

Part One

The Inexpressible Gift

THE GIFT OF GOD'S PRESENCE

It is satisfying. It meets every need, every real problem;—and it is all found in the little tent God instructed Moses to make. “Let them make me a Sanctuary that I may dwell among them” (*Ex 25:8*), God said. God wants to dwell among us and in us. He wants us as much as we want Him. Our deepest emotions can but faintly express the yearning that God has that this desire be fulfilled.

It is through this building and its services that God reveals how He is going to dwell with us—in us—in our very souls (*Ex 29:42-46; 2 Cor 6:16; 1 Cor 3:16; 6:19*).

This plan for the indwelling of God is a marvelous Gift—the first of a chain of gifts that is so wondrous that it is almost incomprehensible. The disappointments and griefs are so many in this life, that it is hard to believe that these living promises are true. And yet they are more than true. You can, in your own life, begin tasting them as living realities.

Now, let us look at the plan. Though it is revealed through simple things yet, at the same time, it is mind-shaking; for in it we see Divinity reaching down and taking hold of humanity—and changing humanity.

The work of the Sanctuary was divided into a daily and a yearly service. In the daily service, a man who had sinned would come with a lamb or other animal. Then, at the large Altar of Burnt Offering in the Outer Court of the Sanctuary, he would place his hands on the head of the animal and confess his sin. He then slew it, and it was consumed on the smoking altar.

In connection with these daily sacrifices, some of the blood was taken into the first of the two apartments of the Sanctuary and there sprinkled before the dividing veil. Thus the man's sin was symbolically transferred to the Sanctuary. On the basis of this confession and transferal of sin, the man could hold communion with God.

The Bible tells us what has separated us from God. It is sin (*Isa 59:2*). This explains the purpose of the Sanctuary, and why, through it, God can again dwell among us—because it is through the Sanctuary service that God intends to take sin out of our lives.

Jesus was the “Lamb of God which taketh away the sin of the world” (*Jn 1:29*). Like the little animal, He also bore sin—our sin (*Isa 53:12; 1 Pet 2:24*). He was led to the altar and there slain (*Isa 53:7*). Can we imagine such a depth of love? It is deeper and wider than any on earth (*Jn 3:16*).

By His blood Christ purchased redemption for every man (*1 Pet 1:18-19*). The Sanctuary is a living picture of the Atonement, of God's plan to remove sin from our minds and souls. And this atonement can only be started, carried through, and completed, with blood (*Lev 17:11*). Your sin and my sin is so deep that it took God's blood to meet the price.

The blood redemption had been purchased for every man—now it must be applied. Before the atonement, that fully restores us to God's presence, can be completed, Christ must take this blood into the Sanctuary and apply it individually on behalf of all who will receive it.

Following His death and resurrec-

tion, Christ ascended to heaven (*Lk 24:51*). But where did Christ go when He went to heaven? It is a vital truth that, in Jesus and His work for us, our faith must center. God desires that we know where He is and what He is doing, that we may fix our eyes and our faith all the more firmly upon Him.

In the mount, Moses was told to make the Sanctuary according to the pattern shown him (*Ex 25:7-8, 40*). The earthly Sanctuary, then, was only a copy of the great pattern,—the original was in heaven. Into this Sanctuary—the heavenly—Jesus entered when He ascended out of the sight of the disciples. This is where He is today (*Heb 8:1-2*).

Do we not have abundant reason for rejoicing? Jesus, our Lamb, has ascended to heaven; and, now as our great High Priest, He is mediating on our behalf in the Sanctuary (*Heb 2:17*). He went to heaven to intercede for each one of us before the Father (*Rom 8:34*).

We have seen the daily service in the Sanctuary and the great sacrifice and intercession of Christ that it represents. But what about the yearly service? When did this begin, or has it yet begun? What is its purpose for our lives? To understand this, we must briefly view the second of God's special gifts—the Gift of God's Word.

THE GIFT OF GOD'S WORD

It is in the gift of the Word that God reveals His Plan for our lives (*Deut 29:29; Amos 3:7*).

The Bible is the great lesson book of the ages, given to men that they might know of the thoughts and ways of God; that, in learning of the promises and in claiming them, they might

become like God (*2 Pet 1:2, 4*).

But, in addition to this, the Bible is the great prophecy book of the ages, given to men that the fullness of God's wonderful plan, still in the future, might be opened to their understanding (*2 Pet 1:21; 1 Cor 2:9-10*).

The central theme of the Bible is the work of Christ to redeem us from sin. The Sanctuary reveals the three main parts of this plan—Christ's work in the outer court, in the first apartment, and in the second apartment of the Sanctuary. In these three are given the beginning, the daily application, and the conclusion of the Atonement. Did you know that they are so important that the very year in which each began is prophesied in Scripture before it occurred?

We do not have space here to observe, in detail, this entire prophecy as it is found in Daniel 8 and 9; we can only observe the main points. The cleansing of the Sanctuary was to occur at the termination of 2300 prophetic days, or years (*Dan 8:14; a day in prophecy stands for a year: Num 14:34; Ezek 4:6*). The event that initiated it, the going into effect of the decree to restore and rebuild Jerusalem, is given in *Dan 9:24-25*. This occurred in 457 B.C. (*cf. Ezra 7*). At the end of 7 weeks, or 49 years, the rebuilding of Jerusalem was completed, in 406 B.C. (*Dan 9:25*).

The first 70 weeks, or 490 years, of this prophecy were to be "determined upon," or, in the Hebrew, "cut off for," or "allotted to," the Jewish nation as final probationary time of God's special people (*Dan 9:24*). At the beginning of the final week of the 70 (82 weeks, or 434 years, from 406 B.C.), the recognition of Jesus as the Messiah, His baptism in the Jordan, and the beginning of His 3½-year ministry began. In the midst of the last week of the 70 (the last 7 years of the 490), Jesus was crucified for us in A.D. 31 (*Dan 9:26*). At that time (A.D. 31), the "sacrifices and oblations ceased" to have further meaning in the eyes of God, for the great Antitype—the Lamb of God—had been slain, and had begun His priestly work in the Sanctuary in heaven (*Dan 9:27*). Then, 3½ years after the death of Jesus, Stephen

was stoned to death (A.D. 34), and the gospel was carried to the Gentiles. This event brought to a close the 70 weeks, or 490-year period, and left 1810 years more to bring to full completion the end of the 2300 years. The prophecy then reaches to A.D. 1844, spanning the years from 457 B.C. and culminating with the declaration: "Then shall the Sanctuary be cleansed" (*Dan 8:14*).

Thus, through the gift of the Bible—the Gift of Prophecy—God reveals to men events over 2,000 years in the future. And, through this gift, He reveals to us today that this special yearly work of cleansing—the great antitypical Day of Atonement, the final application, the conclusion of the Atonement, has begun in heaven! The longest prophecy in the Bible—the great 2300-year timetable—reveals that we today are living in the closing hours of this earth's history!

THE GIFT OF GOD'S BLOOD

The Sanctuary reveals the Gift of God's Blood, and the story of this Gift is the story of the Atonement. It is the work of this atonement to cleanse our lives of all sin, and this atoning work can only be carried out with blood (*Lev 17:11; Heb 9:22*). It is only upon the basis of the blood sacrifice that we can be lifted from the pit of sin (*Zech 9:11*). The plagues of Egypt reveal that it is only the sprinkling of blood that protects God's people in the day of destruction (*Ex 12:13; Rom 5:9*). We have been "purchased with His blood" (*Acts 20:28*), and we must never forget the fact.

The path of the atonement is a path of blood—Christ's blood—and it runs all the way through the Bible, from the Fall of man, in Genesis, to the final full restoration in Revelation. This is a most precious gift, for the gift of God's blood is, in reality, the gift of His Son—to live with us, to die on our behalf, to intercede for us.

At the cross this blood was provided—and it occurred when prophecy said it would, in A.D. 31. Into the first apartment of the Sanctuary this blood was taken, also in A.D. 31, and there applied on behalf of all who would receive it. But as we have seen, there was, in addition to the daily service that entered "beyond the veil" into the first

apartment, a yearly service that entered, beyond the second veil, into the second apartment.

This yearly service was a most important service, for it concluded the application of the blood atonement. The antitypical Day of Atonement is now going on in heaven. Soon it will be completed. When it is, sin will have been blotted out of the lives of all who have prepared for its solemn work, and human probation will cease.

The yearly Day of Atonement was the day when sin was finally cleansed from Israel. The service that took place on this day is carefully explained in *Lev 16*.

Throughout the year the sins of Israel were forgiven and transferred, through the daily service, to the Sanctuary. But then came the time, once a year, when all the people were to gather to the Sanctuary for a special service. It was a very solemn day, and whoever was not prepared for it was forever cut off from Israel (*Lev 23:27-30*).

On this day the priest went all the way into the second apartment, and made the final application of blood before the Ark of the Covenant. By this service, the record of the sins of Israel was finally removed—cleansed—from the Sanctuary. This completed the atonement (*Lev 16:25-27, 33-34*).

"Unto two thousand three hundred days, and then shall the Sanctuary be cleansed" (*Dan 8:14*).

The prophecy of Daniel 8 and 9 reveals that, in 1844, Jesus, our High Priest, entered the second apartment of the Sanctuary in heaven to begin the final atonement for His people. To the Jews, the yearly service was known as the Day of Atonement, the Day of Cleansing, and the Day of Judgment; and, on this day, all these events occurred. The final Investigative Judgment of the lives of all who have ever professed faith in Jesus Christ has now begun in heaven. The record books of heaven are being examined. On the basis of it, those who are shown to have claimed the merits and the blood of Jesus, have their sins blotted out of the books of heaven.

Each one of us has a soul temple (*Ex 29: 44-46; Lev 26:11-12; 1 Cor 3:16-17; 6:19-20; 2 Cor 6:16*). It is the work of the atonement to forever

cleansed the Sanctuary, where these sins are recorded, and our hearts and minds as well, where the sins originated (*Lev 16:30*).

As we would expect, when the investigation and atonement are completed, Jesus will return to earth for His people. The Bible reveals that this Investigative Judgment (*Dan 7:9-10, 26*) and the victory over the power of Satan (*Rev 7:11, 26*) precedes the coming of Jesus for His elect (*Rev 7:13-14, 27*).

It is the work of the Investigative Judgment to examine the records and determine who will inherit eternal life and who will inherit eternal death. Then follows the Second Coming of Christ and the Executive Judgment, when Jesus will execute, or begin to carry out, the sentences previously decided upon (*Jude 14*). Jesus returns to “execute upon them the judgment written” (*Psa 149:9*). And begins to give out the rewards (*Mk 8:38; Rev 22:12*). At that time every man will begin to receive his reward—the righteous (*Phil 3:20, 21; 1 Thess 4:16-18; 1 Cor 15:51-55*) as well as the wicked (*Rev 1:7; 6:15-16; Matt 3:12*).

As His people are gathered at the entrance to the Sanctuary and are, by faith, following Him in His work, Jesus, our High Priest, stands before the golden mercy seat. This mercy seat covers the Ark of the Covenant, within which is the holy Ten Commandment Law which we have transgressed. Above the mercy seat is the Presence of the Father. Jesus sprinkles some of the blood on the mercy seat and some of it “eastward”—toward the people (facing the ark. He is facing westward [*Lev 16:14*]; the people are gathered at the entrance to the outer court [*Joel 2:15-17; Ex 27:13-16*]). By this final sprinkling of blood, both the people responsible for the sin and the Sanctuary, containing the records of sin—are cleansed (*Lev 16:29-34*).

The Gift of the Blood—the blood of the Lamb—will bring eternal purity and holiness to all who will afflict their souls. To all who seek God with prayer, confession, and earnestly petition Him to put away sin from their lives, in preparation for the final judgment-hour cleansing—to these will the blood be applied.

THE GIFT OF GOD'S RIGHTEOUSNESS

God is holy and He wants His people to be holy. The Gift of God's Righteousness is the gift of His Law, which He intends through the atonement to write in our hearts. The Ten Commandment Law is the standard of the righteousness which God wants to give us. This can only be done through the atonement. Sin will eventually destroy us, if we cling to it. Jesus knows this, and He is working now in heaven to remove it from the lives of all who will accept His intercession.

One might question why it is necessary for the blood to be brought all the way into the Most Holy Place (the second apartment) of the Sanctuary before the atonement can be completed, human probation can close, and Jesus can return for His people. It is necessary because of the nature of sin. “Sin is the transgression of the law” (*1 John 3:4*), and “The wages of sin is death” (*Rom 6:23*). The atonement cannot be completed until the blood representing the death of Jesus is brought before the moral code—the Ten Commandments—which have been transgressed.

The moral law is not only the standard of righteousness, but it is also the great standard of the judgment (*Eccl 12:13-14; Psa 96:13; 119:142*). The lives of all men will be compared with its ten principles of conduct. It is the statute book of the court of heaven (*James 2:10-12; Psa 119:43-46*).

The tables of stone rest beneath the Shekinah Presence of God. They are the basis of His government, as surely as the Constitution is the basis of ours. As it is on earth, so it is in heaven—lawbreakers are judged according to the law they have broken. How thankful we can be that God knows that, of ourselves, we are powerless to resist Satan and to render the obedience that the law requires. To meet the demands of the broken law and to enable us to render perfect obedience to all of its requirements, through faith in the merits of the blood of Christ—this is the purpose of the atonement. Through faith in Jesus, His grace is imparted to us, and we are enabled to render this obedience.

The moral law—the great standard

of God for our lives—is a written expression, or transcript, of His character. God is holy, God is love; and His law is holy, His law is love. It tells us what we will be like through His grace. It is a law of love. It is not negative. Its “Thou shalt nots” are not intended primarily to be “you had better not, or else,” but rather, “you should not.” Properly understood, the law is ten promises of what our lives will become like, as we look to Jesus our righteousness. “Righteousness,” in the original Biblical Greek, means “rightdoing,” and Christ is our righteousness (*1 Cor 1:30; Jer 23:6*). Beholding His glory, we are changed (*2 Cor 3:18*). He writes His law upon our hearts (*Heb 8:6-10*); and we, by enabling grace, keep His commandments, and thus He dwells with us (*1 Jn 3:24*).

This eternal standard, written on stone, Jesus makes into an experience of obedience written upon hearts overflowing with repentance and love. The very righteousness of God is imparted to us that we might be brought back to our lost condition of godliness—Godlikeness. This marvelous gift is ours—through the blood of the Covenantant.

THE GIFT OF GOD'S DECISION

We live in an hour of “good news.” “Gospel” means good news, and the angel of *Rev 14:6-7*, who proclaims the message of the judgment, is said to be giving the “everlasting gospel.” The judgment is good news for those who are seeking it. It is news to rejoice at, for Jesus is preparing to remove all sin from the lives of His people, and then He is going to return for them! Eternal deliverance from sin and wickedness! Can there be better news!

But for the wicked, the judgment has a far different meaning. They are joined to their idols. They do not desire it or want it. They would rather believe that it does not exist (*Prov 28:4-5; Jer 5:4*). Their words are “Where is the God of Judgment?” (*Mal 2:17*), and their lives match their words. To them the judgment will bring, not good news, but “the strange act” (*Isa 28:21*),—“the wrath of the Lamb” (*Rev 6:16; Psa 76:7-9*).

Decisions must be made in the judgment regarding who shall live and

who shall die. We may thank God that He makes the decision! The fact that God makes the decision in the judgment is a precious gift. At first it may not seem like a gift—indeed, it may not even seem necessary. But it is.

Decisions must be made regarding who shall live and who shall die. The atonement cannot go on forever. God's people must be purified; sin and sinners must finally be destroyed. It has to be;—for our sake and for the sake of the entire universe.

Thank God that the work of judgment is His work. He who created us, Jesus, has been appointed to be our Judge (*Acts 10:42; 17:31; Rom 2:16; 14:10*). He who created us and who died to redeem us is the One who will decide whether each one will inherit eternal life or eternal death. The thoughts and feelings of Jesus are deeper than any that we have ever experienced. He loves us more deeply than we love ourselves. Oh, the pain that every decision of death will cause our precious Saviour!

He who makes these decisions will be the One who also executes them. At the Second Coming, the wicked are destroyed by the brightness of His coming, and the righteous are taken to heaven (*2 Thess 2:8; 1 Thess 4:16-17; Jn 14:1-3*). Then, during the 1,000-year millennium, the righteous review the records of the wicked (*Rev 20:4; 1 Cor 6:1-3*). Every question that could ever arise regarding the nature and working out of sin is forever settled in this vast review of the agelong controversy between Christ and Satan. How sin began, what it is, what it must inevitably lead to, why some reached heaven and others did not,—all such questions will be forever resolved during this thousand-year period.

Following this, the wicked come up in the second resurrection (*Rev 20:5-7, 13*), and they are consumed in the lake of fire until they are entirely destroyed—"both root and branch" (*Mal 4:1*)—Satan, the root, and his followers, the branches. Nothing remains, following the work of hellfire, but ashes (*Mal 4:3*).

We may thank God that Jesus makes the decision and executes it. And we may also thank Him that He has created us with free wills, and that there is still probationary time in

which to make our decision. Our decision regarding Him will determine His decision regarding us. Make it now, as you read this. How often we put off many of the important matters of life till another day,—but a more favorable time to accept Jesus as your Sacrifice and your Priest may never come. Do not wait. Come now, while the blood is still being applied.

THE GIFT OF GOD'S LIFE

God's life is eternal life,—and this life—the very life of God—He wishes to give to you! "Sin pays its servants: The wage is death. But God gives to those who serve Him. His free gift is eternal life through Jesus Christ our Lord" (*Rom 6:23, Phillips*).

The word, "immortal," is used only once in the Bible, and is applied to God (*1 Tim 1:17*). The word, "immortality," is used five times in the Bible, and we are told that God alone has it (*1 Tim 6:16*). We are to seek it (*Rom 2:7*); it is brought to light, or revealed, through the gospel (*2 Tim 1:10*), and it will be bestowed upon God's saints at the Second Coming (*1 Cor 15:51-55*).

We are, by nature, "mortal" (*Job 4:17*), that is, subject to death—eternal death. Our sins have separated us from God (*Isa 59:2*); and, apart from God, we have no life (*1 Jn 5:11-12*). During probationary time He grants us probationary life. We are given time enough to make our decision for eternity,—and then it is all over.

God so loved—the world—that He gave—His only begotten Son—that whosoever believeth—in Him—might not die—but have life—eternal life (*Jn 3:16*). This gift of eternal life is the gift of God's life. Only He has it, so only He can give it. The probationary life we now have, as well as the life we can choose to have for eternity, was provided at the cost of the very life of Jesus, our God. Christ received wages He did not deserve—the wages of sin—death, that we might, through Him, receive the gift we do not deserve—the gift of eternal life (*Rom 6:23*).

This gift of eternal life is claimed only as we follow in the symbolic path revealed in the Sanctuary service, and accept and trust in the Sacrifice of Jesus—the Intercession and the Blood

Atonement of Jesus.

Why must the life be received only through shed blood? Because—and we must never forget it—the blood represents the poured-out life of Christ.

"For the life of the flesh is in the blood . . . for it is the blood that maketh an atonement for the soul."—*Leviticus 17:11*.

The purpose of redemption, the purpose of the atonement is to give us life—eternal life—the very life of God (*1 Jn 5:11-12; Jn 3:16*). It is God's purpose that, through a daily offering on your part, you are to become heir to that life.

Morning and evening He intends that you search your heart and seek His face, that you put away the desire for self-supremacy and be filled with the desire for His righteousness.

Daily He intends that the Burnt Offering experience be your experience—an entire renunciation of self-will, of self-love, of self-righteousness, and a full submission to the Divine will, the Divine love, the Divine righteousness.

It is offered to you, just now. Come, make it your own! Christ can forgive you and enable you to obey His Ten Commandment Law.

Thus, dying daily to self (*1 Cor 15:31*) and living daily in Christ (*Gal 2:20*), you may, night by night, look up at the eternal stars and know that you will live as long as they will,—for that day you have again chosen to hide your life in the One who made them and who continually guides them in the timeless circuits of eternity.

Praise God for His inexpressible Gift—eternal sinless life,—in Jesus.

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Part Two

THE CALL IS TO COME

Soon the newspapers, television, and the endless details of life will pass away, but this story here before you is eternal; and you will live forever with it, if it is in your mind and in your daily experience. All around you are the artificials of man. But here is revealed the reality of God. Come, give everything you have to it. Follow along in the path of the Atonement, for it is the path of the Blood, shed and applied for your soul.

The call is to come, but the cry of the soul is How do I come? It is in the vivid lesson of the Sanctuary that we learn how to come. Read the story on your knees with crying and repentance. See what your sins have done to Jesus, and what He is doing for you. As you do so, the Spirit will begin the work to mold and remake you into the image of God.

TO THE ALTAR

Outside of the gate that opens into the court of the Sanctuary is spiritual death. Those who choose to remain there have no hope of eternal life. They are bound by their lusts in a prison house of sin. Millions are there.

From where we stand, we cannot see inside of the court. The white linen fence and gate are slightly higher than the large Altar of Burnt Offering on the other side. Yet, as we look, we see a man appear above and beyond the fence and gate. He has climbed the ramp and is standing on the outer walkway of the altar. Before our eyes we see a "Lamb as it had been slain" (*Rev 5:6*)—freshly slain—lifted up above the high altar. As we look we sense that it is because of us that it is there, and feeling deeply our sinfulness and filthiness, we are drawn to enter (*Jn 3:14-15; 12:32; Jer 31:3*). In brokenness of heart at the sight, we run to the Lamb, through the gate which has been provided (*Jn 10:7; 14:6*)—the gate of repentance.

We come before the large altar, rep-

resenting the immense sacrifice it took to bring us there. We behold Him—oppressed, afflicted, smitten of men, led to the slaughter for us (*Isa 53:7, 4*). As we look, we see not the ramp before us, leading up to the altar, but rather, a high hill—the high hill of Golgotha—and the Man taken to its summit by the surging, shouting crowd. Without resistance He is nailed to the wood. We behold Him—lifted up with the cross as it is heavily thrust into the hole prepared for it, and there suffering the price of sin in our behalf.

The truth dawns: It is not His cross. He is dying on another man's cross—a murderer's cross—my cross. "Greater love hath no man than this, that a man lay down his life for his friends" (*Jn 15:13*). The vastness, the depth of that love, like a great panorama lies before us, and our self-righteousness, our pride of opinion, our strife for the supremacy crumbles within us. We behold Him—"The Lamb of God which taketh away the sin of the world" (*Jn 1:29*), and we choke up at the sight. He died for me (*1 Pet 2:24*)—and we fall down and worship Him. We fall down and accept Him as our personal Saviour from sin (*1 Jn 3:16*). We lay down and die to self, with Him (*Col 3:3; Gal 5:24*).

Near the Altar is the Laver of water representing the washing of regeneration—of justification from sin—done at the cross (*Rom 6:4; Gal 2:20; Lk 9:24; 2 Tim 2:11; Col 2:20; Rom 6:6*).

This washing is represented initially by baptism (*Matt 28:19; Acts 22:16; Rom 6:3-5*) and, thereafter, in the ordinance of foot washing (*Jn 13:4-12, 13-17*) which precedes the communion service (*1 Cor 11:27-28; Jn 13:12-18*)—three ordinances expressly commanded to us by Jesus Himself. We can thank God for them—each one is given to enrich and deepen our experience.

INTO THE SANCTUARY

Here in the Outer Court of the Sanctuary, we have experienced the new birth. We have been justified by faith. Now walking in newness of life we must continue to follow Jesus (*Rom 6:2; 1 Pet 2:21; Jn 10:27; 12:26*) or we will return to the outer darkness of Satan's dominion (*Matt 12:43-45*). We must daily follow Him to the special place where He has gone (*Col 3:1*). Having risen from the dead, Jesus has ascended to the Sanctuary in heaven. Within it is the holy Presence of the Father. How can we, how dare we, enter? Thank God, it is done for us by virtue of the blood (*Eph 2:6*).

Jesus, our High Priest, ministers on our behalf before the Father in the Sanctuary that we who have been born anew in Christ might daily walk with Him, and grow up more and more into His fullness (*Heb 2:17-18, 8:1-2*). He ministers before the Father in order to impart His Holy Spirit to us (*Jn 14:16-18, 26; 15:26; 16:5-16*). He ministers before the Father in order to supply our every need and sanctify us as we, by faith, continue to look to Him and rely upon the merits of His intercession (*Heb 4:14-16*). Our need of this intercession is constant. The work of Christ to apply the atoning blood in heaven is as important as His work to provide it on the cross.

WITHIN THE HOLY PLACE

Having passed the first veil of the Sanctuary, we stand within the first apartment. On our right is the golden Table of Shewbread, containing twelve loaves of bread. Jesus takes us by the hand and leads us before it. The food of the world perishes with the using (*Jn 6:27*). Deceitful (*Prov 23:2-3*) and unsatisfying (*Isa 55:2*), it is like empty husks (*Lk 15:16*) and dry ashes (*Isa 44:20*). But the bread that God gives is nourishing—eternally nourishing.

Our great danger, now that we are

within the Sanctuary, is to forget the miserable existence outside the gate and, through lust or neglect, return to our former sins. The daily trials are given as continual reminders to flee to God through His Word for refuge—for living bread (*Deut 8:3*). He alone can give us the “Bread of heaven” (*Ps 105:40*).

The Word of God—the Bible—is this bread of heaven (*Job 23:12*; *Jer 15:16*; *Ps 119:103*). It is through the Bible that we read and partake of the Living Word—Jesus Christ (*Jn 6:35, 56-58*; *6:63*; *14:15, 23*; *Rev 3:8*).

Each Sabbath this shewbread was renewed. Each Sabbath we are, above every other time, to partake of a special communion with God.

Each day those ministering in the Sanctuary ate of the shewbread. Morning by morning we are to open our Bible, in sincerity and humility of heart, and to pray for “our daily bread” (*Matt 6:11*), and morning by morning God will give it. Each meal will vary, but all will be feasts—filled with new lessons regarding our duties for that day, new glimpses of God’s insights into the loveliness of Christ our Righteousness.

From the shewbread, Jesus leads us to the golden Altar of Incense that stands before the second veil. The golden bowl of incense, resting on top of it, is continually sending up smoke. This smoking incense represents our prayers (*Ps 141:1-2*; *Rev 5:8*), and it also represents the righteous merits of Jesus that must mingle with them that they may be acceptable before the Father (*Rev 8:3:4*). The above text shows that the incense of Jesus’ intercession goes up with the prayers of the saints, not in place of them. Prayer is the breath of every believer’s soul. We must have it continually. The incense was placed on the altar every morning and evening (*Ex 30:7-8*), and the flame from it burned continually. We are, in a special sense, to come alone, and with our families, to God in prayer every morning and evening, that throughout the day our hearts may be continually ascending to God in a spirit of prayer as we go about our duties.

From the Golden Altar, Jesus leads us to the Golden Candlestick. This is a lampstand with seven branches, each branch having a flame of fire at the top. Jesus is the vine; we are the branches (*Jn 15:5*). From Him the golden oil, representing the Holy Spirit, flows to each individual believer. Having passed through us, it burns with a bright flame, giving light to all around us (*Jn 5:35*). We are not made to be bottles for the Holy Spirit to merely enter and burn unseen

within. We are made and dedicated, by Jesus, to be channels for the Spirit to flow through. Only as we witness to our faith before others are we burning lights. Jesus is the light of the world (*Jn 8:12*; *1:9*). In His face shines “the light of the knowledge of the glory of God” (*2 Cor 4:6*). As we look unto Him, He imparts that knowledge to us through His Spirit, and we shine (*Ps 34:5*; *2 Cor 3:18*). We must daily beware of allowing our faces to become “veiled”—failing to witness to our faith—through “embarrassment” of Jesus, our neglect, or preoccupation with other matters. To do so turns the light into darkness (*Matt 6:23*; *Jn 1:5*; *3:19*; *Deut 28:29*; *1 Jn 1:6*).

A CONTINUAL EXPERIENCE

The Outer Court and First Apartment represent the daily Service—our daily experience in Christ. Each day this experience must be renewed. The walk carried on through the day, by faith (*2 Cor 5:7*; *Jer 10:23*), must begin anew each morning. And where do we begin? where we first found Him—at the gate of humiliation, heart sorrow for our part in Calvary’s agony and deep repentance of soul,—at the altar of death to self (*Col 2:6*; *2 Cor 4:11*). Speaking of his own experience, Paul said, “I die daily” (*1 Cor 15:31*). Paul’s experience is to be our experience. The old song well describes it: “The way of the cross leads home”—there is no other way.

Each morning, in abject humiliation and sorrow for what our sins have cost Jesus, self is to die, and God’s plans and His glory are to be made supreme. —And the walk begins anew—not because we “feel” so, but because God’s Word says so. The condition of surrender, death, and obedience has been met. Now we are to Ask, Believe, and Claim whatever Bible promise is needed to meet the day’s necessities—three steps, as simple as “ABC.” Ask specifically for what you really need and for that which He has promised, in the Word, to provide; Believe that the gift is in the promise, and that you have already received it; then Claim it—go about your work, believing the request is already yours, and use it. The promise already imparted will be realized when it is most needed.

Not one promise of God has ever failed (*1 Kgs 8:56*), and none ever will. We are to be fully persuaded that what He has promised, in Scripture, He is fully able to perform (*Rom 4:21*). The conditions met (repentance, surrender, acceptance, faith, obedience) means the promises can never fail; for upon them are staked His very honor and the fulfillment of His plan to remove sin from our lives

(*2 Pet 1:4*).

Each day we are to follow Jesus in the Sanctuary, as we partake of the Bread in Bible study, the Incense in earnest prayer, and the Oil in witnessing to our faith in Jesus, our High Priest. Day by day God will speak to us through His Word; we will speak to Him in prayer, and He will speak through us to others through our daily witness. Day by day Jesus will go before us (*Jn 10:3-4*), and His Spirit will be imparted to guide our every step (*Isa 30:21*). Day by day the walk will grow closer; the experience will deepen.

Within the Outer Court and the First Apartment, or Holy Place, occurs the daily service. But, as we have seen in the first tract in this *Inexpressible Gift Series*, according to Daniel 8 and 9, Jesus entered the Second Apartment, or Most Holy Place, in 1844 to make the final cleansing of the Day of Atonement (*Lev 16*). We are now, in a very special sense, to enter this apartment and the experience of that Day.

Beyond the second veil is the Most Holy Place. Within it is a small chest covered with solid gold. This is called the Ark of the Covenant, for within it is the basis of God’s covenant with mankind (*Deut 4:13*)—the stone tables of the moral law. The golden Mercy Seat covers it, and above the Mercy Seat are the covering Cherubim, one on either side of the Shekinah Presence of God (*Heb 9:1-5*). Within the ark is the golden pot of manna, Aaron’s rod that budded, and the two tables of stone—the Ten Commandments—written with the finger of God. Before the ark, Jesus stands clothed in the white mediatorial robe worn on the Day of Atonement, with the golden censer in His hand. Until the atonement is completed, Jesus continues His intercession on behalf of His people previously carried on in the first apartment. But, now, in addition, He has begun the special final examination and cleansing in the second apartment. We are today, by faith and earnest prayer, to follow Jesus in His work in this apartment.

The experience of the first apartment is also to be found within the Holy of Holies. The manna is the “bread of heaven” (*Ps 105:40*); and, like the shewbread, it represents Jesus, “the bread which came down from heaven” (*Jn 6:49-51*) and His Word, the Bible. We are, at this time, to seek to live by “the hidden manna” of the Sanctuary (*Rev 2:17*).

The prayers and Jesus’ continual intercession is represented by the Altar of Incense in the first apartment and the golden censer with its smoking incense

in Jesus' hand in the second.

The lamps that shone in the first apartment and Aaron's rod which budded and bore fruit (*Num 17*), now within the second apartment, both represent the power of God's Spirit working in and through us to fulfill our purpose of existence—to shine, to bear fruit, to glorify God by our every word and action.

Thus the experience of the Holy Place is to be continued today in the Most Holy; but, in addition, a special experience is to be sought for and found within it,—the Judgment-Hour experience.

The Covering Cherubim above and on either side of the ark are looking downward toward the golden mercy seat (*Ex 25:20*). Soon, upon it, the atonement is to be completed, as the blood of Jesus is sprinkled. By this final second apartment application of the blood shed at Calvary, the Sanctuary and the lives of God's people will be forever cleansed from sin. That act will symbolize the fact that, through the enabling grace of Christ, God's people on earth have put away sin from their lives. These are the "things the angels desire to look into" (*1 Pet 1:12*). They, together with the entire universe, are giving their deepest interest to this concluding work of grace. We also are to give it our deepest attention and our most earnest prayers (*Lev 16:29-30*).

But we must do more than pray—we must confess. Jesus, as our priest, is now standing before the Father and before all the angels, confessing the names of His faithful people and making intercession for them. But who receives this confession? Those only who confess Him before others (*Matt 10:32-33; 12:37; Rom 10:9; 1 Jn 2:23; 4:15; Lk 12:8*). Our acknowledgment—our confession of our sinfulness to Jesus and our grateful acceptance of His righteousness must be continual. Our witness—confession of our faith before others and our joyful telling of that righteousness—must also be continual.

THE FULLNESS OF GOD'S RIGHTEOUSNESS

Within the Ark of the Covenant is to be found the basis of the everlasting covenant between God and man—the Ten Commandments (*Deut 4:13; 5:2-3; Ex 34:28; Heb 8*). There is only one "Everlasting Covenant" between God and mankind—it is God's agreement to take sin out of our lives. Israel broke this covenant by trying to obey the law by themselves rather than through the imputed righteousness of Christ. They thus made a worthless "old covenant" experience of it. The fault was with them (*Heb 8:8*). On God's side, there is only one covenant—

the everlasting covenant of redemption. But men have tried to meet it wrongly—through their own efforts—righteousness by works—the Old Covenant experience. But the covenant is still open for fulfillment in our lives through the New Covenant relationship to God—righteousness (right doing, obedient doing) by faith in the blood of Christ. Jesus is the Mediator of this better covenant, based upon better promises—God's promises, not the people's (*Ex 19:5-8; 24:3, 7; Heb 8:1, 5-10*).

Beneath the throne of God is His moral law—the measure of all right doing (*Rom 3:19-20; 7:7; James 1:22-25*), the basis of His covenant with man (*Deut 4:13; Heb 8:6-10*) and the standard of the Judgment (*Eccl 12:13-14; James 2:10-12*). Of ourselves we cannot obey this law. But that which we cannot do for ourselves, God can do for us "through the blood of the everlasting covenant" (*Heb 13:20*). He will write this law upon the heart of everyone willing to be drawn to a full surrender at the foot of the cross and obedience to His every word. Day by day, as we come to our Mediator, He will write it upon our hearts and, through His grace, empower us to resist lust, theft, idolatry, vice, covetousness, and Sabbath breaking.

Why did Jesus have to die on Calvary? He died to meet the demands of the law and to destroy sin. Some think that He died to meet the demands of sin and to destroy the law, but not so. It is sin in the sinner that seeks to destroy the law, for sin is the attempt to destroy law (*1 Jn 3:4*). If the law could have been changed in the slightest, to meet man in his fallen condition, then Christ would not have had to die. We can understand this from the very nature of sin. Consider the following texts carefully: "Sin is the transgression of the law" (*1 Jn 3:4*). "By the law is the knowledge of sin" (*Rom 3:20*). Sin is lawbreaking; sin brings death. Christ came, not to be a lawbreaker, but to destroy sin by dying in our place, and by His merits imparting, to us, enabling grace to obey the law as He did while on earth.

Above all who have ever lived on this earth, it is Jesus who seeks to uphold the law. Jesus died not to abolish the law, but because it could not be abolished. It was made by a God whose moral nature does not change (*Mal 3:6; James 1:17; Num 23:19-20; Ps 33:11*), and the moral law that He made will never change—it is eternal (*Ps 119:152; 89:34; 111:7-8; Matt 5:17-19; Eccl 3:14*).

The fact that Jesus can do that which the sacrifice of animals could never do

is strikingly portrayed in the cessation of the "ordinances" at Calvary. Ephesians 2:15 speaks of these ordinances that were abolished at the cross. Some think that this was the moral law! If this were so, then vice, theft, perjury, murder, and idolatry would all be wholesome Christian activities today. The ordinances that came to their end were the sacrificial laws that prefigured the death of Christ (*Heb 10:1-5*). The seventy-week prophecy, mentioned earlier, predicted that the "sacrifices" would cease at the death of the Messiah (*Dan 9:27*). The principles of Atonement by blood and the way in which Christ would carry it out are given by God and changeless. But the actual animal sacrifices themselves and the work in the earthly Sanctuary no longer had any meaning in God's eyes following the death of His Son—and so they were made obsolete—done away with—at the cross (*Heb 7:24-27; Matt 27:50-51*). The entire book of Hebrews was written to prove that Christ's death ended the Jewish sacrifices.

We have seen that the law is the great standard of the Judgment (*Eccl 12:13-14; James 2:10-12; Ps 96:13; 119:142-146*). This is so because it is the only means by which we can identify sin (*1 Jn 3:4; Rom 3:20; Rom 7:7*). The law reveals sin and brings guilt and condemnation (*Rom 3:19*), and thus acts as a spiritual mirror to show us our sinful nature (*James 1:22-25*) and lead us to Christ (*Gal 3:24*), who alone can take the sin out of our lives.

God uses the law to identify and convict of sin. But it is only the mirror (*James 1:22-25*), not the soap. It can not forgive or justify us (*Rom 3:20*). It can not keep us from sin or sanctify us (*Gal 3:21*).

The law can only point out sin—it can not take it away. Only Jesus can forgive our sins (*Acts 13:38-39; Matt 1:21*). Only He can cleanse us, write the law upon our hearts, and give us power to obey it (*Heb 8:10*). It is written upon our hearts because, by constantly relying upon Him, Jesus is in our hearts, and it is thus kept perfectly (*Ps 119:9-11*). Through the atonement, the law becomes the way we naturally live—no longer law breakers, but obedient—like Jesus.

Looking upon the moral code and its ten holy rules, we see our sin-hardened hearts. Looking upon Jesus, hanging upon Calvary's cross in our stead, our sinful hearts are broken. Looking upon the law, we see our carnal natures and the standard that must be reached. Looking upon Jesus, we want to reach it. This is the story of redemption.

It is the blood of Jesus alone that can bring us to God. This blood must finally be placed on the mercy seat because beneath it are the Ten Commandments which we have transgressed. The Atonement cannot be completed until the blood, representing the poured-out life of Jesus, is brought before the moral code of Ten Commandments which men have broken (*Lev 16*).

The moral law, resting beneath the Presence of God (*Ex 25:16; 31:18; 25:17-22*), is the foundation of the blood covenant (*Ex 24; Heb 8*). Resting beneath His throne, it is also the foundation of His moral government. It represents God, His holiness, His sinlessness. Rather than seeking to lower the standard by destroying the law, the Plan of Redemption preserves it by granting to us, through the merits of Christ's sacrifice, the indwelling of His own righteousness—His loving obedience to His Father's commandments (*Jn 15:10*).

The mercy of grace meets the justice of the law at the mercy seat as the seven drops of Jesus's blood are sprinkled upon it. This is the Atonement—the plan to redeem us from sin, by bringing together mercy and justice—without destroying either mercy or justice (*Ps 85:10; 89:14*).

THE FINAL EXPERIENCE

On the Day of Atonement, the people were to gather at the Sanctuary and afflict their souls as the priest went in before the mercy seat on their behalf (*Lev 16:29-31*). As we, today, gather, by faith, at the entrance to the Sanctuary and seek, by faith, to follow Him in His work, Jesus, our High Priest, stands for us before the golden mercy seat. The records of God's people are being examined, to see who, by sincere repentance and entire acceptance of God's provision for their salvation, are preparing themselves for its sentence. Soon, by this final sprinkling of the blood, both the people (the faithful ones), who are responsible for the sin, and the Sanctuary, which contains the records of sin, will be cleansed (*Lev 16:29-34; Dan 8:14; Mal 3:1-3*). That will occur because God's people, who are responsible for the sins blotted out of the records in heaven, have on earth already put them away! (*Lev 16:29-34; Dan 8:14; Mal 3:1-3*).

Every Jew well knew that the yearly Day of Atonement represented the great final Day of Judgment. For them, it was the most solemn day in the year.

Jesus is now examining the books of record in the Sanctuary, to determine who will receive the final cleansing and compose the subjects of His Kingdom of

Glory. Then, following this cleansing, He will take off His priestly robes, announce the solemn decree that human probation is closed, and then return for His people (*Rev 22:11-12*).

The Bible clearly shows that the Investigative Judgment (*Dan 7:9-11, 26*) must precede His Second Coming to earth for His people (*Dan 7:13-14, 27*) and the Executive Judgment upon the wicked (*Jude 14-15*). The investigative examination must, of necessity, precede His Second Coming, when He shall reward every man according to his works (*Matt 16:27; Rev 22:12*), and "execute upon them the judgment written" (*Ps 149:9*).

"We must all appear before the judgment seat of Christ" (*2 Cor 5:10*). We are now to come, and to send our sins before hand to judgment—before it passes to our names. "Some men's sins are open beforehand, going before to judgment; and some men follow after" (*1 Tim 5:24*). We are not to wait until later to begin this work. "Later" may never come. The only time given us in which to act is now—today (*Heb 3:7-8; Deut 30:15, 19; Josh 24:15; 1 Kgs 18:21*). We must now put away our sins; we must now send them "beforehand" to judgment,—or standing unconfessed, unforsaken, upon the records in that great day, they will condemn us.

The following passages strikingly illustrate the experience we are to be seeking at this time. You may wish to carefully read them:

We are to come boldly to the throne (*1 Jn 4:17; Heb 10:19-25; 6:18-20; 4:14-16*). We are to come—trusting not in our own goodness but in His mercies. We are to come—not because of any worthiness, but because of our great need. We must come—now.

Nothing is hidden—for indeed, nothing can be (*Ps 90:8; Lk 12:2*). All is to be laid open before Jesus. Tell Him everything; lay it all before Him (*Ps 54:1-4*). Tell Him that you give sin up. Ask Him to take it away (*Ps 51:7-17*). Jacob earnestly pleaded, "I will not let thee go except Thou bless me" (*Gen 32:26*). Let this be your prayer. Cling to Him as did Jacob—as your only hope. Plead for forgiveness of sin. Plead for the final cleansing from sin.

"Every man's judgment cometh from the Lord" (*Prov 29:26*)—but we decide what it shall be! The decisions of heaven will be determined by the decisions of our hearts. The decisions of our hearts will be determined by that which our interests are the most earnestly fastened. Minds centered upon the world will be condemned with the world. Minds centered on the Atonement will be cleansed

by the Atonement. This is the hour to watch and pray.

This is the hour to plead with God (*Jer 12:1*). We are to plead that, in the Judgment, we may be covered by His righteousness (*Ps 35:24*). Pray and wait for the promised blessing (*Isa 30:18; Ps 94:12-15; Isa 1:16-19; 25-28; Heb 10:19-39*), remembering that it is by faith that we enter into this experience (*Heb 10:35-12:4; Heb 3-4*).

God is holy—"dwelling in light unapproachable"—and of ourselves, we dare not come near Him, lest we be destroyed by the glory of His Presence (*2 Thess 2:8*). But, through Jesus, we can overcome (*Jn 10:9; Rom 5:2; Eph 2:18; 3:12; Rev 3:8*). He is our "Forerunner"—He has gone before us; and, on the basis of our hope in Him, we are to follow after (*Heb 6:18-20*). He was Man—tempted in all points like as we; He understands and sympathizes with all of our needs. He is God—given all power in heaven and earth, He can forgive and give us power to overcome (*Matt 28:18; Heb 2:9-18; 4:14-16*).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (*Heb 4:15-16*).

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (*Heb 7:25-26*).

"And they sung as it were a new song before the throne . . . These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men" (*Rev 14:3-4*).

Come now to your God, come now to your Priest, come now to your Judge,—come now to your Lamb. Come—now—to the blood of the Covenant, the blood of sprinkling.

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Part Three

FOUR VITAL PRINCIPALS

God's plan to save men from sin is based upon four vital principles. Satan is working to destroy one or more of these principles from the mind of every person now living on earth. He well-knows that he only needs to substitute one of four changes in order to succeed. It matters not which one it is.

Here they are:

1. Change the authority of the Bible, in explaining and defining the way of salvation,—to the authority of a church, through the decrees of its councils, the sayings of its "saints," or the dogmas of its leaders.

Church authority is very important—Christ gave it to us—but never when set above Scripture.

2. Eliminate Christ, our only source of righteousness in attaining salvation,—through the introduction of meritorious works, image worship, invocation, or legalism (attempting to obey God's law by one's own efforts, without relying wholly on the merits of Christ's intercession, which alone can enable him to do it).

3. Abolish the blood atonement, through the rejection of His atoning sacrifice on earth or the rejection of its application in heaven or by the substitution of the sacrifice of the Mass.

4. Destroy the unchangeable moral Ten Commandment Law, the only standard of sin and righteousness,—through an entire rejection of it or by changing one or more of its rules (especially seen in the second regarding image worship, and the fourth regarding the seventh-day Sabbath).

Each of the above changes has been introduced into the church through the

ages, and now exists in various denominations. The one change which has become the most strikingly widespread is the change of the Fourth Commandment. (You will find it in its original form, as given by God, in the Bible: *Read Gen 2:1-3; Ex 16; 20:8-11.*)

WHO MADE THE CHANGE?

The Bible prophesies that a power would arise that would seek to change God's law (*Dan 7:25*). Such a change has been attempted. The moral law, resting beneath the throne of God, tells us that the seventh day is the one selected for us, by God, as our Sabbath rest. But men today are observing the first day. How did this come about? When did it happen? What does the Bible say about it? What should we do about it?

The seventh-day Sabbath was not changed by Christ. Jesus is the One who created all things (*1 Cor 8:6; Eph 3:9; Jn 1:1-3, 14; Heb 1:1-3*) and the One who gave the law at Sinai (*1 Cor 10:4; Neh 9:12-13*). Jesus, therefore, made the Sabbath at Creation, and spoke it at Sinai; and Jesus does not change (*Heb 13:8*).

The seventh-day Sabbath was not changed by God. God does not change (*Mal 3:6; James 1:17; Eccl 3:14*), and His moral law does not change (*Ps 119:152; 111:7-8; Matt 5:17-19*).

The "Lord's Day," mentioned in Revelation 1:10, is the "day of the Lord" in the fourth commandment—the seventh day (*Ex 20:8-11*). The statement, "The seventh day is the Sabbath of the Lord thy God" is found seven times in the Bible (*Ex 16:26; 20:11; 23:12; 31:15; 35:2; Lev 23:3; Deut 5:14*). Jesus, the Creator (*Heb 1:1-2*), is the One who gave us the Sabbath, and therefore the One who says,

"The Son of Man is Lord also of the Sabbath" (*Mk 2:28*).

While on earth Jesus kept His Father's commandments (*Jn 15:10*), and fulfilled the law (gave a perfect example of obedience).—He did not come to abolish or destroy it (*Matt 5:17-19*). Rather, He magnified it and explained its spiritual significance (*Isa 42:21; cf. Matt 5:21-22; 27-28*). He always kept the Sabbath (*Lk 4:16*); and, following His sacrifice on Friday, He rested in the tomb on the Sabbath (*Lk 23:54-24:1*).

What about after His death? He had given His followers no command to cease observing it; and so, following His burial on Friday, they prepared for it, and then "rested on the Sabbath day according to the commandment" (*Lk 23:56*). Not until the Sabbath was past did they bring the spices, they had prepared on Friday, to the tomb for His burial (*read Lk 23:52-24:1*). Jesus' followers sacredly observed it during His life and following His death (*Acts 15:19-21; 18:11-14*).

There is no word, no hint of a change anywhere in the Bible—and certainly not in the New Testament. Jesus, Himself, gave a special command to those living, when the prophecy of Matthew 24 would be fulfilled, to sacredly guard their Sabbath observance (*Matt 24:20*). This prophecy was partially fulfilled when Jerusalem was besieged and destroyed in A.D. 70—39 years after Calvary. Many of its prophecies are still to be fulfilled in the future, and so this means that the command of *Matt 24:20* is for us today.

Some think that there must be a text somewhere in the Bible that says we should keep Sunday, the first day of the week instead of Saturday, the seventh day. One man repeatedly offered \$1,000

to anyone who would produce such a text. He still has the money.

The reward was never claimed, and here is why: Sunday, the first day of the week, is mentioned in the Bible only eight times. Gen 1:5 tells about the first day of Creation Week. Matt 28:1; Mk 16:1-2, 9; Lk 24:1; Jn 20:19—all refer to Christ's resurrection from the dead (following His rest in the tomb on the seventh-day Sabbath).

Nothing is said of its supposed sanctity (on the contrary, Lk 24:12-15 tells of His 15-mile journey with two disciples on that same first Sunday after His death). Jn 20:19 tells of a Sunday gathering, but not for worship, but "for fear of the Jews."

There are 84 Sabbath services referred to in Acts, and only one Sunday service (*Acts 20:7-14*). Paul held a farewell meeting "on the evening after Sabbath" (therefore on Saturday night)—In the Bible, the new day begins at sunset (*Lev 23:32; Gen 1:5*). The next morning, Sunday morning, he traveled over land 19 miles to meet Luke and other friends who came, by boat, to join him (*Acts 20:13-14*). At this Sunday meeting they "broke bread." This does not indicate Sunday sacredness, for "they broke bread daily" (*Acts 2:46*). There is as much reason for keeping Sunday sacred because of Acts 20:7 as there is for keeping Wednesday sacred because of Acts 20:15:17.

The last Sunday text, 1 Cor 16:1-2, is the only time in all his writings that Paul mentions the first day. This passage does not mean a weekly meeting, but just the contrary: "Let everyone of you lay by him in store"—privately, at home—so that there will be "no gatherings when I come." The believers normally kept Sabbath; and, after it was passed, they were to figure their earnings for the week and then set aside a portion. Budgets and bookkeeping are not proper business for the Sabbath, so Paul told them to do it on Sunday! "Let each one of you put on one side and store at home" (*1 Cor 16:1-2, Weymouth*).

Paul frequently spoke against those who professed the law and rejected Christ. This is just as bad as to profess Christ and knowingly reject His law; so Paul spoke against such a practice. But he did not seek to change the law. "God forbid, yea, we establish the law" (*Rom 3:31*). Paul would have no more right than we to change the moral code of God, and he knew it.

Some suggest that possibly the seven-day weekly cycle has been changed at some time in the past, and that the true Sabbath cannot now be identified. Thank

God, He has not let this happen. He will not allow a clear-cut command to be so clouded.

Abundant historical evidence is available to establish that the seventh-day weekly cycle has never been changed (space forbids including it here, but it may be obtained free of charge by writing to the publishers of this tract. Evidence more irrefutable than paper records has been provided).

God has preserved the Jewish race alive through the ages for several reasons. One of these is to provide living proof in every generation, as to which day is the seventh-day Sabbath of the Bible. This is an evidence that cannot be denied. Men may reject God's Sabbath, but they cannot destroy its identity. Ask any Jewish neighbor which day is the Sabbath. He will tell you that it is Saturday—the seventh day.

We have seen what the Bible says—now, what do men say?—Do men claim that there is a Bible text for the change?

Roman Catholics say there is no Bible proof:

"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 religious observance of Saturday" (*Cardinal Gibbons, Faith of Our Fathers, 89*).

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles . . . from the beginning to the end of Scripture there is not a single passage that warrants the transference of weekly public worship from the last day of the week to the first." (*Catholic Press, Sydney, Australia, August 25, 1900*).

Protestants say there is no Bible proof:

"The notion of a formal substitution (of the first for the seventh day) . . . and the transference to it, perhaps in a spiritual form, of the Sabbatical obligation established by the fourth commandment, has no basis . . . whatever either in Holy Scripture or in Christian antiquity" (*Smith and Chetham's Dictionary of Christian Antiquities, Article, "Sabbath"*).

"It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping Sabbath. The Sabbath was founded on a specific Divine command. We can plead no such command for the observance of Sunday . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating

the supposed sanctity of Sunday" (*Dr. R.W. Dale in The Ten Commandments, 106-107 [Congregational]*).

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. Where can the record of such a transaction be found? Not in the New Testament, absolutely not" (*Dr. E.R. Hiscox, author of The Baptist Manual, report of his sermon at the Baptist Ministers' Convention, in New York Examiner, November 16, 1893 [Baptist]*).

"There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday . . . into the rest of Sunday no Divine law enters" (*Canon Eyton, of Westminster, in Ten Commandments [Presbyterian]*).

"The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday" (*Phillip Carrington [Episcopal], quoted in Toronto Daily Star, October 26, 1949*).

WHEN AND WHY WAS IT MADE?

Historians say there is no Bible proof:

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of Sunday is known to have been ordained is the Sabbatical Edict of Constantine, A.D. 321" (*Chambers' Encyclopedia, article: "Sunday"*).

This Roman emperor had not yet professed Christianity at the time of this edict, and he speaks of Sunday as "the venerable day of the sun" in the decree. The other main religion in the empire at that time, Mithraism, was a system of sun worship. The followers of Mithra worshiped him on the first day of the week, commonly called Sunday, and for this reason Constantine made this edict of A.D. 321, in order to strengthen the weakening empire through the uniting of the two main religions found within it.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the early apostles to establish a Divine command in this respect, and far from the early apostolic church to transfer the law of the Sabbath to Sunday" (*Neander, History of the Christian Religion and Church, 186*).

God predicted this attempted change in Daniel 7:25. The little horn, or Papacy, was to “think to change” God’s laws. The Papacy removed the second commandment against idolatry, changed the fourth commandment which tells us which day is the Sabbath, and made two commandments of the tenth, which forbids us to covet. You will find this in any Roman Catholic catechism.

The big question, then, is Why did the Roman Catholic Church try to change the law?

“Confiding then in the power of Christianity to resist the infection of evil, and transmute the very instruments of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should occasion arise, to adopt, imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class” (*Cardinal Newman [Roman Catholic], in his Christian Doctrine*).

“The Church took the pagan philosophy and made it the buckler of faith against the heathen” (*“Catholic World,” Easter issue, March, 1895*).

“And indeed, all writers who are acquainted with antiquity—be they lay or clerical, Protestant or papal, Italian or foreign—agree as to the pagan origin of Rome’s present usages and ceremonies” (*Mourant Brock*).

The church tried to change the law and encouraged Constantine to pass civil ordinances, or Sunday laws, to support their change, in order to adapt to the pagan customs and the pagans themselves who were coming into the church. Such pagan customs included the worship of the sun on Sunday.

Only God can change the law, and so Paul predicted the rise of a man who would call himself God (*2 Thess 2:3-4*).

“We hold upon this earth the place of Almighty God” (*Pope Leo XIII*).

“This judicial authority will even include the power to forgive sins” (*The Catholic Encyclopaedia*).

“The Pope can modify the Divine Law” (*Ferroni’s Ecclesiastical Dictionary [Roman Catholic]*).

“The pope has authority and has often exercised it, to dispense with the commands of Christ . . . the pope’s will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing the laws” (*from Pope Nicholas’ time*).

Does Catholicism admit making the change?

It really boasts the fact:

“The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday” (*“Catholic Mirror,” September 23, 1893*).

“Ques. Which is the Sabbath day?

“Ans. Saturday is the Sabbath day.

“Ques. Why do we observe Sunday instead of Saturday?

“Ans. 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” (*priest Peter Geiermann, Convert’s Catechism [Roman Catholic], 50*).

“The Bible says, Remember that thou keep holy the Sabbath day. The Catholic Church says, No. By my Divine power I abolish the Sabbath day, and command you to keep holy the first day of the week” (*“American Sentinel” [N.Y., Roman Catholic], June 1, 1893, 173, by priest T. Enright, C.S.S.R., of Redemptorist College, Kansas City, Missouri*).

GOD CALLS MEN TO RESTORE HIS STANDARD

God predicted that men would attempt to change the law and the Sabbath (*Dan 7:25; 2 Thess 2:3-4*), and He foretells that men, living at the close of time, will restore it in their lives (*Isa 58:12-14*). He says that the final remnant of His people, living just before He returns, will be keeping it (*Rev 12:17; 14:12-15*). He says that those who enter the gates of the New Jerusalem and partake of its fruit will be keeping it (*Rev 22:14*). And He says that, in the New Earth, He will be worshiped by all His creatures on the Sabbath (*Isa 66:22-23*).

Prophecy declares that, as the period of Investigative Judgment is about to close, and just before probation ends, a great crisis will come upon the nations of earth (*Rev 14:6-14*). This crisis will arise in regard to God’s great standard of righteousness—the standard of the Judgment—the moral law. Read Revelation 13 and 14 carefully. This tell us that, in our own time, men will unite through legislative decrees to enforce the observance of a counterfeit standard.

Rapid developments can now be seen in the passage of Sunday closing laws in both state and national assemblies. Many, in supporting such laws, little realize the events and conditions they are thereby hastening; but, when men unite to enforce a man-made sabbath, it will be the signal for the end. Watch the Sunday “blue law”

movement, read your Bible, and be ready to act. Perilous times are ahead.

THE SEAL OF GOD

In the Bible, seal, sign, and mark are used interchangeably (*cf. Rom 4:11; Ezek 9:4; Rev 7:2-3*). The time is just ahead when one class will receive the mark of obedience to God’s law; the other will receive the mark of rebellion against it.

What is the Seal of God? By the agency of His Spirit, He seals His servants (*Eph 1:13*) for the day of redemption (*Eph 4:30*). That with which they are sealed is the Constitution of heaven—the Ten Commandments. All will see that they belong to God (*Isa 8:16*).

God’s identifying seal of ownership is in the fourth commandment—the Sabbath commandment. An official government seal must have three essential elements. It must include 1. the name of the person issuing the seal; 2. the official title of the person; 3. the jurisdiction, or dominion, over which the official rules. All this is found in the Fourth Commandment—the Sabbath Commandment: the name—“The Lord thy God”; the title—“Maker,” or “Creator”; the dominion—“heaven and earth” (*Ex 20:8-11*). The Sabbath is a perpetual sign of His Creatorship and Lordship (*Ex 31:17, 13; Ezek 20:20*). God’s Seal, instituted at the close of Creation (*Gen 2:1-3; Ex 20:8-11*), will remain in effect throughout eternity (*Isa 66:22-23*).

There are many, many, false gods today. Who is the true God? How can we identify Him? The Bible tells us how—through His Seal. This is why it is so important. It is His special Mark.

The True God is the Creator—the One who made us (*Jer 10:10-25*). We worship Him on the seventh day because God has given it to us as the memorial of Creation (*Gen 2:1-3*) and because it is Creation that gives God the right to rule and receive our worship (*Jer 10:10-13; Rev 4:11; Isa 45:15-18*). The Sabbath is the special Bible sign, or seal, for God’s people that “the Lord is God: It is He that hath made us and not we ourselves” (*Ps 100:3; Ps: 95: 6-11*).

The Sabbath is the identifying sign that the Lord is God. It forbids and eliminates idolatry in those who keep it, for it is the memorial of the Creator (*read Ezek 20:20; Ex 31:16-17*).

And, in addition, the Sabbath is also the sign, or seal, of redemption and re-creation from sin (*read Ex 31:13; Ezek 20:12*). It is the special symbol, or seal, of righteousness by faith (*Heb 3 and 4*).

The weekly rest from our secular labor, in accordance with God's commandment, symbolizes this ceasing from our own plans and efforts to attain righteousness and our quiet and full submission to Jesus' righteousness.

God's seal, instituted at the close of Creation (*Gen 1:1-3; Ex 20:8-11*) and based upon the unchangeable facts of Creation (*Ex 31:17; 20:8-11*), will remain in effect throughout eternity (*Isa 66:22-23*).

Properly kept, in worship and communion with God (especially and whenever possible, out-of-doors among the things of nature), the Sabbath is a continual witness of the Creator and a weekly deepening of our bond of union with Him. It becomes the hallowed time wherein is treasured our deepest joys and our fondest memories. It becomes the special time when the seal of His character—His moral law—is placed in our lives (*Isa 8:16*). For it is on this day, above all others, that we come the closest to our Creator. We think His thoughts after Him,—and these thoughts become our own (*Isa 58:13-14*).

THE MARK OF THE BEAST

What is the mark of the beast? Revelation 13 tells us. It is the mark, or sign, of opposition to God and His seal. It is instituted by the beast and its image. The beast is the power that "speaks blasphemies" (*Rev 13:5-6*), was worshiped "by all the world" (*Rev 13:3-4, 7-8*), was persecuted and "made war with the saints" (*Dan 7:25*) for 42 prophetic months, or 1260 years, during the Dark Ages. One head was wounded, or taken captive, at the close of this period, A.D. 1798 (*Rev 13:3, 10*), and it has since been shorn of its previous power; but prophecy declares that this power will be revived (*Rev 13:3*).

The number of the beast, "for it is the number of a man," is found in his official title: VICARIUS FILII DEI, Vicegerent of the Son of God. This name is blasphemy (*Rev 13:5-6*); for the One now upon earth and second in command to Christ, is the Holy Spirit (*Jn 15:26; 16:13; cf. Acts 10:19-20; 13:2*). Jesus calls sin against the Holy Spirit blasphemy (*Matt 12:31-32*). This name is found in the papal tiara, or crown, of the pope in the Vatican at Rome, and is one of his titles.

The beast, or Papacy, is a combining of church and state—a religious power obtaining the aid of civil law to enforce its doctrinal beliefs, upon pain of criminal punishment.

God predicted the papal change of His law (*Dan 7:25*). Does the Papacy deny the change?—She not only does not deny the change, but she claims the change of

the Sabbath from Saturday to Sunday as her "mark."

First, she proves her power by this act:

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.* 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" (*priest Stephen Keenan, A Doctrinal Catechism [Roman Catholic], 174*).

"*Ques.* How prove you that the church hath power to command feasts and holy days?

"*Ans.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin" (*priest Henry Tuberville, An Abridgment of the Christian Doctrine [Roman Catholic], 58*).

Second, she claims the act and its significance as a MARK of her power:

"Of course the Catholic Church claims that the change was her act . . . and the act is a mark of her ecclesiastical power" (*from the office of Cardinal Gibbons, through Chancellor H.F. Thomas [Roman Catholic]*).

JESUS IS WAITING FOR YOU TO DECIDE

Two verses before the Second Coming of Christ (*Rev 14:14-15*) is the third angel's call—a worldwide message to shun the mark of the beast and to seek the religion of the saints: "Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus" (*Rev 14:12*).

God is calling us back to the pure Christianity of the saints of old. He is calling us back to true Bible religion. He is calling us to obey the Father's laws, by faith in the Son's righteousness. He is calling us to righteousness (right doing) by faith.

The President of Redemptorist College (Roman Catholic), in Kansas City, Missouri, the Jesuit priest, Thomas Enright, C.S.S.R., repeatedly offered \$1,000 for one Bible text that would prove Sunday to be the true Sabbath.

The news of the offer traveled across the nation and made quite a stir, but the money was never claimed. No one could find such a text. The present author has a photostatic copy of a letter in Enright's own handwriting, dated June 16, 1899:

"I hereby offer \$1,000, to anyone who can prove to me, from the Bible alone, that I am bound under pain of grievous sin, to keep Sunday holy" (*Thomas Enright, C. S.S.R.*).

The real issue behind the matter is brought out in the Hartford (Kansas) *Weekly Call*, of February 22, 1884, where Enright wrote: "I will give one thousand dollars to any man who will prove by the Bible alone that Sunday is the day we are bound to keep . . . the observance of Sunday is solely a law of the Catholic Church. The Church changed the Sabbath to Sunday and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."

God loved Adam and Eve. He gave them a world of wonderful things—all of it the outflowing of a deep, unutterable, love. But the fruit of one tree He asked them not to partake of. This was to be a test of their love for Him. Tests are needed in life, for it is by the tests that we grow. Each of us knows this fact, but God who made us knows it better than we. God loves us today, with the same deep love. His plans for us have not changed. Deeper than we can imagine is His desire to take sin out of our hearts. He has given us His holy Ten Commandment Law to reveal His purpose for our lives—holiness, Godlikeness—to be obtained alone through the blood (the obedient life) of Jesus.

He has placed a test in the law—the test of faith—that by it we might grow. As by faith we come and worship Him on His day, He intends to give us power to overcome sin in our lives. The Bible speaks much of the "Sabbath blessing." This blessing is real, and it is for those only who worship God on the day He gives for worship. Come to God this very week, next Sabbath, and begin a new life, a new walk, a new experience—with your Creator.

Send one dollar for a copy of the 448-page book, *Great Controversy*, to this address:

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