. He chose another day, the Sabbath, to fulfil that role.

Later, He demonstrated His power in the release of the Israelites from Egyptian bondage. The Scriptures do not tell us on which day of the week this occurred. There is certainly nothing to suggest that it was the Sabbath, nor would it have been consistent with God to have led them forth on that day. Whatever day of the week it was, God certainly did not appoint that date to be a perpetual anniversary among them. Instead He informed them that the Sabbath as it returned each week, was to be the reminder of God's mighty working on that other day.

The individual experience of being sanctified comes to different people on different days of the week. God did not instruct the man who experienced conversion on the third day to set aside that day for his remembrance of the working of God's power in him. Nor did the man who was converted on the first day, or any other day, receive instruction to set those days aside for the purpose. Each was told that the Sabbath was to be the day when he remembered what God had done in him.

When the transition is made into the New Testament era, there is no statement from God to the effect that He has changed His ways. But there are statements which confirm that He does not vary His procedures and methods.



THE SABBATH

The seventh day of the week was the day appointed by God to commemorate that which He had done on the first day of the week.

SO

the seventh day of the week must remain as the commemoration of what God did on the first day of the week in the resurrection.

He who in the Old Testament had witnessed, "I am the Lord, I change not," *Malachi* 3:6, in the New Testament continued to declare of Himself that He is "the Father of lights, with whom is no variableness, neither shadow of turning." *James* 1:17.

Had God, in the New Testament era, changed His way of commemorating an event, this would have been a major modification, but the statement testifies that there is not so much as even the shadow of a turning. Therefore, we can rest in the assurance that God is "the same yesterday, and today, and forever." *Hebrews* 13:8. It is so much simpler when we have something that is absolutely reliable. There is no need to concern ourselves with keeping abreast of this and that change as it develops. This confidence casts out all fear.

On the basis of these great principles of an unchanged and unchanging God, there is a valuable comparison to be made between the work of God on the first day of creation and the resurrection of Christ.

In the original work, by His mighty power, He called light into existence. As it shone in and dispelled the darkness, it was a marvellous thing, bringing a blessing to man worthy of incessant commemoration and gratitude. It certainly was an achievement far surpassing the liberation gained on Bastille Day, the American victory in the struggle for independence, or the triumph of World War II. If these events were worthy of being remembered, then the calling forth of light was much more so. It opened to men wonderful blessings; it is an essential element both to their survival and to their advancement in every field of living, and it fills the earth, the sea, and sky with a beauty otherwise locked in impenetrable darkness.

God was well able to assess the value of this gift and saw that it merited a remembrance. In appointing the day on which the event was to be remembered, He did not follow the ways of men. They select the calendar date and set it aside for annual observance, but God did not do this. Instead, He chose a day to be observed, not on an annual basis but on a weekly. The day selected was not the same day as that on which the event occurred. It was a separate day altogether. To commemorate what took place on the *first* day of the week, God appointed the *seventh* day as a memorial. This memorial day is not only the special day for remembrance of God's creative work on the first day but of what He accomplished on each of the other days of that first week as well.

Thus God divided the week into two parts. The first part occupying six days, was the portion in which He worked, while the other, the seventh day, was set aside as the memorial of what He had done during the first and longer period.

No one can successfully argue that this is not so, for God plainly declares that it is what He did. Throughout the first chapter of Genesis, the Holy Spirit describes the progressive works done on each successive

creation day. In the early part of the next chapter is outlined the different way in which God treated the seventh day.

"Thus the heavens and the earth were finished, and all the host of them.

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

"And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." *Genesis* 2:1-3.

God does not do things on a temporary basis. Therefore, what He established there was for eternity. From that point forward, He intended that it should be the accepted and unquestioned institution among His people. But they forgot His works and ways necessitating that He remind them of this divinely instituted distinction between the first six days and the seventh.

For this cause, when Israel arrived at Sinai, the opportune moment had come to reiterate the principles of divine government. This should never have been necessary, but had become so because their minds had been darkened by transgression so that they had forgotten the distinction between the first six days and the seventh day.

So God reminded them that He had appointed them six days in which to do their work but that the seventh day was on a different basis. He had personally sanctified it as a memorial of His creative work. There was a blessed purpose of love in His so doing. As this study develops, the wisdom of His action will become increasingly clear.

When God spoke the law at Mount Sinai, He did not say anything different from what He had said back in Genesis. Carefully compare the Genesis record quoted above with the words from *Exodus.*

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." *Exodus* 20:8-11.

The comparison of the Genesis record with this, confirms that there is not the least deviation between what God had established in Eden and reiterated in the wilderness. Whether before sin entered or after it, God's works were the same.

It is to be expected then, that as the centuries rolled by, there would never be any deviation in the ways of God. An event comparable to the calling forth of light on the first day of the week, was the resurrection of Christ, who, as the light of the world, was called from darkness to light on

that wonderful morning. As the hours prior to this event ticked by, the blackness which surrounded Him was equal to the intensity of those hours before God diffused light through His fair creation. No man on earth, including His disciples who loved Him and longed to see Him rise, had the power to dispel that midnight pall. By none other than the power of God could it be accomplished.

So it had been on the morning of the first day of creation.

Therefore, God did the same thing in the resurrection of Christ as He had done when He said, "Let there be light," and it was exactly as He said. Most would even regard the recall of Christ to the land of the living, as being more worthy of notice and commemoration than the other. There is no question that it ranks as one of the greatest events of eternity and is most worthy of being forever remembered, as indeed it will be.

When any human being who has experienced the saving power of God's grace, sees and appreciates the significance of the resurrection of Christ, he will naturally have a great enthusiasm for a memorial of the event. But let none succumb to the temptation to set up such a memorial, for this is not given to man to do. God determines this. In doing so, He will act in harmony with the eternal counsels of His infinite wisdom and love. Therein, He has determined that the first six days are not days to be used for memorials of any manifestation of His power. Another day, the seventh, has been appointed by Him for this purpose.

Christ carried out the Father's will to perfection. He did not come to introduce innovations of His Father's ways, but to conform to them in every particular, thereby setting an example for us. Thus He rested on the seventh day and rose to participate in God's marvellous works on the first day of the week.

It therefore follows that the seventh day of the week is the memorial of the resurrection of Christ and no other. It is true that we do not have a specific declaration from God to this effect comparable to His clear statement in Genesis. But no such confirmation is necessary. In the beginning, God gave the first six days for a certain purpose and the seventh for another. There is no need for Him to say this over and over. Once is sufficient. It was only repeated in the wilderness because the people were so spiritually blind that they had completely lost their way and could not find it again. But we live in an enlightened age when no excuse can be offered for not seeing these vital principles.

What we do have is the witness of Christ. He demonstrated that the only way He knew was the way of His Father. He knew what the Eternal One had done with the days of the week and He acted, lived, died, rested, and rose again in exact harmony with those principles.

If God through Christ had contemplated so radical a move as to change what He had personally established and maintained to that point, He most certainly would have communicated this in plain words to His earthbound

children. We can be assured of this because He has personally stated that He will.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

There was no shortage of prophets in the days succeeding the ascension of Christ, the very period when it is claimed that the change was made from the seventh to the first day of the week. Yet God did not commission one of them to state that such a change had been made. If the Lord did make a change, but did not say so through His prophets, then He is discovered to be a person who does not keep His promises. He is an imperfect God, who, because of the committal of one error, cannot be absolutely trusted to keep His word. Think of what the terrible implications of such an inconsistency on God's part would mean to us. Real and living faith would be a practical impossibility, for we could only believe when we actually saw it happen. For faith to have a basis, God must be absolutely and infinitely reliable. There cannot be a single instance when He fails to do what He has said He will do. Therefore, when He says He will do nothing except He reveals His secret to His servants the prophets, then He cannot do a single thing without making this revelation. If He had decided to change the day of commemoration from Sabbath to Sunday, then He would have intimated this through the prophets. The absence of such a communication, especially when there were many prophets available through whom to speak, is absolute confirmation that the Lord does not change, that the pattern which divided the week into two parts still stands. The first six days have been appointed by God for work, while the last is the memorial of what God did on the first six. Thus it was established in the beginning, confirmed at Sinai, obeyed by Christ in the death and resurrection, and thus it shall be eternally.

The chief exponent of the transfer of sanctity from Sabbath to Sunday is the Roman Catholic church. These people make no attempt to claim that a command or directive from God exists announcing such a change. They openly admit that there is none. This should be enough, but so determined is man to set up his ways in place of God's, that this organization finds millions of people who are prepared to accept her institutions in the place of God's.

Yet, the papacy is aware of her need to remove all appearance of rebellion against God. She is anxious and determined that all men shall believe that she is the expression of God's will and the only true channel through which God's blessings flow to mankind. To achieve this she claims that while God has not made the change, He has given the church the authority to make it. Here are her own words to this effect:

"The Church received the authority to make such a change from her Founder, Jesus Christ. He solemnly conferred upon His Church the power, to legislate, govern and administer . . . the power of the keys." *The Faith of Millions,* 543.

This is not the only occasion when this claim was made. Repeatedly, this idea has been kept before the people. Here are one or two more.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the observance of Saturday." James Cardinal Gibbons, *The Faith of Our Fathers,* 89, 88th edition.

"It pleased the church of God, that the religious celebration of the Sabbath day should be transferred to 'the Lord's day.' " *Catechism of the Council of Trent,* Part III, Chapter 4, page 347 of the Rev. J. Donovan, D.C., translation.

"We observe Sunday instead of Saturday because the Catholic church, in the council of Laodicea (A.D. 336 [?]) transferred the solemnity from Saturday to Sunday." *The Convert's Catechism of Catholic Doctrine,* 50, seventh edition.

In effect, the Catholic church is claiming that there is no further need for God to announce through the prophets what He will do, because the church has so completely taken His place that she will make the announcements instead. This is, of course, the ultimate sin. God never placed the church in His position. That is not possible. Therefore the church has assumed the position herself, thus not only seeking to replace God but thereby severing connection with Him.

In putting herself in God's place, she naturally puts her ways in place of God's ways. Whereas with God there are only two kinds of days, the ones on which He does His work and the one set aside to commemorate that work, with men the day on which the work is done and the day commemorating that work are the same.

The issue before each person is whether he will accept and follow God's way or man's. If the former, then he will recognize the Sabbath as the only day set aside to commemorate the resurrection. If the latter, then he will observe Sunday for the purpose.

It is not difficult to determine into which category the resurrection day falls. It is the first day of the week, a day appointed by God for work, accomplishment, and activity, not a day of commemoration. Another day, the seventh day, has been appointed for this other purpose.

Never has the first day of the week been used by God, or those under His personal direction for any purpose other than work. Never once has God set it aside as a memorial for an event. Even the Roman Catholic church admits that. Therefore, the symbol for the manifestation of God's power in the resurrection could never, by true reasoning, be the first day of the week. The Sabbath is the only day that could ever be kept by God's true people as a commemoration of the Saviour's resurrection. Rejection of the Sabbath for such, is to discard the principles of God's Word and follow the false reasoning of men of whom Jesus said, "In vain do they worship Me, teaching for doctrines the commandments of men." *Matthew* 15:9.

Chapter 4

God's Rest

"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.

This is God's Old Testament testimony that the Sabbath is the symbol of His creative power in the changing of a man from a sinner to a saint.

The unchanging and unchangeable God did not alter this relationship between the manifestation of His power and the Sabbath when the New Testament era began. There have been many arguments advanced to reason that He did, but the Scriptures do not support such positions. Speaking through the apostle Paul years after the death and resurrection of Christ, God confirmed that the Sabbath was still His priceless gift to His people. The record of this is found in *Hebrews* 3 & 4.

The truth most strongly emphasized in this Scripture is the relationship between knowing and following God's ways and entering into His rest. God solemnly protested that for those who did not know His ways, there was no rest. This is a serious fate, for it involves not only the deprivation of God's rest in this life but also the loss of eternal existence. Those who follow the ways of men in preference to those of God, will never see the kingdom of heaven.

To demonstrate the truth of this, reference is made to the experience of the Israelites when they approached the borders of Canaan for the first time. There, after having had the success of God's ways demonstrated to them ever since they left Egypt, so that they had neither cause nor reason to divert from those ways, they turned to procedures of their own devising. They did this by calling for the selection and dispatch of the twelve spies. Thus they demonstrated that, even though they had been witness to God's ways, they had not truly learned of them. So God spoke of them as follows:

"Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways.

"So I sware in My wrath, They shall not enter into My rest." *Hebrews* 3:10, 11.

It is important that the force of this verse is not lost. There is a positive relationship between the statement and the conclusion drawn. "... they have not known My ways. So . . . They shall not enter into My rest."

This was not an arbitrary judgment on God's part, the expression of a vindictive spirit against those who would not obey Him and do things His way. That is not the character of God. The people's failure to enter into God's rest was due to the natural outworking of the course they chose. Only God had the wisdom and power to deliver them from unrest and to establish them in the promised land. When they turned from that power and procedure to their own, they could not possibly obtain that for which they sought. With inexpressible sadness of heart, God found Himself with no choice but to leave them to the results of their own foolishness. History records that not one of that generation entered the promised land. Instead, every day brought the dreary trudge through the barren wastes of the Sinai Peninsula. How their hearts must have longed and cried for rest from the incessant and needless marching.

Their immediate need was for physical rest, but their real and basic need was for spiritual rest. Only as they came into possession of the latter could they experience the other. But to obtain God's rest required the outreach of living faith and this was the problem. Repeatedly Paul makes the point that ". . . they could not enter in *because of unbelief." Hebrews* 3:19.

"God solemnly protested that for those who did not know His ways, there was no rest."

God's ways are so different from man's that it is not possible for a human to understand and accept them except by faith. When he does, then to his wonderment they prove to be perfect and efficient. He finds himself in the restful situation of problems solved, crooked ways made straight, and plans wisely made and executed. When faith in the wisdom and power of God is absent, then men will turn to their own works every time and in doing so, deprive themselves of God's rest and peace. This is in turn to lose the blessed Sabbath day. It does not mean that the person will necessarily give up Sabbath observance. Rather, it is usual for folk who have lost the actual rest of God to continue with the outward observance of that which is a symbol or memorial of the day. But, because the power and presence of God is no longer in the life, then the Sabbath is no longer there either. When God's power and rest depart, then the Sabbath also passes away. The mere observance of a day is not keeping the Sabbath.

This is the sad record of history. To His people, God gave the blessed opportunity to enter into His rest, and, for a time, they were prepared to follow in the ways of God. But then they turned from God's ways to their own with the tragic consequences of loss of connection with God and subsequent defeat by their enemies. Thus they demonstrated that the ways

of God had not become an inbuilt nature within them. They had not submitted themselves to the superior wisdom of their Heavenly Father. Their proud, rebellious spirits went on in defiance of God's call and directions. Generation after generation repeated the same sad foolishness so that none of them entered into God's rest.

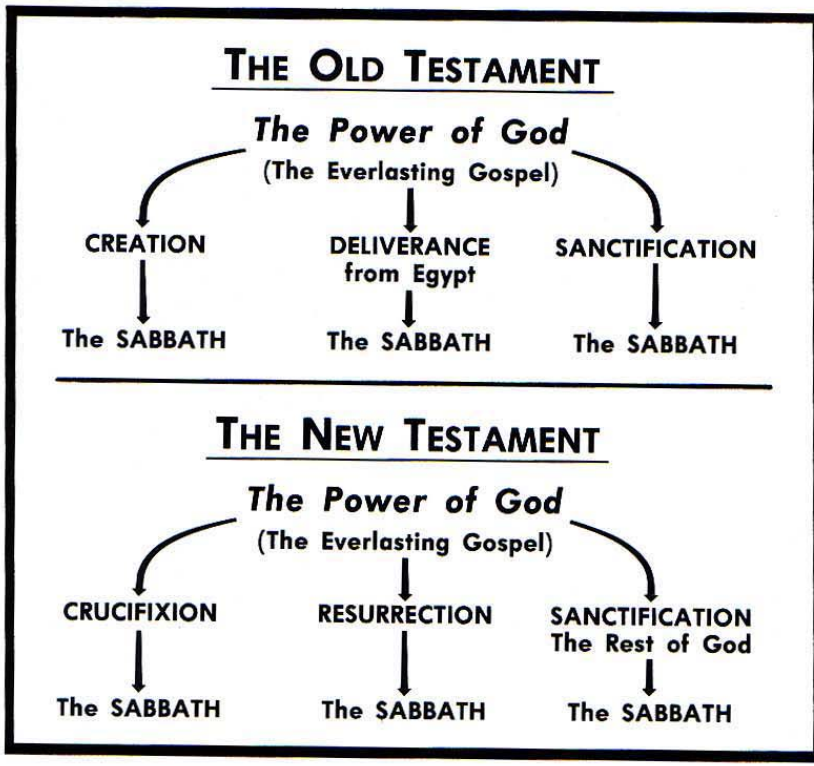
All God could say was, ". . . they have not known My ways. *So* . . . They shall not enter into My rest." *Hebrews* 3:11.

Therefore, to enter into God's rest, it is essential that God's ways be known and followed with undeviating faithfulness. This is the rule which cannot be broken. God has not arbitrarily decreed that it shall be that way. It is so because God alone has the wisdom and the access to the necessary information to make plans which are infallibly perfect. With His total accessibility as guide, plan maker, and problem solver, there is no need for us to have the wisdom that He has. At the same time it is not possible for humans to have full access to all information as this would infringe on the privacy rights of others. Therefore, it is best for God to be the plan maker and for every individual to recognize and follow Him as such. It is all very simple. Follow God's ways and perfect rest is assured for time and eternity. Be ignorant of those ways, electing to follow your own instead, and you will be deprived of rest both in this life and the next. Therefore, the most important quest of our lives must be to come into the understanding of what God's ways are, for only those who do, will enter into God's rest.

This is not merely relief from physical troubles and problems. That is only the secondary result. Firstly, there must be the entry into a spiritual experience of oneness with God which can only be achieved by the exercise of God's power which is the gospel of Christ. This is to be a condition which is not confined to only one day of the week, but is to be a perpetual rest abiding in all seven days of every week from now through eternity. This does not mean that every day is kept as a Sabbath. Only one day has been appointed for this purpose, and it is the seventh day of the week. If the purpose of this day was to provide nothing more than physical refreshment, then any day in the seven would serve equally well. But God has set this day aside as a special day of spiritual communion between Himself and His children, thus providing such fresh revelations of His wisdom and power as will stimulate living faith in His love and wisdom. As the soul reaches out to lay hold upon these endowments, the entry into rest deepens and expands and the soul experiences a more positive and successful walk with God.

How few down through history have entered into this. Time and again the people of God have moved out very successfully in the beginning, only to turn before long to their own ways. Terrible then were the losses they endured.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." *Hebrews* 4:1.



There was no need for them to come short of it any more than for us, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." *Hebrews* 4:2.

The gospel is the power of God unto salvation from sin as Paul testifies in *Romans* 1:16. It is the means by which we are sanctified or made holy. This is a work of recreation which can be accomplished only by God. It is for this reason that in the righteousness of Christ there is to be found not one thread of human devising.

In the Old Testament the sign of the sanctifying of the soul is the seventh-day Sabbath. Paul now immediately connects the presence of God's power in the life to renew the heart with the great truth of the Sabbath.

"For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.

"For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.

"And in this place again, If they shall enter into My rest." *Hebrews* 4:3-5.

There never was a time in the history of mankind when these blessings were not available. God's creative power completed the making of this world and its living cargo within six days. The Lord established the Sabbath on the seventh day as the witness to that power and neither the power of God nor the Sabbath of God have been withdrawn since. The continued presence of the Sabbath as faithfully possessed by God's remnant people somewhere in the earth is testimony to the fact that the power has never been withdrawn. Therefore, at any time that anyone chose to believe in God's power, he entered into rest and thus came into possession of the Sabbath. The power never changes, the Sabbath never changed, and therefore the opportunity never changed.

Paul recognized that the people of Joshua's time failed to avail themselves of the merciful and mighty provisions offered in the gospel of Christ. But this did not prevent another day of opportunity being provided in David's time. When they in turn failed, no change was made, no withdrawal was effected by God. Paul, in his own day, could still testify that, "There remaineth therefore a rest to the people of God." *Hebrews* 4:9.

As Paul consistently speaks of God's rest throughout this whole argument, as distinct from any other rest, it is important that the kind of rest being spoken of in this verse is recognized. The word "sabbatismos", which means a Sabbath rest, is used rather than the Greek words which simply mean a rest from physical labour or troubles.

It is for this reason that the marginal reading to this verse renders it as follows: "There remaineth therefore the keeping of the Sabbath to the people of God."

This inspired statement was made approximately thirty years after the crucifixion and resurrection of Christ. At that point of time, the Sabbath of God *remained* to the people of God. Therefore, it had never been abolished. The point was made earlier that "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." Amos 3:7. It was argued that the Lord could not change the Sabbath without declaring it through the prophets of whom there were many subsequent to the crucifixion. Not only has God not made any announcement of change, but here He states through His prophet quite the contrary. He says that the Sabbath, far from being abolished, *remained* to the people of God. If God states that it remains, *then it remains.* Its continued presence is God's way, while any changes are departures from God's procedures and the certain introduction of unrest and trouble.

But, just as the gospel is the power of God only to those who believe and to none other, so the Sabbath remained, not to everyone, but *to the children of God.* Therefore, Paul could not and did not say that it remained to the Jews, even though they were careful seventh-day observers. They had lost the Sabbath when they failed to retain the gospel. In fact, because

"Satan charges God with having made an imperfect creation and demands that modifications be made."

most of them had never experienced the gospel's transforming power, they had never had the Sabbath, anyway. Therefore, it could not remain to those who had never possessed it in the first place.

But to the people of God it remained. It was to them as much the symbol of God's power as it was back in Moses' or Elijah's day.

How could it be any other way?

There had been no change in God's power, the gospel, God's ways, principles, or procedures, His creative methods, His mercy, love, and grace, or anything else which emanates from the Most High.

If there had been no changes in any of the things symbolized by the Sabbath, then there cannot be a change of the symbol. If the symbol is to be changed, then there must firstly be a change in the things symbolized. The old must be done away with and the new order take its place.

But there is no new order of things to be brought in. God's ways are established in eternal and perfect righteousness. They cannot be improved and to change them would only be to admit that they were imperfect in the first creation and needed modification in the second. God is above such things. He is not a man that He should learn by experience. His knowledge is infinite from the beginning. Therefore, He is infallibly free from mistakes. He has never made one and never will. He has not offered us the best from a selection of comparative ways of life. His is the only way.

Therefore, when God's perfect creation was marred and destroyed by the entrance of sin, its reconstruction in order to match the original perfection had to be an exact duplication of the original.

Satan charges God with having made an imperfect creation and demands that modifications be made. For almost six thousand years he has relentlessly fought to effect these changes. Unfortunately, the majority of the human family support him in his efforts. But God cannot accede to these demands under any circumstances. If He were to do so, then He would be responsible for establishing in the universe a way of things which would forever destroy peace and prosperity. The effects of Satan's planned modifications are manifested before us in war, violence, disease, death, and a thousand other miseries. God is not prepared to impose such conditions on His beloved children. He loves us too deeply to do that.

God cannot change. He is the perfection of wisdom whose works leave no room for improvement. It is impossible for any creature whom God has made to be wiser than He. Yet, under Satan's leadership, millions are calling for God to change. By so doing, they are claiming that they are wiser than the One who made them. This is a preposterous claim. If true, it would

mean that sin was justified after all and that God was unjust in expelling Satan from heaven. Instead, He should have been grateful to Satan for showing Him where things could and should be improved. It would also mean that God is a liar when He steadfastly maintains that no changes are necessary.

All this would mean that God is not really God, but a being of great inferiority.

Those who insist that changes be made in God's government are saying all these things against Him. They do not realize the implications of their actions, but this does not alter the seriousness of what they are doing. They have fully joined the devil's side by seeking with him to place the wisdom and power of the creature above his Creator.

But, despite the efforts put forth by Satan, God's power, ways, and Sabbath remain. Therefore, all these things continue to be the possession of God's people, thus distinguishing His followers from Satan's children who do not have any of them. Thus the two classes are clearly identified. Those who actively advocate changes in God's ways, involving the institution of Sunday in place of God's Sabbath, cannot be His children, for to them the Sabbath does not remain. On the contrary, of God's children it is said, "There *remaineth* therefore the keeping of a Sabbath *to the people of God."* (Margin.)

Chapter 5

A New Body and a New Home

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?" *1 Corinthians* 15:51-55.

Thus is described by Inspiration that wonderful resurrection morning when the sleeping saints will arise to greet their Deliverer.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." *1 Thessalonians* 4:16, 17.

This will be the second of the three great acts of restoration whereby will be returned to man that which has been taken from him by sin.

In the beginning, God created for man a perfect home in anticipation of the subsequent forming from dust of a perfect body temple into which He placed a perfect spiritual nature. With these three great gifts, man was complete. He needed nothing more. All that remained was for him to develop in the flawless happiness that God designed he should have eternally.

The instant sin entered, he lost his spiritual nature which was replaced by the nature and spirit of Satan. Had not Christ instantly interposed

Himself between the sinner and the death-stroke, man would have lost both body temple and beautiful home that same day. But probationary time was extended to him thus enabling him to continue the use of his body and home, though both were progressively corrupted by sin.

Eventually, the body dies and returns to the dust. Thus man loses the second of these essential gifts. The last of all to vanish away will be the earth or what is left of it after the eroding effects of six thousand years of sin. Then, as the hand of God is fully withdrawn from the control of the elements according to man's final decision and request, fire will utterly consume this planet to leave it as it was in the beginning, "without form and void".

Through the plan of salvation, God proposes to give back to man all that he has lost and more. The original gifts came in a certain order and were lost in a reverse sequence. During the restoration, that which was lost first is to be recreated first, the second lost will be given back second, and the last to go is the one to be given last. So the recreation of the spiritual will take place first, followed at the second advent by the gift of immortal flesh and blood, followed at last by the making of a new heavens and earth at the close of the millennium.

It is obvious that there will be large time spans between each of these progressive restorations, much more so than was in the original. Then it was all accomplished in six days, but it will require seven thousand years to complete the work of restitution. This will not be because of any limitation on God's part. Man must play a certain role before God is free to speak the miracle into existence. Because we are so slow to learn what we must do and to become willing to do it, delay is introduced. God's work would have been finished long ago but for this.

But, even though there is delay, God will carry out His recreative work exactly as He did His original creation. There will be no difference except for the time spans between each restitution. In the original creation, God began with nothing. So it will be in the recreation. Not until that which has been damaged by sin has completely passed away, will God put the new into its place.

None have any difficulty seeing this so far as the gift of the new body and the new earth is concerned. On the great resurrection morning the bodies of the saints in their graves will have returned to the dust so completely that there will be no difference between Adam's condition as dust before God created him and his condition on the resurrection morning before the Archangel's voice calls him back to life.

So too, at the end of the thousand years, the final fires will have reduced the earth to the same condition of emptiness and desolation that it was on the first day of creation. Only when it is back to that condition, will the Lord commence to rebuild the fair creation. The starting point in both the first and second creations is the same. In neither case is it a modification

or improvement of things already existing, but the calling into existence where previously was nothing, God's wonderful created works. God will do in the replacement of that which is lost, exactly what He did in the first installation.

Though no one will have any difficulty in seeing that God does not commence the recreation of either the earth or the human body until the old has completely passed away, very few fully see and believe that the old spiritual nature must be eradicated before the new birth can take place. Yet this is just as clearly taught in the Scriptures as is the same truth concerning the replacement of this sinful flesh and this old world. Fitness for heaven can never be acquired by modifying or improving the old nature. So, it is written:

"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.

To many, the true force of this verse is lost because they do not make a distinction between the fleshly body and the spiritual nature which lives in that body. Therefore, knowing perfectly well that when a person becomes a true child of God, none of the old things which are of his body pass away, he regards this verse as being a figure of speech rather than a reality.

When it is understood that the work of recreation is not concerned at this stage with the body of man but only with the spiritual nature, then it is not hard to understand that all things have in fact passed away and been replaced with a new life altogether. That life is the only spiritual life we will ever receive, for God does not provide a temporary one until the resurrection day and then give us eternal life. At that time, He simply provides an immortal body as the new and eternal residence in which the spiritual life is to dwell and through which it is to function. In the interval between true conversion and the death of the sinful flesh, the same new spiritual life must dwell in and find expression through fallen, sinful flesh. This means, of course, that not until the resurrection will the full potential of the spiritual nature be developed.

But, even though limited in its manifestation, it is eternal life nonetheless. Jesus reiterated this truth in the discussion with those who, the previous day, had been fed miraculously with the loaves and fishes and had followed Him to Capernaum to ascertain the true nature of His mission.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life. . . .

"Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." *John* 6:47, 54.

Later, the same truth was repeated through the same gospel writer.

"And this is the record, that God hath given to us eternal life, and this life is in His Son.

"He that hath the Son hath life; and he that hath not the Son of God hath not life.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." *1 John* 5:11-13.

None of these statements from Christ's lips speak of an eternal life to be had *only* in the future when Christ returns. He spoke of it as being a present possession as well as the blessing to be experienced in His coming eternal kingdom. Obviously, He was not referring to the human body when He spoke these words, for immortality is never to be found in sinful, fallen flesh, nor do we have holy, sinless flesh this side of the Saviour's return. Instead, He was referring to the spiritual life which dwells in the fallen flesh of the truly converted, just as the presence of God abode in the ancient sanctuary. Once that everlasting life from above has entered into man's earthly temple, the believer has acquired the eternal life which will be with him through all eternity provided that he maintains Christ's righteousness and so passes the judgment. While, during this life, that eternal force must operate from within and through fallen, sinful flesh, when Jesus returns it will be united with immortal, incorruptible flesh.

It is by a miracle of God's creative power that the gift is imparted to the believer. God speaks and it is done; He commands and it stands fast. Thereafter, the sanctification process develops into maturity the life forces infused into the child of God, while at the same time re-educating the mind with the principles of heaven. God is the only source of such life, for only by His power can it be implanted.

Likewise God alone has the power to give man a new body and a new home. When Christ returns, He will look down upon the places where His people lie and see just what He saw on the sixth day of creation—dust. But, in that dust, He will recognize His people. As He called Adam into existence, so again He will call forth people from dust. He will speak the word and it will be so. There will be no difference from the procedures used in Eden.

If there is no difference in the exercise of omnipotent power and the procedures by which it was and will be applied to the uprising from dust in Eden and in the resurrection at the advent, then there can be no change in the symbol. As certainly as the Sabbath is God's appointed memorial of His power at work in making man in Eden, so surely must it be the memorial for the remaking of man when He returns. It is the same power by the same procedures, accomplishing the same work. Therefore, the same memorial must remain. It surely does.

Subsequent to this thrilling accomplishment, the saints will dwell in heaven for a thousand years. The eternal spirit of life received at the new birth experience will be united to an immortal and incorruptible body. All that will remain will be the reconstruction of the earth itself. This will wait till the end of the millennium. The fire by which the earth will be brought to the

point of desolation and emptiness prerequisite to the creative work of God is described in *Malachi* 4:1.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Then out of those ashes, that great emptiness and utter desolation, the Lord, beginning where He began the first creation, will call into existence a new heaven and a new earth.

"For, behold," declares the Lord, "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." *Isaiah* 65:17.

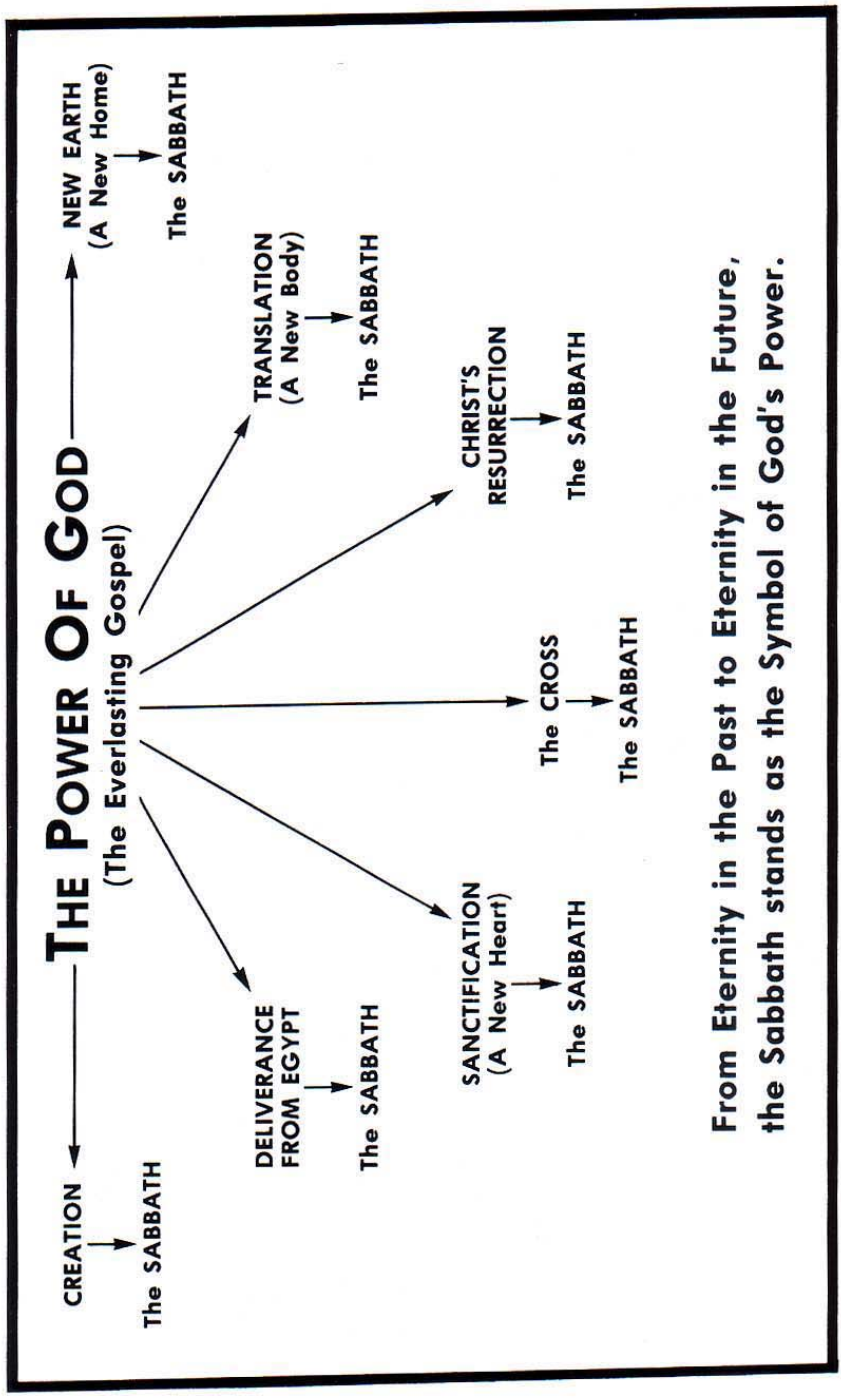
The wording of this Scripture confirms the important truth that this will not be a remodelling of the old. It cannot be, for the former will have passed away to be known and remembered no more. Therefore, the new earth will indeed be a *new* earth. It will require the same creative power exercised in the same way to bring forth this new earth as was needed to bring forth the first earth. John was privileged to witness this mighty work in advance and describes what we shall see when the work is finally done.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." *Revelation* 21:1.

"It is by a miracle of God's creative power that the gift is imparted to the believer. God speaks and it is done."

When God made the world just about six thousand years ago, no human being witnessed any of this creative work. Other beings, such as the angels and inhabitants of other worlds, saw it and rejoiced to witness the marvellous display of power required to effect so great a work. By the time Adam and Eve came upon the scene the work was all done, they being the final elements in the plan to be called into existence.

However, when the new heavens and the new earth are created, all the redeemed will be there to witness God at the work which only He can do. What an unspeakable and unforgettable experience for the righteous that will be. It is beyond the scope of human imagination to appreciate at this moment the awe, wonder, appreciation, respect, and love which will sweep through us as we see this work taking place. At God's command we shall see the waters divide to occupy their appointed places both on and above the earth. As He speaks, the earth will appear clothed in grass, flowers, trees, and shrubs. The rivers and lakes will come alive with myriads of fish of every shape and hue. Birds and insects will adorn the air, and


THE POWER OF GOD
(The Everlasting Gospel)
CREATION
The SABBATH
DELIVERANCE FROM EGYPT
The SABBATH
SANCTIFICATION (A New Heart)
The SABBATH
The CROSS
The SABBATH
CHRIST'S RESURRECTION
The SABBATH
TRANSLATION (A New Body)
The SABBATH
NEW EARTH (A New Home)
The SABBATH
From Eternity in the Past to Eternity in the Future, the Sabbath stands as the Symbol of God's Power.

animals of magnificent bearing will gladly and peacefully share the earth with the saints.

As we witness the reproduction of the original creation, we shall understand what God did back there as never before. The full significance of the place and uniqueness of God's power and wisdom will become apparent and the Sabbath will be accorded its rightful place as God's appointed memorial of His omnipotent works.

This is a created work which will never pass away. Never more will the ways of men be urged forward to replace God's ways. There will be no cruel and malignant foe to tempt men to evil. Destruction and death will never make fearful inroads to reduce the unblemished glory of earth and sky to desolation.

"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." *Isaiah* 66:22.

Thus there is no change in God's power between the time when sin entered and when it will make its final departure from the universe. Sin has not changed, diminished, or weakened God in any way. He is still and ever will be the same. Therefore, the symbol of that character and the working of His power cannot change either. The Sabbath will be as much a part of life in the new earth as ever it was in the Garden of Eden and with the true people of God in every generation since. For the Sabbath to be abolished from the new earth is to indicate that the power of God has also been removed, for the two are inseparable. Where one is, the other will always be. But, if the power of God is removed, then there can be no new earth, no eternal life, nothing of that for which the consecrated child of God yearns and hopes. Oh! that those who seek to abolish the Sabbath could only understand the full implications of what they are attempting and the deprivations they will consequently incur.

Fortunately for those who serve God, they will not have their way. Certainly, they will gain their wishes so far as they themselves go, for, as they seek to terminate the presence and workings of God's power, they will achieve this for themselves. The result will be oblivion, for no one can exist without God.

But the true Sabbath keeper will find that precious institution just as present in heaven as it was before and after the first advent of Christ, as it is written:

"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* 66:23.

This Scripture is describing things as they will be after the new heavens and the new earth have been created. Therefore, it confirms that the Sabbath will be faithfully observed in the Eden restored. It could not be any other way, for the power of God is there just as it was in the original Eden,

at the crossing of the Red Sea, the crucifixion and death of Christ, and in every other event where the power of God was manifested.

A Sabbath Keeping People

God manifested His inimitable power to give man a perfect home, body, and spiritual nature. When He had done it, He called upon that first righteous and obedient man and woman to keep the Sabbath holy—*and they did.*

There can be no dispute that they did for it is written; "The Sabbath was made for man, and not man for the Sabbath." *Mark* 2:27. It was made for man before there was sin. Therefore it was made for Adam, the sinless man, and, inasmuch as he accepted and obeyed all things the Lord made for him until he departed from God's ways, then it stands that he accepted and kept the Sabbath which God had made for him.

When by His mighty power, He brought the Israelites out of Egypt, He called them to keep the Sabbath holy. Those who were God's true children did just that.

When He sanctified them, He called them to keep the Sabbath as a sign of His gift to them, and they did.

When Jesus came to this earth, He knew the power of God, possessed it, and exhibited it. Therefore, one must expect that wherever He was with that power, the Sabbath had to be, and it was. He kept it faithfully every week of His life on earth.

It would be expected that He who created the earth in six days, finished His work on the sixth, and rested the seventh, would, when He came to restore that which was lost, again complete His work on the sixth day, rest on the seventh, and rise to commence the next phase of His responsibilities on the first day of the week. He did.

It must be anticipated that a man who knew the power of God as Paul did, would see no light in any change from Sabbath to Sunday, but would instead confirm that there does remain the keeping of the Sabbath to the people of God. So it was.

In these last days, the Lord is raising a people of power through whom He will give the final manifestation of His character. They will know His might. Therefore they will be a Sabbath keeping people. So they are.

And in the eternity soon to open before us, the earth and the heavens will be made new in the grandest display of God's power ever witnessed by mortals. It cannot be any other way than that the Sabbath will be observed in such an environment and context.

God never changes. Neither does His power nor the workings of that power. Therefore, the Sabbath cannot change either. Nor will it. It will stand to all eternity as a blessed day of sweetest fellowship with the saints and with the Lord.

Chapter 6

God's Flag and the Devil's Flag

Throughout this publication, the effort has been to stress the inseparable connection between the presence of God's power and God's Sabbath. Of the two, the critical presence is that of God's power, for only when it is there can the Sabbath be there. Let that power be brought in and the Sabbath comes with it, but when that power disappears so does the Sabbath.

A careful study of human records shows the truth of this. Without question, our repentant parents, Adam and Eve, thereby having received within themselves the power of God, were true Sabbath keepers. So were all the patriarchs and those who, together with them, remained loyal to God. Of that period which intervened between the fall and the flood, only the scantest records remain. Whatever was written by those people perished with them in the deluge. We do know that the vast majority chose to turn their backs on God and depended upon their own resources. As surely as they did, they ceased to be Sabbath keepers because it is the law that those who lose the power of God lose the Sabbath of God.

Subsequent to the flood, the devil worked hard to rob God's children of His presence and power. With the greater part he was very successful. He found in Nimrod and his wife Semiramus powerful allies. It was "Cush" who "begat Nimrod: he began to be a mighty one in the earth.

"He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord." Genesis 10:8, 9.

The sense in which he was mighty *before* the Lord, was that he took God's place and lived independent of Him. He was completely self-sufficient, exhibiting all the evil characteristics of a totally independent human spirit and thus laying the foundations for building Babylon.

Upon his untimely death, reputed to have been a sacrifice made for the salvation of Babylon, he was deified as the sun god and Sunday, the first day of the week, was set aside in his honour. From that day to this, wherever, in religion, men substitute their ways for God's, Sunday stands forth as the day associated with such organizations.

Thus the transition back there was in three stages. In the first instance, men were worshippers of the true God, were dependent on His power, and kept the Sabbath day. Then they drifted into apostasy. By so doing they lost the presence of God's power, ceased to be Sabbath keepers, and turned to Sunday keeping instead.

The same progression from righteousness to evil took place in the history of the apostolic church. Jesus Christ was filled with the power of God. Therefore, He was a perfect Sabbath keeper. The disciples in turn were Sabbath keepers, not one of them being a channel whereby God announced that there had been any change made in this sacred observance. Paul plainly declared that the keeping of the Sabbath remained to the people of God, while John in the *Revelation* spoke of a company in the end of time who would keep the commandments of God and have the faith of Jesus. None of these men thought in terms of the Sabbath being done away with and replaced by another symbol, the first day of the week. Of course they did not, for they were men in whom was the living power of God. Therefore, the Sabbath was likewise a part of their lives. But they also recognized the seeds of apostasy developing in the church. The Spirit of God foresaw it and informed the church of its coming through Paul.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." *2 Thessalonians* 2:3-7.

Gradually at first and then with acceleration, the Spirit and power of God were separated from the early church. At first the members continued the observance of the Sabbath, but it was only a legal activity, the light and life having gone out of it. Then they rested on both the Sabbath and the Sunday with the latter gaining more and more favour until only it was kept. Once again there was a specific relationship between the departure of God's power, the loss of the Sabbath, and the rise of Sunday. Thus it will ever be, for these relationships are established by God and cannot be changed.

It may be argued that when the great reform movements came into being, they did not return to the Sabbath but remained Sunday keepers. Yet, at the same time, these men certainly were filled with God's Spirit and power and did wonderful things thereby, which could otherwise never have

been accomplished. It may be argued that their not coming into the practice of Sabbath keeping is proof that the above line of argument is false.

Wycliffe, Huss and Jerome, Luther, and many others came out of tremendous darkness so they were not able to understand all the truth at once. The spiritual depression under which the world sank during the era of papal domination was very deep and dark. To escape from it took time. The human mind is slow to grasp the principles of God's kingdom after long periods of servitude.

But, while they had not discovered the truth in regard to the seventh day of the week, those men were Sabbath keepers in heart and spirit. When they observed Sunday, thinking in all sincerity that it was God's day of rest, they kept it as the seventh day should be kept.

As time passed and their descendants lost God's power and presence, they not only came to the place where they did not even keep Sunday as a Sabbath, but became as energetic at denying the Sabbath and defending Sunday as the Roman Catholic church against which the original reformers had risen in protest. Thus in reality there was no difference between the process of decay experienced by other movements in the past and the decline of the Protestant Reformation. While the actual seventh day did not figure in the apostasy until the true continuation of the reformation in the form of the great second advent movement called for a full return to it, yet the principles and developments were the same. First they had the power of God and kept the Sabbath in spirit, even though they did not understand which was the correct day. Then they drifted away from the Lord, lost His power, and thus lost the Sabbath. They became champions of Sunday, the symbol of man's having put himself in God's place.

"No man, then, can keep the Sabbath holy unless he is holy in himself. To be in such a condition requires the working of God's mighty power, the gospel of Jesus Christ."

It was in 1844, after the second advent message had been proclaimed for some ten years or more, that the Protestant churches suffered a moral fall in consequence of their rejection of this great light sent to them from heaven.

"The second angel's message of *Revelation* 14 was first preached in the summer of 1844, and it then had *a* more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel

did not reach its complete fulfilment in 1844. The churches then experienced a moral fall in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower." *The Great Controversy,* 389.

It was away from God, not towards Him, that they fell. Thus they separated themselves from Him and His power. It was when they had arrived at this pitiful condition that the third angel followed the second, calling upon men to worship God on the seventh day of the week, the true Sabbath day. Because they were destitute of God's power which must be present before the Sabbath can be, it was strictly impossible for them to accept, hold, or live the Sabbath truth. They could only arise in opposition to it, which they did. So strongly did they do this that they became even more powerful supporters of Sunday than the Catholic church which had instituted the day. What a transformation indeed! The Protestant churches which had acquired this name by virtue of their uncompromising protest against the principles of Romanism, had so completely turned around as to become even more vigorous and competent defenders of the papal symbol of power, Sunday, than were the papists themselves.

But the fall experienced in 1844 was not then complete. In the intervening years, they have fallen lower and lower and will continue to do so until the final crisis is developed. Satan will work through them with increasing effectiveness and, in proportion, they will become more and more emphatic and vigorous in their exaltation of Sunday in place of the Sabbath. Eventually, they will blame all the world's troubles on the desecration of *their* sacred day, and will pass laws of great severity to coerce all to revere the day of their choosing. These persecuting powers will especially persecute those who, having the power of God within them, hold to God's true Sabbath rest.

When that time comes, the last great battle of the ages will be fought. It will not be a struggle between one set of political powers and another, but between those who have the power of God on one side and the power of Satan on the other.

"Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion." *The Review and Herald,* May 7, 1901.

Above all else, the Sabbath will identify the people within whom God's power will be present. It will be the bright banner which will wave over this company. Likewise, Sunday will be the flag unfurled over those who, destitute of God's power, will be under Satan's control. The question of who will stand under the Sabbath or Sunday flag will be determined by which power is present within the individual.

This situation is simply illustrated in the position held by the flag of any nation. A country's flag will wave only where the nation's power is established. For instance, during the second world war the American flag waved in the Philippines while the United States forces were there. But the time came when the advancing Japanese drove out the Americans. As American power was withdrawn from the scene, the flag was hauled down and the Japanese power and flag took its place. It was not the other way about for this could not be.

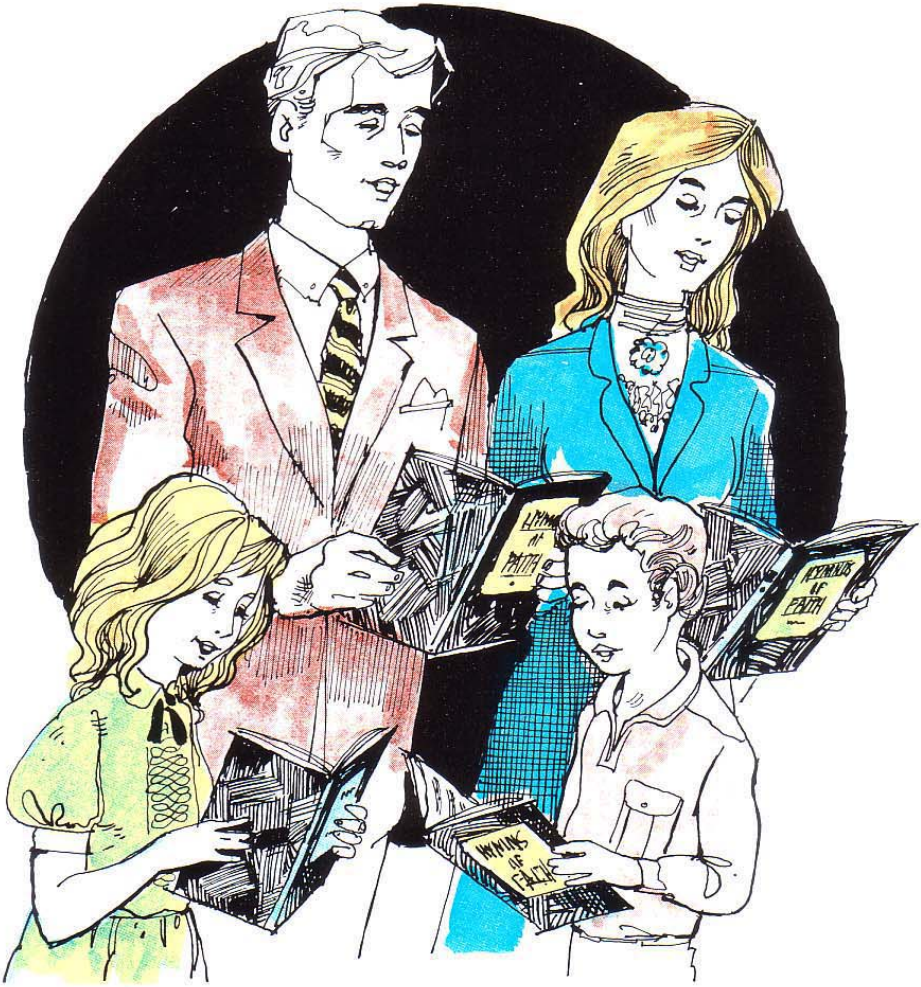
In time, the Americans returned and with their now superior forces drove the Japanese out of the Philippines. Once they had re-established their power, their flag once more flew in the area. First comes the power and then the flag. In other words, only where the power of the nation is will the flag of the nation fly. So it is with God and Satan. Only where the power of each is established will their respective flags fly.

This means that in the final conflict, it will not be enough to understand the arguments which technically prove that the seventh day is the correct Sabbath day. It requires much more than this to have and to hold the Sabbath and to be its defender. It is to the people of God that the Sabbath remains. It is the sign of the sanctified.

"No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day, to keep it holy,' the Lord said also to them 'Ye shall be holy men unto Me.' *Exodus* 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God." *The Desire of Ages,* 283.

No man, then, can keep the Sabbath holy unless he is holy in himself. To be in such a condition requires the working of God's mighty power, the gospel of Jesus Christ. Many find it impossible to believe that a man can be made holy in this life, but God has not only commanded it; He has promised it. Such holiness is not of the flesh but of the divine nature dwelling in that flesh. If God promises to make us holy it is left to us to believe it, for God possesses all the power necessary to achieve what He has promised. The fact that He has declared that He will do it in the heart of the sin kingdom does not in any way diminish the certainty that He can and will do it, for sin has no power to frustrate God's work provided that the receiver has the faith to accept God's gift.

"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.



To truly have and to keep the Sabbath of God is to have and to keep the power of God. Only those who do are the people of God. It is not enough to be satisfied with the understanding of the theory of truth, to be careful to observe the outward requirements of the law, and to be faithful to church organization.

"For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." *Leviticus* 11:44, 45.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew* 5:48.

"You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise." Steps *to Christ,* 51. Emphasis original.

"There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God." *The Desire of Ages,* 311.

Thus has God spoken. Therefore, the matter of whether a man can be holy in character in this life is settled. God has declared that he can and that is the final word on the matter. In the face of this authoritative statement from the Infinite, it is usual for individuals to demand a sign. They ask for the presentation of men and women within whom this miracle has taken place, with the assertion that they will believe these words when they see perfect lives. But belief in the Word of God is not based upon what the Word has achieved in other lives. It is founded upon the Word of God itself. True faith asks no other evidence than that.

If a person's individual acceptance of the truth that any man who lays hold upon the life and power of God can live a sinless life depended on someone else having done it before, then a person's salvation would depend in part on someone else's experience. Where, then, would those be who had no such example before them? There are many who have had to stand alone after receiving God's deliverance from the shackles of sin. There were no other individuals around to whom they could look for assurance. They clung to the promises by faith and faith alone.

Not only is it entirely possible for man to live a sinless life in this world, but it is required of those who will be God's instruments in the final conflict against sin. That battle will not be merely a technical argument about which is the true Sabbath day. It will be a confrontation between the powers of righteousness and darkness. There is no problem in seeing that those who stand under the Sunday banner will be destitute of the power and presence of God. Therefore, they will be filled with, and controlled by, the power of sin. In order to meet and vanquish this power, the righteous must be possessed of a greater power. The only such power is the power of God.

It can only be imparted to and implanted within them by the creative act of God. There is no other source. Nothing less than this will place one under the Sabbath flag.

The greatest danger which threatens anyone is satisfaction with the form in place of the reality. A man may even be a minister of religion, and yet be destitute of God's power. Though he preaches the strongest arguments in favour of the seventh day being the Sabbath, and convinces

many that they should be serving God on that day, he can be as deprived of the inner presence of God's might as the heathen or the atheist.

"All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, 'A new heart also will I give you.' Accepting new theories, and uniting with a church, do not bring new life to any one, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to anyone if the heart is not truly changed.

"This question is a serious one, and its meaning should be fully realized. Men may be church-members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul.

"We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character." *The Review and Herald,* February 14, 1899.

Thus, while there is no real difference between the worldling and the religionist, there is a great contrast between these two classes and the true child of God. It does not require any change of character to leave the Catholic church and become a Protestant or a Communist or a heathen. Striking proof of this is given in the life of King Henry VIII of England. Before his separation from Rome, he was a harsh persecutor of those who opposed him. After his separation, he continued the same pattern of cruelly exterminating his enemies.

". . . the fact still remains that the Sabbath is only where the power of God is."

Likewise, when France changed from Catholicism to atheism, there was no change of character. The people did not become any worse. They simply gave unrestrained release to the savage, vindictive spirit they had learned under Rome's rule. What the priests and rulers had done to them, they did in return. There was no difference in the character of the people of France after the revolution began, than there was before it.

Likewise it does not require a change of character to obtain church membership, especially in those communions where human planning, election, and organization have replaced divine leadership. A change of loyalties and conformity to certain standards of outward behaviour are required. The visible presence of these things satisfies the onlooker that there has in fact been a change of character. This deception is serious enough for the observer, but it is even more dangerous for the person himself who has not intended to deceive or be deceived. Satisfied that he is as real a Christian as anyone around him, he makes no effort to seek for God's righteousness whereby an inner transformation of character will be effected. Though unconverted beyond changes in his personal convictions and outward practices, he nonetheless can be very religious, practised in Scripture arguments, and can hold high offices in the church. He is confident that when the crisis comes, he will be an able defender of God's truth.

But, even though he does not know it, the fact still remains that the Sabbath is only where the power of God is. Therefore, when the last great controversy comes upon him, he will find that he does not have the requisite equipment with which to meet and conquer the man of sin.

The truth will stand eternally that only where the power of God is will God's Sabbath be found. Therefore it is written that the keeping of the Sabbath remains to the people of God, the sanctified, the born-again, the truly righteous, the ones within whom the life of God has been implanted. Find such people and you have found the true Sabbath keepers.

Satan's Flag

Just as surely as wherever God's power is established the Sabbath is to be found, so wherever Satan has set up his dominion, Sunday is observed. It required power to do this.

Imagine for instance, that a group of people decided that the world should set aside Wednesday as a universal day of worship. It would be a simple matter to make the decision; it would require only so much money to advertise the decree, but think of the power necessary to either persuade or coerce the entire world into doing it!

Yet Satan, through the various Babylonian agencies, has succeeded in turning the world away from God's specific direction to keep the Sabbath holy, to give reverence to Sunday instead. This is no mean feat and his success in this regard is the mark and measure of his power. He knows this,

and, through the Roman Catholic writers, he has boasted that the change from Sabbath to Sunday without any Scriptural authority is the mark of his power, and so it is.

"Question. Have you any other way of proving that the Church has power to institute festivals of precept?

"Answer. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." Keenan, *A Doctrinal Catechism,* page 174. Third American edition, New York: Kenedy and Sons.

"But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away—like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair." *The Faith of Millions,* 543, 544, by John A. O'Brien. London, W. H. Allen, 1962.

"The Jews' Sabbath or Day of Rest, was Saturday, kept sacred because God at the creation rested on the seventh day and because they wished thus to commemorate their deliverance from Egypt. The Church, using the power our Lord gave her, altered the observance of the Sabbath to the observance of Sunday, to commemorate our Lord's resurrection on Easter Sunday and the descent of the Holy Ghost on Whitsunday. There is evidence in the New Testament *(Acts* 20:7; *1 Corinthians* 16:2) that the apostles were beginning to observe Sunday as a day of worship as well as Saturday; but the apostles made no law on the matter, and the full transfer from Saturday to Sunday was a gradual process, under the authority of the Church. Those Christians who believe in the Bible and the Bible only must have some difficulty in explaining why they keep Sunday holy and not the Sabbath." *The Catechism Simply Explained,* by Canon Cafferata, page 84. London, Burns, Gates, & Washbourne Ltd., 1954.

Thus, not only is the institution of Sunday worship the mark of papal power, but she boasts that it is so. One might ask why the world has so readily accepted this papal institution. It is because, in reality, there are only two religions in the world. There is the true worship of God in which God's ways are carefully studied and faithfully followed as rapidly as they become clear to the developing understanding. To those people, when God

designates a specific day for worship, there is no debate or objection. If God has appointed it, then it stands.

Then there are the multiplied numbers of false religions around the world including those organizations not generally regarded as being religions such as communism, materialism, and others. Yet, while these various bodies have different emphases and varying doctrinal positions, through them all is a single bonding factor which reduces them to a single equality. It is the principle of making man the source instead of God. It is the dependence on money power and numbers power. Every one of these organizations is run this way and they know no other way.

By following this course of putting man in God's place, they have deprived themselves of His presence and power, and therefore cannot be Sabbath keepers. As Sunday is the established symbol for the substitution of man's ways for God's ways, it is only natural for these various organizations to accept that day. While some still cling to Sabbath keeping at the legal level, when the final pressures are brought to bear it will be a simple matter for them to make the outward change of the transition which even now has already occurred.

If you have determined that you will stand unflinchingly under the Sabbath banner in the coming conflict, you will need to understand that much more than a mere conviction that the seventh day is the Sabbath together with the arguments necessary to prove that the seventh day is God's choice, will be necessary before you can maintain that stand. All that is good but insufficient. Do not rest until the presence of God's power is established and daily growing in the life. Without that, it will no more be possible to resist the power of Satan and sin than it would be to stop the sun setting in the western sky. No matter how resolved you might be not to do it, the fact remains that you will bow to the devil and stand beneath the Sunday flag.

"The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end." *The Desire of Ages,* 324.

High Treason

By tearing down the Sabbath flag, trampling upon it, and replacing it with the Sunday banner, men have shown the utmost contempt for the great Law Giver. They have declared that they are wiser than He and possessed of more power. To make matters worse, those who do this,

pretend to be loyal subjects of the King of kings, the Creator of the universe. They fondly imagine that God even approves of their course. How much more mistaken is it possible for them to be?

Think of the reaction in a nation should a young soldier dressed in his country's uniform tear down the flag, stamp upon it, and then raise the flag of the nation's worst enemy in its place. Such contempt would not be tolerated. The soldier would be stripped of his rank and most severely punished. Should it take place in time of war, he would be executed as a traitor.

Think not for one moment that God regards lightly the affront shown to His authority and government, the desecration of His flag, the symbol of His power and might. He recognizes the full significance of the actions of men, yet He is not *personally* offended by what is done. Rather, He understands that by these actions men place themselves before God and in the place of God. Thus they cut themselves off from the Source of light and power and so deprive themselves of eternal life. God will have no choice but to leave them to the fate they have chosen.

When the soldier tears down his country's flag, and replaces it with that of the enemy, what is he saying by this action? What larger changes is he calling for?

He is demonstrating that he wishes the power of his country to be done away with and that of the other nation put into its place. This is the only message such an action could convey.

Likewise, those who discard God's Sabbath day and give respect to Sunday worship, are thereby confirming that it is their wish that God's power be abolished and Satan's be instituted in its stead. They may not realize the implications of what they are doing, and may be deceived into thinking that their action is one God will actually approve, but this does not change the significance of the action. However, God does recognize the ignorance factor and makes due allowance for it while He ever works to make plain the real truth of these things. As the end draws near, the issues will be more sharply and clearly defined so that none will be in darkness as to what it is all about. Then, as never before, the continued rejection of the Sabbath and adherence to Sunday will carry a burden of condemnation terrible in its proportions.

To reject the Sabbath is to reject God's power which is to spurn the gospel of Christ, which, when rejected, leaves no way for deliverance from sin's enslavement and its wages of eternal death. Let these principles be fully understood and the Sabbath will be cherished as it was intended to be, to bring in turn the marvellous spiritual blessings God will transmit to His faithful ones through the Sabbath gift.

Chapter 7

The Seal of God

The Sabbath is the seal of God. The Scriptures are emphatic on this and no study of the Sabbath would be complete without considering this aspect of it. It is God's seal in opposition to Satan's mark, the Sunday.

Revelation pictures for us the final and finishing conflict in the long-standing controversy between good and evil. On one side will be those who have the seal of God. Pitted against them will be those who have the mark of the beast and his image. In chapter 13 is exposed the oppressive nature of the power which will use coercive methods to enforce the worship of the beast and his image and the reception of the mark. Wonderful miracles will be performed to dazzle the senses, followed by increasingly severe persecution on those who refuse to render homage. When this fails they will be forbidden to buy or sell and it will finally be decreed that they be put to death.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is Six hundred threescore and six." *Revelation* 13:11-18.

While these oppressive forces will be going about their work of bringing the entire world into subjection to them, the Lord will, through His faithful servants, be warning the world of the dire consequences of receiving the mark of the beast.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." *Revelation* 14:9-11.

This is exceedingly strong language. God has not softened or hidden to the least degree the fearful consequences of bowing to the awful pressure to be imposed by these godless powers. There will be no hope of leniency for those found bearing the mark at this time.

"God does not use a mechanical device made of gold or other metals to impress His seal on the individual."

It will be impossible to occupy a neutral position in the coming crisis hour. Everyone will be forced to make a decision as to where he stands. On one hand, the confederated powers of the whole earth, supported by the masses, unlimited funds, all the technology which will have been developed at that time, and weapons of force, will bear down on every man, woman, and child to ensure that all will recognize and worship the mark of their power. These powers will tolerate no person who dares to resist their demands and refuses to worship the beast and his image or receive his mark and number.

On the other hand, not only will God be warning of the results of following the advocated course, but He will also be exerting great spiritual appeal to the world to turn from these destructive ways and to surrender everything to Him. Everyone will feel these mighty counter-pressures. One will be the power of love, the other the fear-instilling threat of force. The unrelenting demand of these two appeals in addition to the context in which they speak, will render it impossible for anyone to avoid making a

decision. All must cast their lot on one side or the other. It will be a question of obedience to God's ways or man's.

There can be no doubt then as to the sides involved in this last battle, nor of the issues over which the contest will be waged. It will be the power of Satan symbolized by the mark of the beast, Sunday worship, versus God's power symbolized by the seal of God, the Sabbath. The mark of the beast is Satan's device, for it is opposed to God and by God. Every invention of Satan's is a counterfeit of the truth in God's government, by which we are alerted to know that wherever there is the false there must be its truthful counterpart. In other words, Satan is offering the mark as a substitute for what God would have us receive. The Scriptures leave no doubt as to what this opposite number is, thereby throwing even more light on the mark and its nature.

John in prophetic vision was shown a certain little company of people in the last days who will have "... gotten the victory over the beast, and over his image, and over his mark, and over the number of his name ..." *Revelation* 15:2.

John saw this company stand upon the sea of glass, by which we are informed that they have lived through the days when the image will be set up and the mark enforced on pain of death, but, having endured this trial of their faith, they are found victorious, and, in their untainted purity, stand upon the sea of glass. There is only one company who can qualify for such honour and it is the one hundred and forty-four thousand. They will reveal the distinctiveness of their experience by singing a song which no one else can ever learn or sing.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." *Revelation* 14:3.

Every one of the redeemed will sing the glories of God's salvation plan to the depth of the experience through which he will have passed in obtaining and holding God's priceless gift, but none of them will sing it as will the one hundred and forty-four thousand. They, having passed alive through the final struggle, will have gained an experience that only such a battle can give. They will sing salvation's story with a breadth, depth, and intensity that will make it seem a new song altogether.

Just as it is written that those who oppose God in the last days will have the mark of the beast, so it is written that the one hundred and forty-four thousand will have the seal of God.

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." *Revelation* 7:4.

What then is the seal of God that the righteous will possess as distinct from the mark of the beast which they must reject in order to receive and retain God's seal?

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

Exodus 20:8-11

The Greek word, *sphragis,* which means an impression or inscription, is the word used in the original of the verse just quoted. The mind is directed to the seal used by kings and potentates to make impressions and inscriptions on hot wax in sealing important documents. When the document had been folded, hot wax was applied to close it after which the seal was pressed into the wax to denote the power and authority by which it had been sealed. Thereafter, no man opened the document unless he was the one to whom it was addressed, or unless his power was greater than that of the individual whose seal had closed it. Thus there are two aspects to the seal which are significant as illustrations of their spiritual counterpart in the seal of God. The first of these is the inscription defining the authority and power of the owner of the seal and the second is the fact that it seals certain things within, which cannot be disturbed or removed by any unauthorized power. What is true of the earthly seal is likewise true of the heavenly.

For the seal of an earthly ruler to be valid, it must contain three elements—the name, the title, and the territory of the one in authority. These were carved into the instrument known as the seal so that when the impression was made in the hot wax, this information was transferred to and held by the wax.

God does not use a mechanical device made of gold or other metals to impress His seal on the individual. His ways are higher than those of men and His seal is therefore more refined and spiritual. Yet His seal does contain the elements mentioned above. We are to find out where in the Scriptures God has combined all three in one place. It is in the fourth commandment, the Sabbath, that all three can be found in one place, in one ordinance.

His name: The Lord thy God;

His title: Maker or Creator;

His territory: Heaven and earth.

Thus the Sabbath commandment bears all the elements required to make a complete seal. This truth is further confirmed in *Ezekiel* 20:12.

"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."

A sign or seal carries authority equal to that of the power which has the seal. For instance, if a document not addressed to you came into your hands sealed with the great seal of the United States, you would not dare open it unless you were prepared to incur the wrathful judgment of that nation. By that seal, the United States government declares that the document is sealed shut against any but those for whom it is written. Likewise, the Sabbath is the seal which the Lord places upon His own people and He intends that all shall know that His people cannot be violated with impunity.

But, true as this aspect of the seal is, it is only the beginning of the powerful truths contained therein. God is a *living* God. Therefore, the Sabbath is a *living* truth and the seal a *living* seal. Therefore, it is a power and, as such, is commissioned to effect certain desirable results. So, while the seal of God in the first instance is an impression bearing the mark of divine authority, it is also a protection and defense to God's people. It has the power to shut sin out and to retain righteousness within.

A simple illustration of this is the common process of canning food. All who have done this know how vital it is that a close and tight seal be effected which will absolutely prevent the invasion of even one element of corruption. Thus evil is sealed out and the goodness is sealed in. While the seal remains unbroken it is impossible for the food to putrefy.

So it is with the seal of God. It is a power designed to prevent the entry of any form of spiritual corruption. As its power is immeasurably greater than the power of sin, it is totally effective in this role. It is impossible for the soul truly sealed with the seal of God to be corrupted by sin. Likewise, if the seal is not there, then it is impossible not to be corrupted.

While this seal is the power of God, yet it is the Holy Spirit who applies it where it is needed. Paul confirms this in his letter to the *Ephesians*.

"That we should be to the praise of His glory, who first trusted in Christ.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were *sealed* with that *Holy Spirit* of promise." *Ephesians* 1:12, 13.

The Holy Spirit does not pass around among God's people with a stamping instrument in His hand, imprinting a mechanical seal in the foreheads of the saints. Instead, He implants a life, a power, within God's children. It is this impartation of Christ's life through the ministry of the Spirit which renders the soul immune to sin.

"He [Christ] came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning." *The Desire of Ages,* 311.

"A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan." *ibid.,* 324.

It is the presence of the Holy Spirit within the believer that is the effective seal against sin without. This presence is God's power of which the Sabbath is the sign. Therefore, the Sabbath is the great bulwark against Satan's determination to infect the soul with sin.

OPPOSITE PAGE: As a fortress is only securely and safely sealed against the attack of the enemy when the power within is greater than the power without, and when there are no secret agents within to open the door to the enemy, so the soul is only securely sealed when the mightiest of all powers, the power of God, is within, and all sin has been excluded so that there is nothing within to respond to the enemies without.

Christ had this experience and was therefore a true Sabbath keeper.

"Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, The prince of this world cometh, and hath nothing in Me.' Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble." *The Great Controversy,* 623.

This is what it means to be sealed with the Holy Spirit of promise. It is to be so possessed and filled with the power of God that Satan's temptations have no power over us.

This is well illustrated by a fortress. A factor which always worries the Lord of the Keep is the possible presence of an enemy agent within. He knows that he can trust the thick masonry forming the walls, the iron-banded doors, the wide, deep, protective moat, but should one of the enemy be inside to sneak down and unbolt the door in the dead of night, then the castle will surely fall to the enemy. But, if everyone within is loyal and true, there is no problem whatsoever. The citadel is secure. So likewise, Satan works to implant within the heart weaknesses and responses which will answer to his temptations from without. Our task is to accept the inner presence of God's power so that there will be no answering chord from within.

"It is a power designed to prevent the entry of any form of spiritual corruption."

This sealing work is progressive. If any person carefully examines his own experience, he will quickly recognize that there are areas where he is already sealed against temptation. For instance, many of those who read this publication have been educated against the use of tobacco products. Others, once addicted to this drug, experienced God's power expelling the very desire from the body and replacing it with distaste and revulsion. So thoroughly has the mind and the body been secured against this temptation that no allurement, argument, or pressure will stir within the person any desire to partake of the poisonous weed. Thus a person possesses the seal against the tobacco habit.

The same experience can and is to be had in every avenue of temptation. For instance, a person can have his hatred so completely removed and replaced by the love of God that no matter what the enemy may do, there will only be a love response in return. As the cleansing work proceeds step by step, the believer is brought nearer and nearer to the point

where no stain of sin remains, no sinful desire is cherished, and the enemy finds nothing to which he can appeal. When that work is finally complete, then the believer is fully and finally equipped with God's power, possesses the Sabbath in verity, and will be able to withstand and be the instrument through whom God will defeat and destroy the beast and his image, his number and his mark.

This further confirms the fact that the mere belief that the seventh day is God's Sabbath combined with careful abstention from all work on that day, does not constitute possession of the Sabbath or mean that one has the seal of God. Only those within whom the Holy Spirit has implanted Christ's life and character are holy, keep the Sabbath, and have the seal. Nothing less than this gives a person these qualifications.

Chapter 8

The Final Conflict

Although the great controversy has been in progress with unrelenting intensity for almost six thousand years, there has never yet been a time when the whole world has become fully ranged on one side or the other. The time when it came nearest to it was at the flood. Then, all but eight were certainly committed to Satan's side with no possibility of reversing their stand. But it cannot be said that the eight were as wholly and irreversibly dedicated to God as were the rest to Satan. Only a short time after the flood, one of the sons exhibited great sympathy for Satan's principles and became the progenitor of generations steeped in the darkest wickedness.

Today, there are those who are fully on Satan's side. They have gone beyond the point of no return, but it would hardly be true to say that any of God's people are as yet eternally secure against reverting to Satan's ways. In between the loyal people of God and the reprobates, there is the vast majority of men and women who have not yet made any decision either way. They mostly grope along in ignorance, devoid of any real concept of what the great controversy is all about. For the greater part they do not even know that one is in progress.

But there is coming a time when the entire world will be divided between those who will worship God forever and those who will never submit to His love and leadership. The proportionate division will be such that very few indeed will stand with God. The vast majority will serve sin and Satan.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." *Revelation* 13:8.

This prophecy provides for only two classes of people: those whose names are written in the book of life and those who worship the beast and his image. The latter class will be bound in a universal confederacy of defiance against the Creator of heaven and earth. They will be deceived

into following the destroyer by the evil work of demons, who will ". . .go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. . . .

"And they assembled them at the place which is called in Hebrew Armageddon." *Revelation* 16:14, 16. *R.S.V.*

"These [kings] have one mind, and shall give their power and strength unto the beast.

"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." *Revelation* 17:13, 14.

There are many who cherish the concept that the battle of Armageddon will be a struggle between eastern and western political powers. In other words, they see one half of the nations pitted against the other half. But this is not the case. Every government on earth will be confederated into one vast force to pit their determined apostate position and ambitions against the King of kings. They will, of course, use any measure their evil hearts can conceive. With them, any means is justified by the end to be achieved. It will be the ultimate expression of man's ways as they differ from God's.

On the other side, God will wage warfare only in righteousness. This means He will fight under definite limitations, yet it will prove that righteousness is nonetheless more powerful than sinfulness.

Inspired with confidence as they view the vast numbers on their side and charged with scorn as they assess how few stand for God's truth, the wicked will boldly unfurl the Sunday flag before the world, flaunting it in the faces of God and His saints.

But the righteous will not be impressed by numbers, nor dismayed by the lack of them. They measure all things by God's power of which their beloved Sabbath is the living symbol. In the light of that power, all opposing forces are as nothing to them.

In every victory gained for God's cause so far, His people, having been blessed with large views of His almighty power, were able to accurately measure the power of the enemy. As they saw how small the opposition was in comparison to the awesome capacities of their divine Leader, strong faith arose within them and they were armed to do marvellous things. It is unfortunate that these triumphs were the exception rather than the rule, the consequence being that the termination of the great controversy has been seriously delayed. Each victory gained however, is a type and an assurance that when God's people at last consistently advance in His power, the work will be done.

David's conquest of the mighty Goliath is an excellent example of this. Prior to his arrival at the battle front to re-provision his brothers, he had gazed into the heavens above and on the earth beneath until he had seen something of God's creative power and had learned to measure all things

by these standards. Consequently, when the lion and the bear raided his flocks, he was able to go against them in the Lord's power and win.

These experiences were not shared by Saul and his soldiers. They knew only the force of arms. Therefore, when the Philistine giant presented himself before them with the challenge to come down and fight, not one man was prepared to go. Knowing so little, if anything, of Jehovah's might, they could only measure Goliath against themselves. They had no difficulty seeing that they were no match for the enemy. So day after day passed by, and the issue remained unresolved.

It was an embarrassing situation for Saul and his subjects who professed to be the invincible followers of the Creator of the heavens and the earth. They had a name and a reputation to live up to, but it seemed that whatever wonderful achievements in the past had honoured God, His glory and presence were now departed from them. The promises were in the Scriptures as clear and bright as ever, but there was no evidence that they would be fulfilled in this predicament.

"This prophecy provides for only two classes of people . . ."

Then David, filled with glowing faith born of a conscious sense of God's power and presence, arrived on the scene. Inspired by God, he offered himself as the answer to Goliath's taunts, and, after discarding the heavy armour the king had ordered, he sallied forth dressed only in a light shepherd's tunic, and armed with no more than a simple slingshot.

Goliath, in his total ignorance of God's power, knew nothing of the real force coming against him. David seemed to be no more than an inexperienced and evidently very foolhardy, self-confident youth who was prepared to throw his life away on a hopeless venture. Goliath therefore, advanced on the youth, angered that he should be required to meet so "unworthy" an opponent, and determined to exhibit his contempt for this insult by swiftly striking the young man down. Great was the surprise of all when the outcome brought, instead, the death of Goliath and the utter defeat of the Philistines.

Both David and the rest of Israel who were present that day, were observers of the seventh-day Sabbath, but, while David had God's power in him, to a great extent the rest did not. This was proved by their utter inability to vanquish the Philistine champion. Therefore the Sabbath, as

OPPOSITE PAGE: As the victorious army raises its flag over the hard-won battlefield, so every true child of God must advance the Sabbath truth from victory to greater victory until the final battle is won.

Sabbath

they held it, was separated from God's power and so could not be the Sabbath as *the Lord gave it.* The true Sabbath is found only where God's power is established, because, as has been stressed in this publication, the Sabbath is the symbol of God's omnipotence. Therefore, on that triumphant day, David alone demonstrated possession of the Sabbath of God and through no other was the victory gained.

This history will be repeated. At the present time, there are vast church organizations which uphold the seventh-day Sabbath and are devoted to ending sin's reign and restoring the kingdom. Opposing them are powerful Babylonian forces among whom are intellectual giants who, like Goliath, challenge God's professed people to match them in combat. Because, once more, the living presence of God is separated from those who uphold the seventh day, they have no capacity to meet and vanquish these enemies. The result, like that in David's time, is a stand-off, delaying the completion of the work and the establishment of the kingdom.

This situation will not continue indefinitely. As God prepared David for his important future role, so, at the present time, He is preparing a people to topple the Babylonian giants. The training again involves the revelation of God's power so that His people will have a standard by which to assess the capacity of all other forces. The more clearly they know Jehovah's infinite omnipotence, the smaller in their eyes will the confederacy of evil appear.

During the time when Israel and the Philistines confronted each other, David was an unknown factor not taken into account by either side. Saul expected, somehow, to gain the victory himself, while the Philistines were sure that the advantage afforded by Goliath's presence would assure them of the ascendancy.

Likewise, the little company which the Lord is readying for the coming conflict is unknown and unaccounted for by either side. The proponents of the seventh day have read God's declarations that a Sabbath-keeping people will finish the work. Confident that their respect for the correct day of worship identifies them as that organization, they are certain the promise applies to them and that they alone will wear the victor's crown.

But these large seventh-day observing bodies have failed to understand that, without the presence of God's power, merely observing the correct day does not identify them as Jehovah's army. They will be surprised one day to find that a little company of true Sabbath-keepers will arise from obscurity just as David did, to gain the victory they have futilely striven for so long to obtain, and be awarded the crown they so earnestly desired. Then, too late, they will realize that they failed to obtain the true qualification for their work. Their disappointment will turn to vengeful rage even as Saul's jealousy was stirred against David until he determined to destroy him. God's true people will find in the end that those who were nearest to them will be their most bitter enemies.

For those who have sacrificed greatly for the cause and are confident of an assured place in heaven, it will be a day of great sadness when they find themselves disqualified because they had only the appearance but not the reality of the Sabbath truth.

Christ was deeply concerned about this problem. He desired that none be deceived by false religion but that all would so clearly see the difference that they would not rest till they found the reality. In very clear language, He warned that the majority, however, would come to the day of final reckoning and be lost while expecting to be saved. He said:

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." *Matthew* 7:22, 23.

Obviously then, those who would be champions for the Sabbath in the last days must understand what true Sabbath-keeping involves. Merely being able to debate all the proofs that the seventh day is the correct day is not sufficient. The issues go much deeper than that. The final conflict will be the closing contest between the spiritual powers of God and Satan—the divine system versus the satanic.

Therefore, only those who, like David, have God's power embedded within them will be used as God's instruments to vanquish the powers of darkness. They may be few in number, youthful in development, but so mighty in God that they will be invincible. None will be able to stand before them.

Every true child aims to be a member of that illustrious company. This is a worthy ambition but it will not be achieved unless there is diligent soul searching to determine the real nature of our Sabbath-keeping. Only when it is found that God's power is present with the seventh-day observance can one be assured of being a true worshipper.

Now is the time to engage in this thorough work. Tomorrow it will be too late.

The people of God are those within whom is the life, the righteousness, and the power of God.

To such there remains the keeping of the Sabbath.

They are the ones through whom the Lord will vanquish Babylon, and upon whose heads the victors' crowns will be placed.

May this publication have so clarified what true Sabbath-keeping is that all who read it will be enabled to enter into His rest both now and eternally.