Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1: 20,21; 2 Timothy 3:16, 17; Psalm 119:105; Proverbs 30:5,6; Isaiah 8:20; John 10:35; 17:17; 1 Thessalonians 2:13; Hebrews 4:12.).

1. THE SCRIPTURES

1. By what name are the sacred writings of the Bible commonly known?
“Jesus said unto them, Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?” Matthew 21: 42.

2. What other title is given this revelation of God to man?
“And He answered and said unto them, My mother and My brethren are these which hear the Word of God, and do it.” Luke 8: 21.

3. How were the Scriptures given?
“All Scripture is given by inspiration of God.” 2 Tim. 3: 16.

4. By whom were the men directed who thus spoke for God?
“For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost.” 2 Peter 1: 21.

5. What specific instance is mentioned by Peter?
'Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning Judas, which was guide to them that took Jesus!' Acts 1: 16.

6. How does David express this same truth?
“When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Gal. 4: 4, 5. 
“The Spirit Of the Lord spoke by me, and His word was in my tongue.” 2 Sam. 23:2

7. Who, therefore, did the speaking through these men?
“God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets.” Hebrews 1: 1.
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8. For what purpose were the Scriptures written?
“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Romans 15: 4.

9. For what is all Scripture profitable?
“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Tim. 3: 16.

10. What was God’s design in thus giving the Scriptures?
“That the man of God may be perfect, thoroughly furnished unto all good works.” Verse 17.

11. What estimate did Job place upon the words of God?
“Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food.” Job 23: 12.

12. Upon what evidence did Jesus base His Messiahship?
“And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24: 27.

13. What three general divisions did Jesus recognize as including all the writings of the Old Testament?
“And He said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me.” Verse 44.

14. What does God’s character preclude Him from doing?
“In hope of eternal life, which God, that cannot lie, promised before the world began.” Titus 1: 2.

15. What is God called in the Scriptures?
“He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” Deuteronomy 32: 4.

16. What, therefore, must be the character of His Word?
“Sanctify them through Thy truth: Thy Word is truth.” John 17: 17.

17. What test should therefore be applied to every professed teacher of truth?
“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.” Isaiah 8: 20.

18. What does God design that His Word shall be to us in this world of darkness, sin, and death?
“Thy Word is a lamp unto my feet, and a light unto my path!” Psalm 119: 105.

19. To what extent has God magnified His Word?
Note-God did this by backing His promises with an oath based on Himself Hebrews 6:13,14. By this He pledged and placed at stake His name, or character, for the fulfilment of His word.

20. In what is the true poetry of life to be found?
“Thy statutes have been my songs in the house of my pilgrimage.” Psalm 119: 54.

21. How long will the Word of God endure?
“The grass withers, the flower fades: but the Word of our God shall stand for ever.” Isaiah 40: 8.
“Heaven and earth shall pass away, but My words shall not pass away.” Matthew 24:35.
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2. STUDY OF THE SCRIPTURES

1. What did Christ say to the Jews concerning the study of the Scriptures?
“Search the Scriptures; for in them you think you have eternal life: and they are they which testify of Me.” John 5:39.

2. For what were the Bereans commended?
“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” Acts 17:11.

Note—"If God's Word were studied as it should be,” says a modern Bible student, “men would have a breadth of mind, a nobility of character, and a stability of purpose that are rarely seen in these times. But there is little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite in view, and no positive instruction gained.”

3. By what comparison is it indicated that some portions of God's Word are more difficult to understand than others?
“For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat!” Hebrews 5:12.

4. In what way is this comparison further explained?
“For everyone that uses milk is unskilful in the Word of righteousness: for he is a babe. But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” Verses 13,14.

5. What writings are specifically mentioned as containing some things difficult to understand?
“And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.” 2 Peter 3:15,16.

Note - Some scriptures are too plain to be misunderstood, while the meaning of others cannot so readily be discerned. To obtain a comprehensive knowledge of any Bible truth, scripture must be compared with scripture, and there should be “careful research and prayerful reflection.” But all such study will be richly rewarded.

6. Who alone comprehends the things of God?
“For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man but the Spirit of God.” 1 Corinthians 2:11.

7. How thoroughly does the Spirit search out the hidden treasures of truth?
“But God hath revealed them unto us by His Spirit: for the Spirit searches all things, yea, the deep things of God!” Verse 10.

8. What is one purpose for which the Holy Spirit was sent?
“But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26.

9. Why cannot the natural man receive the things of the Spirit?
“But the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know because they are spiritually discerned.” 1 Corinthians 2:14.

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10. For what spiritual enlightenment should everyone pray?
“Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Psalm 119: 18.

11. For what spiritual gift did the Apostle Paul pray?
“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.” Ephesians 1: 17.

12. Upon what conditions is an understanding of divine things promised?
“Yea, if thou cries after knowledge, and lifts up thy voice for understanding; if thou seeks her as silver, and searches for her as for hid treasures; then shall thou understand the fear of the Lord, and find the knowledge of God Prov. 2: 3-5.

13. What great blessing did Christ confer upon His disciples after His resurrection?
“Then opened He their understanding, that they might understand the Scriptures.” Luke 24: 45.

14. What beings of a higher order than man desire to study the truths revealed in the gospel of Christ?
“Which things the angels desire to look into.” 1 Peter 1: 12.

15. What is promised to him who wills to do God's will?
“If any man will [willeth to, R.V.] to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself!” John 7: 17.

16. How did Christ reprove those who, though familiar with the letter of the Scriptures, failed to understand them?
“Jesus answered and said unto them, You do err, not knowing the Scriptures, nor the power of God.” Matthew 22: 29.

17. What are the Scriptures able to do for one who believes them?
“And that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus!” 2 Tim. 3:15.

18. When asked by the rich young man the conditions of eternal life, to what did Jesus direct his attention?

19. Whom did Jesus pronounce blessed?
“But He said, Yea rather, blessed are they that hear the Word of God, and keep it.” Luke 11: 28.

20. What did Christ say concerning the Book of Daniel?
“When you therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who reads, let him understand).” Matthew 24: 15.

21. What other book of the Bible is especially commended for our study?
“Blessed is he that reads, and they that hear the words of this prophecy [the Book of Revelation], and keep those things which are written therein: for the time is at hand.” Revelation 1: 3.

“How Readest Thou?”

IT is one thing to read the Bible through, Another thing to read to learn and do. Some read it with design to learn to read, But to the subject pay but little heed. Some read it as their duty once a week, But no instruction from the Bible seek; While others read it with but little care, With no regard to how they read, nor where. Some read to bring themselves into repute, By showing others how they can dispute; While others read because their neighbors do, To see how long 'twill take to read it through. Some read it for the wonders that are there-How David killed a lion and a bear; While others read it with uncommon care, Hoping to find some contradictions there. Some read as if it did not speak to them, But to the people at
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Jerusalem. One reads with father's specs upon his head, And sees the thing just as his father said. Some read to prove a pre-adopted creed, Hence understand but little that they read; For every passage in the Book they bend To make it suit that all-important end. Some people read, as I have often thought, To teach the Book instead of being taught; And some there are who read it out of spite. I fear there are but few who read it right. But read it prayerfully, and you will see, Although men contradict, God's words agree; For what the early Bible prophets wrote, We find that Christ and His apostles quote. So trust no creed that trembles to recall What has been penned by one and verified by all.

3. CHRIST IN ALL THE BIBLE

1. Of whom did Christ say the Scriptures testify?
   “Search the Scriptures; for in them you think you have eternal life: and they are they which testify of Me.” John 5: 39.
   Note - 'Search the Old Testament Scriptures: for they are they that testify of Christ. To find Him in them is the true and legitimate end of their study. To be able to interpret them as He interpreted them is the best result of all Biblical learning.” -Dean Alford.

2. Of whom did Moses and the prophets write?
   Philip finds Nathanael, and says unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph.” John 1: 45.
   Note-In her translation of the Old Testament Scriptures, Helen Spurrell expressed the following wish for all who should read her translation: “May very many exclaim, as the translator has often done when studying numerous passages in the original, I have found the Messiah!”

3. From whose words did Christ say the disciples ought to have learned of His death and resurrection?
   “0 fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?” Luke 24: 25, 26.

4. How did Christ make it clear to them that the Scriptures testify of Him?
   “And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Verse 27.

5. What did He say a little later to the eleven?
   “These are the words which I spoke unto YOU, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me!” Verse 44.

6. Where in the Bible do we find the first prom Redeemer?
   “And the Lord God said unto the serpent, . . . 1 will Put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel!' Genesis 3: 14, 15~

7. In what words was this promise renewed to Abraham?
   “In thy seed shall all the nations of the earth be blessed!' Genesis 22: 18. See also Genesis 26: 4; 28: 14.

8. To whom did this promised seed refer?
   “Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Gal. 3: 16.

9. Whom did God promise to send with Israel to guide them into the promised land?
   “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared!' Ex. 23: 20.

10. Who was the Rock that went with them?

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“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [went with, margin] them: and that Rock was Christ!’ 1 Corinthians 10: 4.

11. In what prophecy are Christ's life, suffering, and death touchingly foretold?
In the fifty-third chapter of Isaiah.

12. Where is the price of Christ's betrayal foretold?

13. Where in the Psalms are Christ's dying words recorded?

14. How is Christ's resurrection foretold in the Psalms?
“I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.” Psalm 2: 7. See Acts 13: 33.

15. Where again in the Psalms is His resurrection foretold?
“For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption!' Psalm 16: 10. See Acts 2: 25-31.

16. In what words does Daniel foretell Christ's receiving His kingdom?
“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” Dan. 7: 13, 14. See also Luke 1: 32, 33; 19: 11, 12; Revelation 11: 15.

17. How is Christ's second coming described in the Psalms?
“Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.” Psalm 98: 8, 9. “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.” Psalm 50: 3-5.

18. What is Christ to one renewed after God's image?
“Christ is all, and in all!” Colossians 3: 11.

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deuteronomy 6:4; 29:29; Matthew 28:19; 2 Corinthians 13:14; Ephesians 4:4-6; 1 Peter 1:2; 1 Timothy 1:17; Revelation 14:6,7.)

THREE PERSONS IN THE GODHEAD

Bible Teacher 1/03/1906
“There are Three Living Persons in the heavenly TRIO”

Special Testimonies to SDA’s
“There are Three Living Persons of the heavenly TRIO. In the name of these Three Powers--the Father, the
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Son, and the Holy Ghost--those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life of Christ.”

Desire Of Ages 671
“In describing to His disciples the work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. Sin could be resisted and overcome through the mighty agency of the Third Person of the Godhead.”

Southern Watchman 28/11/1905
“He determined to give His representative (The Divine Spirit) the Third Person of the Godhead”

Review And Herald 19/05/1904
“Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead (The Spirit), who would come in no modified energy, but in the fullness of Divine power.”

Review And Herald 19/11/1908
“Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead (The Holy Spirit), who would come in no modified energy, but in the fullness of Divine power.”

Signs Times 1/12/1989
“He determined to give His representative, the Third Person of The Godhead.”

Signs Times 19/06/1901
“Then cooperate with the Three Great Powers of Heaven who are working in your behalf.”

Signs Times 12/02/1902
“As you openly renounce sin and Satan, the Three Great Powers of Heaven pledged themselves to help you to overcome.”

Signs Times 11/03/1903
“The Three Great Powers of Heaven, the Father, the Son, and the Holy Spirit.”

Signs Times 10/05/1905
“Keep yourselves where the Three Great Powers of Heaven, the Father, the Son, and the Holy Spirit can be your efficiency.”

Signs Times 16/08/1905
“The Three Highest Powers in the Universe, the Father, the Son, and the Holy Spirit can be your efficiency.”
“The Three Great Powers of Heaven pledge themselves to furnish the Christian with all the assurance he requires.”

Signs Times 10/05/1910
“They are to keep themselves where the Three Great Powers of Heaven, the Father, the Son, and the Holy Spirit can be their efficiency.”

Note Book Leaflets
“We will avail ourselves of the help of the Three Great Powers of Heaven.”

Special Testimonies To Ministers And Workers
“Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead.”
“The prince of the power of evil can only be held in check by the power of God in the Third Person of the Godhead, the Holy Spirit.”

8 Testimonies 254
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“In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the Three Great Powers of Heaven are working.”

Australasian Conference Record 7/10/1907
“The Three Powers of the Godhead, the Father, Son and Holy Spirit are pledged to be their strength and their efficiency in their new life in Christ Jesus.”

Bible Training School 1/03/1906
“There are Three Living Persons in the Heavenly TRIO. In the name of these Three Powers, -- the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized.”

General Conference Bulletin 4/04/1901
“We are baptized in the name of the Father, Son, and the Holy Ghost, and these Three Great, Infinite Powers are unitedly pledged to work in our behalf if we will cooperate with them.”

General Conference Bulletin 14/04/1901
“As at our baptism we pledged ourselves to Him, and received the ordinance in the name of the Father, and of the Son, and of the Holy Ghost, these Three Great Powers of Heaven pledged themselves to work on our behalf.”

Pacific Union Recorder 2/07/1908
“The presence of the Father, the Son, and the Holy Spirit, the Three Highest Powers in the Universe and those in whose name the believer is baptized, is pledged to be with every believing soul.”

Southern Watchman 23/02/1904
“Keep yourselves where the Three Great Powers of Heaven, the Father, the Son, and the Holy Spirit, can be your efficiency.”

Southern Watchman 15/12/1908
“In the presence of the Father, the Son, and the Holy Spirit, the Three Highest Powers in the Universe, is pledged to be with every striving soul.”

Review And Herald 5/05/1903
“In the great closing work we shall meet with perils that we know not how to deal with; but let us not forget that the Three Great Powers of heaven are working.”

Review And Herald 26/05/1904
“Let us not forget our baptismal vow. In the presence of the Three Highest Powers Of Heaven, the Father, the Son, and the Holy Spirit, we have pledged ourselves to do the will of Him who, over the rent sepulcher of Joseph, declared ‘I am the resurrection and the life.’”

Review And Herald 15/06/1905
“And the Three Great Powers of Heaven pledged themselves to cooperate with you in your efforts to live the new life in Christ.”

Review And Herald 22/06/1905
“The help of the Three Great Powers (Father, Son and Holy Ghost) is placed at your disposal.”

Review And Herald 18/07/1907
“The Three Powers of The Godhead have pledged their might to carry out the purpose that God had in mind when He gave to the world the unspeakable gift of His Son.”

Review And Herald 12/08/1909
“The Three Highest Powers in the Universe are pledged to labor with those who will seek to save the lost.”

6 Testimonies 91
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He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Those who are baptized in the Threefold Name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King.

6 Testimonies 98
In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit.

6 Testimonies 99
The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit is an assurance that, if you will claim Their help, these Powers will help you in every emergency.

8 Testimonies 194
The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate to the world the divine principles of truth.

Acts Apostles 28
They were to baptize in the name of the Father, the Son, and the Holy Spirit.

Australasian Union Conference Record 1/04/1901
The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.

Australasian Union Conference Record 06/1904
The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth.

Australasian Conference Record 7/10/1907
The Three Powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus.

Needs Of The Cause In Australia 14/07/1903
The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.

Pacific Union Recorder 24/11/1904
The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from darkness to light.

Pacific Union Recorder 5/01/1905
The salvation of human beings is a vast enterprise, that calls into action Every Attribute of the Divine Nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through Him that loved them.

Review And Herald 7/01/1902
Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man.

Review And Herald 27/01/1903
The salvation of human beings is a vast enterprise, that calls into action Every Attribute of the Divine Nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more
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than conquerors through him that has loved them.

Review And Herald 5/05/1903
The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth.

Review And Herald 18/02/1904
When the Christian takes his baptismal vow, Divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf.

Review And Herald 17/05/1906
The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities.

Review And Herald 2/05/1912
The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.

Christ - The Creator

1 Selected Messages 301
“All created beings are the recipients of the life of the Son of God, the source of All Life. He is the spring, the fountain of life.”

Desire Of Ages 20
“It was Christ that spread the heavens, and laid the foundations of the earth.”
“His strength setteth fast the mountains.” Psalm 65:6
“The sea is His, and He made it.” Psalm 95:5

Desire Of Ages 288
“Since He made all things, He made the Sabbath. Ezekiel 20:12.”
“He who created all things in heaven and on earth.”

6 Testimonies 342
“Abraham had ministered not only to heavenly angels, but to their Glorious Commander, his Creator, Redeemer, and King.”

1 Selected Messages 247
“The Word existed as the Eternal Son of God.”
“From everlasting He was the mediator of the covenant.”
“The Word was with God and the Word was God.”
“The world was made by Him,” and without Him was not anything made that was made”(John 1:3). If Christ Made All Things He existed before all things. Christ was God essentially and in the highest sense. He was with God from eternity, God Over All, blessed forever more.”
“The Divine Son of God Existed From Eternity, as a distinct person yet one with the Father”
“He was the surpassing glory of heaven.”

1 Selected Messages 248
“From everlasting to everlasting Thou art God” Psalm 90:2
“From everlasting.” Micah 5:1,2

Christ Created The Earth

Christ Object Lessons 18
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“The things of nature which His own hands had made.”

Fundamentals Of Education 400
“The Creator of the world.”
“The Eternal Word.”

Desire Of Ages 649
“One equal with God by creating the world.”

Great Controversy 651
“He whose power created and upheld unnumbered worlds through the vast realms of space, the Beloved God.”

Messages Young People 300
“The Savior was in a world that He Himself had created.”

1 Selected Messages 247
“The world was made by Him.”

Story Of Redemption 13, 14
“The Son should be equal with the Father Himself.”
“The Son was to work with the Father in the anticipated creation of the earth.”

2 Testimonies 209
“Jesus had united with the Father in making the world.”

6 Testimonies 182
“Christ who created the world and all the things that are therein.”

Testimonies To Ministers 177
“The world was His, He made it.”

Steps To Christ 88
“Without Him was not anything made that was made.”

Christ Created The Planets

Desire Of Ages 87, 88
“The Creator of the worlds.”

Desire Of Ages 288
“He who created all things in heaven and in the earth.”

Christ Created The Heavenly Beings

Great Controversy 493
“Christ created all things in heaven.”

Patriarchs And Prophets 34, 37
“The Son - the creator of all heavenly beings.”
Christ Created The Laws Of Nature

Desire Of Ages 516
“He made the laws which govern all living things.”

Christ Created Man

Councils On Diet 43
“Our Creator is Jesus Christ. He is the Author of our being.”

Patriarchs And Prophets 36, 66
“Christ was still to exercise Divine power, in the creation of the earth and its inhabitants.”
“The Son of God who created man.”

Desire Of Ages 269, 270
“The same voice that spoke life to man created from the dust fo the earth had spoken life to the paralytic.”

Steps To Christ 88
“Without Him was not anything made that was made.”

Education 79
“He who created man understood the value of humanity.”

Mount Of Blessings Preface vii
“Christ created man.”

7 Testimonies 269
“Christ created man.”

8 Testimonies 264
“Through Jesus Christ a personal God created man.”

Medical Ministry 19
“He made the world.”

Temperance 276
“Christ is man’s Creator and Redeemer.”

Christ Created The Sun And Moon

8 Testimonies 288
“The Sun and Moon were made by Him.”

Christ Created The Oceans

Desire Of Ages 184
“He who made the oceans.”
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Christ Created The Stars

8 Testimonies 288
“There is not a star that beautifies the heavens that He did not make.”

Christ - Equal To God The Father

Fundamentals Of Education 142, 179, 382, 536
“Christ humbled himself from the position of one Equal With God.”
“Christ - the One Equal With the Father.”
“Who was with the Father from Eternal Ages.”
“Him who was Equal With the Father from the beginning.”

Patriarchs And Prophets 34, 37, 63, 69
“One with the eternal Father-One in Nature, in character, in purpose.”
“One in Power and authority with the Father.”
“The exaltation of the Son of God as Equal With the Father.”
“Only one Equal With God could make atonement for transgression.”
“But God gave His own dear Son - One Equal With Himself.”

Story Of Redemption 13
“Christ His Son should be Equal With Himself.”

Acts Apostles 333
“Presenting Christ as He was when Equal With God.”

Desire Of Ages 207, 208, 649
“He declared Himself Equal With God.”
“He claimed to be Equal With God.”
“One Equal With God, acted as a servant to His disciples.”

Evangelism 615
“He was Equal With God, INFINITE and OMNIPOTENT.
He is the Eternal, Self Existent Son.”

Great Controversy 503
“Him who was Equal With God.”

Messages Young People 255
“Christ who was the Monarch in heaven, Equal With God.”

1 Selected Messages 69, 70, 308, 321, 371
“Jesus the Majesty of heaven, He who was Equal With God.”
“Christ - Equal With God.”
“Equal With God.”
“The sacrifice of Him who was Equal With the Father.”

2 Testimonies 200, 426
“He was Equal With God.”

3 Testimonies 566
“Christ's position of one Equal With the Father.”

4 Testimonies 458

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“Could only be spoken by DEITY. “Christ when Equal With the Father.”

8 Testimonies 268
“He has been made Equal With the Father.”

Christ - God The Son

Desire Ages 507, 785
“The DEITY of Christ.”

5 Testimonies 346
“As DEITY He exerts mighty power on our behalf.”

Evangelism 615
“The Pre existent, Self Existent Son of God.”
“The Eternal Son of God.”

Evangelism 616
“The existence of Christ before His incarnation is not measured by figures.”

1 Selected Messages 247
“The Word existed as the Eternal Son of God.”
“From everlasting He was the mediator of the covenant.”
“The Word was with God and the Word was God.”
“The world was made by Him,” and without Him was not anything made that was made”(John 1:3). If Christ Made All Things He existed before all things. Christ was God essentially and in the highest sense. He was with God from eternity, God Over All, blessed forever more.”
“The Divine Son of God Existed From Eternity, as a distinct person yet one with the Father”
“He was the surpassing glory of heaven.”

Desire Of Ages 530
“In Christ is life, original, unborrowed, underived.”

Christ Is Eternal

1 Selected Messages 247
“The Word existed as the Eternal Son of God.”
“From everlasting He was the mediator of the covenant.”
“The Word was with God and the Word was God.”
“The world was made by Him,” and without Him was not anything made that was made”(John 1:3). If Christ Made All Things He existed before all things. Christ was God essentially and in the highest sense. He was with God from eternity, God Over All, blessed forever more.”
“The Divine Son of God Existed From Eternity, as a distinct person yet one with the Father”
“He was the surpassing glory of heaven.”

Acts Of The Apostles 38, 39
“Christ was indeed glorified, even with the glory which He had with the Father from All Eternity.”

9 Testimonies 220
“From Eternity Christ had been man's Redeemer.”

Evangelism 615
“The Pre existent, Self Existent Son of God.”
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“The Eternal Son of God.”

**Patriarchs And Prophets 38**
“Christ had EVER stood at the right hand of the Father.”

**1 Selected Messages 228**
“From all eternity Christ was united with the Father.”

**Fundamentals Education 382**
“The Son of God who was with the Father form Eternal Ages.”

**Child Guidance 166**
“Trial cannot move the building which is riveted to the Eternal Rock.”

**Desire Ages 600**
“The Eternal Rock, the chief cornerstone Jesus Christ.”

**Fundamentals Education 289, 461**
“Those whose souls are not riveted to the Eternal Rock will be swept away.”
“The salvation of our people depends on being riveted on the Eternal Rock.”

**Temperance 108**
“The receiver possesses stronger, clearer understanding than before he riveted his soul to the Eternal Rock.”

**3 Testimonies 217**
“They need to drink of the unceasing streams which proceed from the Eternal Rock.”

**6 Testimonies 146**
“Those whose souls are not riveted to the Eternal Rock will be swept away.”

**Fundamentals Education 400**
“The Eternal Word.”

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**Christ - God In The Flesh**

**Councils On Stewardship 349**
“God manifest in the flesh.”

**Desire Of Ages 311**
“He was God in the flesh.”

**Prophets And Kings 597**
“God Himself manifested in the flesh.”

**Desire Of Ages 326, 664**
“God was with them in the flesh.”
“Christ had not ceased to be God when he became man.”
“The Godhead was still His own.”
“God in human flesh.”
“God was manifested in Him.”

**Fundamentals Education 179,180**
“God in the flesh, God in Christ.”

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Great Controversy 24
“The fullness of the Godhead bodily - who was God.”

1 Selected Messages 244
“Yet He was God in the flesh (Exodus 3:5).”

6 Testimonies 230
“God in Human Form has bought life and immortality.”

6 Testimonies 392
“The GOD who walked with Enoch was our Lord and Savior Jesus Christ.”

Evangelism 616
“Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the 10 Commandments.”

Christ Is God

5 Testimonies 346
“As DEITY He exerts mighty power on our behalf.”

Desire Of Ages 19
“God with us.”
“From the days of ETERNITY the Lord Jesus Christ was one with the Father.”

Desire Of Ages 20
“It was Christ that spread the heavens and laid the foundations of the earth.”

Desire Of Ages 23
“He was the INCARNATE GOD.”

Desire Of Ages 484
“As God He was the foundation of life for the world.”

Fundamentals Education 379
“The LORD GOD came down to this world clothed in humanity.”

2 Testimonies 200
“He was Equal With God.”

CHRIST - I AM THAT I AM

Desire Of Ages 24, 25, 52
“It was Christ who from that burning bush at Mount Horeb spoke to Moses saying I AM THAT I AM.”
“He declared Himself the I AM.”
“I AM the Good Shepherd”
“I AM the living bread.”
“I AM the way.”
“The I AM is the Daysman between God and humanity.”
“It was He who declared Himself to Moses as the I AM.”

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Desire Of Ages 469,470,655
“Verily, verily, I say unto you, Before Abraham was, I AM.”
“He announced Himself to be the Self Existent One.”
“When it comes to pass, you may believe that I AM.”

6 Testimonials 20
“Christ is to be revealed as the I AM.”

Christ Is Jehovah

Councils On Health 455
“Jehovah Emmanuel - God of Israel.”

Mount Blessings 34
“Jehovah Emmanuel - The Godhead bodily.”

Mount Blessings 108
“Jehovah Emmanuel - God Himself.”

3 Testimonials 328
“Notwithstanding the INFINITE POWER and MAJESTY of God and Christ, angels became disaffected.”

Desire Of Ages 23
“The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of DEITY was a lowly shrub, that seemingly had no attractions. This enshrined the INFINITE.”

Great Controversy 470
“Like Moses they see the purity and exalted perfection of the INFINITIE ONE.”

The Sanctified Life 38
“When Christ manifests Himself they feel themselves to be in the presence of the INFINITE ONE and acknowledge that the LIVING GOD is above every earthly power.”

Review And Herald 5/11/1908
“This is the reward of all who follow Christ - Jehovah Emmanuel.”

Review And Herald 10/02/1909
“This is the reward of all who follow Christ - Jehovah Emmanuel.”

Christ - God Of The Old Testament

6 Testimonials 392
“Abel was a believer in Christ.”
“The God who walked with Enoch was our Lord and Savior Jesus Christ.”

6 Testimonials 341, 342
“Abraham (Genesis 18:2, 3) had ministered not only to heavenly angels, but to their glorious commander, his Creator, Redeemer, and King.”

Desire Of Ages 23, 24
“The burning bush, in which Christ appeared to Moses.”
“Christ is the I AM THAT I AM speaking to Moses.”
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1 Selected Messages 244
“We would do well to heed the words spoken by Christ to Moses at the burning bush (Exodus 3:5).”

Patriarchs And Prophets 411
“It was Christ, by the power of His Word that caused the refreshing stream to flow for Israel.”

3 Spiritual Gifts 257
“It was Christ who stood by him and caused the water to flow from the flinty rock.”

Story Redemption 132
“It was Christ who stood by him and caused the water to flow from the flinty rock.”

Medical Ministry 49
“It was He who called Moses into the mount and gave him instruction for His people. In awful granduer Christ made known the law of Jehovah.”

Desire Of Ages 52
“It was He who declared Himself to Moses as the I AM.”
“It was he who in the pillar of cloud and of fire had been the guide of Israel.”

3 Testimonies 343
“They saw the glorious light which covered the Divine form of Christ.”

Patriarchs And Prophets 366
“Amid the awful glory of Sinai, Christ declared the 10 Precepts of His Father's Law. It was Christ who gave to Moses the law engraved upon the tables of stone.”

Mount Of Blessings 45
“It was Christ who had proclaimed the law upon Mount Sinai.”

Mount Of Blessings 47
“The precepts that God had given to Moses at Mount Sinai were communicated from Christ.”

Historical Sketches 231
“Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the 10 Commandments.”

Desire Of Ages 158
“The same voice that upon Mount Sinai proclaimed the law.”

6 Testimonies 60
“The law which Christ Himself proclaimed from Sinai.”

8 Testimonies 198
“By proclaiming the 10 Commandments to Israel, Christ is our Redeemer speaking from Sinai.”

Christ Pillar of Cloud And Fire

Child Guidance 182,355
“The Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud.”
“From the pillar of cloud Jesus gave directions through Moses to the Hebrews.”

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Christ Object Lessons 287
“Enshrouded in the pillar of cloud by day and the pillar of fire by night Jesus lead and guided them.”

Desire Of Ages 52, 500, 555
“It was He who in the pillar of cloud and of fire had been the guide of Israel.”
“From the pillar of cloud and of fire Jesus taught a very different lesson.”
“These words had been spoken by Christ Himself when He was enshrouded in the pillar of cloud.”

Patriarchs And Prophets 298, 311
“It was the Son of God who, veiled in the cloudy pillar, stood beside Moses.”
“Christ in the pillar of cloud and of fire was their Leader.”

Patriarchs And Prophets 366, 437
“Christ was not only the Leader of the Hebrews veiled in the cloudy pillar but it was He who gave the law to Israel.”
“The Son of God, enshrined in the cloudy pillar.”

1 Selected Messages 315
“Jesus was the angel enshrouded in the pillar of cloud by day and the pillar of fire by night.”
“The same law was proclaimed in grandeur by His own voice from Sinai.”

Story Of Redemption 178
“The Lord Jesus Christ, enshrouded in the pillar of fire by night and the pillar of cloud by day.”

4 Testimonies 159
“The Son of God, enshrined in a pillar of cloud by day and a pillar of fire by night.”

6 Testimonies 350
“From the pillar of cloud Christ declared concerning the Sabbath: 'Verily My Sabbaths shall you keep'.”

Testimonies To Ministers 332, 333, 405
“The only begotten Son of God when enshraded in the cloudy pillar.”
“Jesus, their invisible Leader, was shrouded in the pillar of fire and of cloud.”

3. The Father

God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Genesis 1:1; Revelation 4:11; 1 Corinthians 15:28; John 3:16; 1 John 4:8; 1 Timothy 1:17; Exodus 34:6,7; John 14:9.)

1. I Am

<table>
<thead>
<tr>
<th>God</th>
<th>Exodus 3:14</th>
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</thead>
<tbody>
<tr>
<td>Jesus</td>
<td>John 8:58</td>
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2. Savior

<table>
<thead>
<tr>
<th>God</th>
<th>Isaiah 43:11</th>
<th>1 Timothy 4:10</th>
<th>Luke 1:47</th>
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<tr>
<td>Jesus</td>
<td>Matthew 1:21</td>
<td>Matthew 4:42</td>
<td>John 1:29</td>
</tr>
<tr>
<td>Holy Spirit</td>
<td>John 3:6</td>
<td>Titus 3:5</td>
<td>2 Thessalonians 2:13</td>
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3. Rock

<table>
<thead>
<tr>
<th>God</th>
<th>Deuteronomy 32:3,4</th>
<th>Deuteronomy 32:15,18</th>
<th>Psalm 89:26; 95:1</th>
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</table>
SEVENTH-DAY ADVENTISTS BELIEVE

4. Way
God
- Psalm 119:105
Jesus
- Matthew 3:3, John 1:23, Mark 1:2-4
Holy Spirit
- John 14:25

5. Alpha And Omega
God
- Isaiah 44:6; 41:4; 48:12
Jesus
- Revelation 1:17; 2:8; 22:13
Holy Spirit
- Hebrews 9:14

6. God
Father
- John 6:27, Romans 1:7, Romans 15:6
Jesus
- John 1:1, John 20:28, 2 Peter 1:1
Titus 2:13, Jeremiah 23:6, Hebrews 1:3,8
Colossians 2:9, 1 John 5:20, Romans 9:5
Colossians 1:15-18, Philippians 2:6

Holy Spirit
- Hebrews 9:14, Psalm 139:7,8, 1 Corinthians 2:10,11

7. King Of Kings And Lord Of Lords
God
- Psalm 136:1-3, Deuteronomy 10:17
Jesus
- 1 Timothy 6:14-16, Revelation 17:14; 19:16

8. Creator
God
- Genesis 1:1, Job 33:4, Psalm 95:5,6
Psalm 105:25,26, Isaiah 40:28
Job 9:8
Isaiah 37:16, God Did it ALONE
Isaiah 44:24, God Did it ALONE
Isaiah 45:18, God Did it ALONE
Psalm 136:4-6, God Did it ALONE
Jesus
- John 1:1-3,10, Colossians 1:16-18, Hebrews 1:1,2
Holy Spirit
- Job 33:4, Genesis 1:2, Psalm 33:6

9. Light
God
- Genesis 1:1-3, Psalm 27:1, Isaiah 42:6
Isaiah 60:19,20, 2 Samuel 22:29
John 1:4,9, John 3:19, John 8:12; 9:5
Revelation 21:23, Revelation 22:5
Holy Spirit
- Genesis 1:1-2, (Job 33:4)

10. Judge
God
- Psalm 50:4-6, Psalm 96:13, Genesis 18:25
Isaiah 1:19,20, 1 Peter 1:17
Hebrews 12:23,24, 2 Timothy 4:1
John 5:22, Jeremiah 17:10
Revelation 2:23

Jesus
- 1 Corinthians 5:10, Revelation 19:16

11. Lord
God
- Deuteronomy 6:4, Mark 12:29, Ephesians 4:5
Jesus
- Revelation 17:14, Revelation 19:16
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<tr>
<th><strong>SEVENTH-DAY ADVENTISTS BELIEVE</strong></th>
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<tbody>
<tr>
<td><strong>Holy Spirit</strong></td>
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<tr>
<td><strong>12. King</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Jesus</td>
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<tr>
<td>Holy Spirit</td>
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<td><strong>13. Only Good One Isaiah</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Jesus</td>
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<tr>
<td>Holy Spirit</td>
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<td><strong>14. Baptized In The Name Of</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Jesus</td>
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<tr>
<td>Holy Spirit</td>
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<td><strong>15. The Throne Of God</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Jesus</td>
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<tr>
<td>Holy Spirit</td>
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<td><strong>16. Pray To</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Jesus</td>
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<td><strong>17. Redeemer</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Jesus</td>
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<td>Holy Spirit</td>
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<td><strong>18. Lord Our Righteousness</strong></td>
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<td>Jesus</td>
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<td><strong>19. Husband</strong></td>
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<td>Jesus</td>
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<td>Holy Spirit</td>
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<td><strong>20. Shepherd</strong></td>
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<td>God</td>
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<tr>
<td>Jesus</td>
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<td>Holy Spirit</td>
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<td><strong>21. Life Giver</strong></td>
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<tr>
<td>God</td>
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<tr>
<td>Holy Spirit</td>
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<tr>
<td><strong>22. The Truth</strong></td>
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<tr>
<td>God</td>
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# SEVENTH-DAY ADVENTISTS BELIEVE

<table>
<thead>
<tr>
<th>Belief</th>
<th>Scripture Reference</th>
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<tbody>
<tr>
<td>Love</td>
<td>John 14:6; Romans 8:35-39; John 15:26</td>
</tr>
<tr>
<td>Healer</td>
<td>Exodus 15:26; Matthew 10:1; John 9:24</td>
</tr>
<tr>
<td>Worshipped</td>
<td>Matthew 4:10; Acts 10:25:26; Psalm 148:1; Matthew 8:2,9:18; John 9:38; Philippians 2:10-11</td>
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<tr>
<td>Unchanging</td>
<td>Malachi 3:6; Matthew 40:10,18,31; Hebrews 1:3; Job 33:4; Isaiah 4:1-11</td>
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<tr>
<td>All Powerful</td>
<td>Genesis 18:1-33; Exodus 24:9-11; Isaiah 4:1-11</td>
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<tr>
<td>Face Of God</td>
<td>John 1:18; John 1:18; John 33:20,23; John 4:12</td>
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<tr>
<td>Master</td>
<td>Ephesians 6:9; Matthew 23:8-10</td>
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<tr>
<td>Sacred Name</td>
<td>Exodus 20:7; Matthew 24:9; Acts 4:12; John 20:30; Philippians 2:9-11</td>
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</tbody>
</table>

**23. Love**
- **God**: 1 John 4:8,16
- **Jesus**: Romans 8:35-39
- **Holy Spirit**: Romans 15:30

**24. Healer**
- **God**: Exodus 15:26
- **Jesus**: Matthew 10:1
- **John**: 9:24

**25. Worshipped**
- **God**: Matthew 4:10; Acts 10:25,26; Psalm 148:1; Matthew 8:2,9:18; John 9:38; Philippians 2:10-11
- **Jesus**: Matthew 40:10,18,31; Hebrews 1:3; Job 33:4; Isaiah 4:1-11

**26. Unchanging**
- **God**: Malachi 3:6; Matthew 40:10,18,31; Isaiah 46:9,10; Galatians 6:15
- **Jesus**: Matthew 28:18; Hebrews 1:3; John 33:20,23
- **Holy Spirit**: Hebrews 13:8

**27. All Powerful**
- **God**: Isaiah 40:10,18,31; Isaiah 45:5-13,18; John 33:20,23; John 1:18; 1 Timothy 6:16
- **Jesus**: Matthew 28:18; Hebrews 1:3; John 10:18; Jude 1:24; 1 John 4:12

**28. Face Of God**
- **Jesus**: Genesis 18:1-33; Exodus 24:9-11
- **God**: John 1:18; John 33:20,23

**29. Master**
- **God**: Ephesians 6:9; Colossians 4:1
- **Jesus**: Matthew 23:8-10; John 13:13,14

**30. Sacred Name**
- **God**: Exodus 20:7; Matthew 24:9; Acts 4:12; John 20:30; Philippians 2:9-11
- **Jesus**: Matthew 24:9; Acts 4:12; 6:28,40,41; Philippians 2:9-11
- **Holy Spirit**: Matthew 12:31

**31. Glory**  
God: Isaiah 42:8; 48:11  
Jesus: John 17:5

**32. Resurrection**  
God: Luke 20:36  
Jesus: John 11:25  
Holy Spirit: Romans 8:11

**33. Forgiven Of Sins**  
God: Exodus 34:7; Nehemiah 9:17; Psalm 86:5; 130:4; Isaiah 55:17; Jeremiah 31:34; Daniel 9:9  
Jesus: John 4:2; Colossians 2:13; 3:13; Acts 26:8; Mark 2:1-12  
Holy Spirit: 1 Corinthians 6:11; Hebrews 9:14

**34. All Present**  
Jesus: Matthew 18:20; 28:20; Romans 8:39; Ephesians 1:23  
Holy Spirit: Hebrews1:3; Revelation 2:23  

**35. Eternal**  
God: Exodus 3:14; Habakkuk 3:6; Deuteronomy 33:26,27  
Jesus: Micah 5:2; Isaiah 9:6 (10:21); John 8:58; John 11:24,25; John 17:5; Revelation 1:18  
Holy Spirit: Hebrews 9:14

**36. All Knowledge**  
Jesus: John 21:17; Colossians 2:3; Revelation 2:23; 3:1  
God: Psalm 33:13-15; 139:2; Psalm 147:4; Isaiah 46:9,10  
Holy Spirit: 1 Corinthians 2:10,11

**37. Word**  
God: Genesis 1:2; Isaiah 55:10,11; Psalm 33:6  
Jesus: John 1:1  
Holy Spirit: 1 Corinthians 2:10,11

**38. Angels Worship**  
God: Psalm 95:6; 96:9; Psalm 103:20,21; 148:2  
Jesus: Hebrews 1:6; Revelation 4:6-9; 5:1-14

**39. Angel**  
Genesis 16:7-11, 3:16, 21:17; Multiplier is God  
21:17-19; 22:11-18; I will do it  
31:11-13; Myself God  
32:24-30(Hosea 12:3-5); I Am God  
48:15,16; Prevailed with God  
Exodus 3:2-6,14; Redeemer  
I Am That I Am

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13:21 Lord God
14:19-22 Leader Of Israel
14:24 Lord Of Heaven
Numb 20:16 Angel Isaiah Jesus (1 Corinthians 10:1-4)
Deuteronomy 34:10 Face to Face with God
Josh 5:13-16 Captain Of Hosts Of Heaven
Judges 2:1-5 Angel Lead Israel
6:11-24 Lord
13:1-25 Secret or Wonderful Name
Zech. 3:6-10 Lord of Hosts
Isaiah 63:9 Savior

40. Holy One
God Ezekiel 39:7 Isaiah 1:4
Holy Spirit Matthew 28:19

41. Pierced One
God Revelation 1:7,8 Zech 12:10 John 19:34-37
Jesus Psalm 22:16

42. Who Raised Jesus From Dead?
Father Romans 6:14 Acts 3:26 1 Thessalonians 1:10
Son John 2:19-21 John 10:17,18
Holy Spirit Romans 8:1

43. Who Is God?
Father Ephesians 4:6
Son John 20:28
Holy Spirit Acts 5:3,4 2 Timothy 3:16 2 Peter 1:21
God Deuteronomy 4:34

44. Who Is The Creator?
Father John 14:2
Son Colossians 1:16,17 John 1:1-3
Holy Spirit Genesis 1:2 Psalm 104:20
God Genesis 1:1 Hebrews 11:3

45. Who Saves Man?
Father 1 Peter 1:3
Son John 4:14, 5:21 Titus 3:6
Holy Spirit John 3:6 Titus 3:5
God 1 John 3:9 Titus 3:4

46. Who Justifies Man?
Father Jeremiah 23:6 2 Corinthians 5:19
Son Romans 10:4 5:9 2 Corinthians 5:19-21
Holy Spirit 1 Corinthians 6:11 Galatians 5:5
God Romans 4:6; 9:33

47. Who Sanctifies Man?
Father Jude 1:1
Son Titus 2:14

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Holy Spirit 1 Peter 1:2
God Exodus 31:13

48. Who Propitiates Our Sins?
 Father John 3:16; 17:5 John 18:11 1 John 4:14
Son Matthew 26:28 John 1:29 1 John 2:2
Holy Spirit Hebrews 9:14
God 2 Corinthians 5:1 Acts 20:28

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; 5:22; Colossians 1:15-19; John 10:30; 14:9; Romans 5:18; 6:23; 2 Corinthians 5:17-21; Luke 1:35; Philippians 2:5-11; 1 Corinthians 15:3,4; Hebrews 2:9-18; 4:15; 7:25; 8:1,2; 9:28; John 14:1-3; 1 Peter 2:21; Revelation 22:20.)

1. Jesus And Yahweh

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<thead>
<tr>
<th>Title</th>
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3. John's Testimony

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1:7 Psalm 97:2; Isaiah 19:1  Coming in the Clouds Of Heaven
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4:2 Jeremiah 17:12  Sanctuary (Hebrews 8:1-10)
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4:8 Revelation 1:7,8, 14:14, 22:12  Which Isaiah to Come
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Luke 4:8 Worship God Only
John 4:20-24 Worship the Father
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8:2 Leper
9:18 Ruler
14:33 Disciples
15:25 Women at Tyre
20:20 Salome
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1 Corinthians 1:2 Call upon Jesus
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2 Timothy 2:22 Call upon the Lord

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77. I Will Give Eternal Life Romans 2:5, 7 Revelation 2:10
78. He Has Made A City Hebrews 11:16 John 14:1-3
79. Walk In His Name Micah 4:5 Colossians 3:17
80. He Isaiah All In All 1 Corinthians 15:28 Colossians 3:11
81. To Him Be Glory Forever Galatians 1:4, 5 2 Peter 3:18
82. Judge Revelation 22:12 John 5:22
2 Timothy 4:8 Psalm 96:13
83. Lord Of Sabbath Isaiah 58:12-14 Mark 2:27
84. Destroys With Fire & Sword Isaiah 66:15,16 2 Thess. 1:7-10; Revelation 19:11-
85. White Throne Judgement Revelation 20:12,13 Romans 14:10 (John5:22)
87. Comes In Clouds Revelation 1:7 Revelation 14:14
88. His Kingdom Daniel 2:44 Revelation 11:15
Matthew 6:33 2 Peter 1:11
89. Angels Worship Him Hebrews 1:6 Revelation 4:10
90. The Creator Revelation 4:11 Colossians 1:16-18
Psalm 102:24 Hebrews 1:1-3,10
Psalm 104:1,5 John 1:1-3
91. Who Lives Forever Revelation 1:18 Revelation 5:13,14
Revelation 22:4
93. Fountain Of Life Psalm 36:9 Revelation 21:6 - Alpha
Revelation 1:7,8 - Omega
Revelation 7:17
94. Call Upon Me Joel 2:32 John 4:13,14
Romans 10:13
95. Every Knee Bow Isaiah 45:21,23 Philippians 2:10,11
96. Ascended Above Psalm 68:4,18 Ephesians 4:7,8
97. The Way Isaiah 40:3 Matthew 3:3
98. The Rock Deuteronomy 32:3,4 1 Corinthians 10:1-4
100. Husband Isaiah 54:5 2 Corinthians 11:2
101. Living Waters Psalm 23:2 Revelation 7:17

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Genesis 1:1,2; Luke 1:35; 2 Peter 1:21; Luke 4:18; Acts 10:38; 2 Corinthians 3:18; Ephesians 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13; Romans 1:1-4.)

1. The Holy Spirit Leads People:

Matthew 4:1 - (also Mark 1:12; Luke 4:11) - He led Jesus into the wilderness.
John 16:13 - He will guide us “into all the truth.”
Acts 8:39 - He “caught Phillip away.”
Romans 8:14 - He leads the children of God (cf. Galatians 5:18).
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2. The Holy Spirit Speaks:
Mark 13:11 - “it is not you who speak, but the Holy spirit” (also Matthew 10:19,20).
Acts 4:25 - He spoke “by the mouth of David.”
Acts 8:29 - He speaks to Phillip.
Acts 11:12 - He told Peter to go with Cornelius' men.
1 John 4:2 - “Spirit of God” known by His confessing that “Christ has come in the flesh.”
Revelation 2:7,11,7,29; 3:6,13,22 - “… let him hear what the Spirit says to the churches.”
See also: John 16:13-14; Acts 13:2; 1 Timothy 4:1; Hebrews 3:7; Revelation 14:13; 22:17.

3. The Holy Spirit Testifies/Bears Witness:
John 15:26; Acts 20:23; Romans 8:16; 1 John 5:7,8.

4. The Holy Spirit Teaches:

5. The Holy Spirit Helps us in Many ways:
John 14:16,17,26; 16:7 - He dwells with us, teaches us, and comes to us.
Romans 8:26 - He “helps in our weaknesses” and “makes intercession for us.”
Titus 3:5 - He renews us.

6. The Holy Spirit Sanctifies us:
Romans 15:16; 1 Corinthians 6:11; 1 Peter 1:2.

7. The Holy Spirit has a Mind and can Reason:
Acts 15:28 - “it seemed good to us and the Holy Spirit….”
Romans 8:27 - He has a mind.
1 Corinthians 2:11 - He knows God's thoughts.

8. The Holy Spirit Reveals Things to us:
Luke 2:26 - He revealed to Simeon he would see the Christ.
John 16:13 - He will disclose to the apostles “things to come.”
1 Corinthians 2:10 - God reveals things through the Holy Spirit “for the Spirit searches all things, yes, the deep things of God.”
Ephesians 3:5 - He reveals the mystery of Christ.
1 Peter 1:11 - “Spirit of Christ” in the prophets “testified beforehand the sufferings of Christ and the glories that would follow.”

9. The Holy Spirit Performs Works:
John 16:8-11 - He convicts.
Acts 2:4 - He gave the Apostles “utterance.”
Acts 13:4 - He “sent out” Barnabas and Saul (cf. v.2).
Acts 16:6,7 - He forbid Paul to go to Asia.
Acts 20:28 - The Holy Spirit “has made you overseers.”
1 Corinthians 12:8,9,11 - Gifts given through, by, and “as He wills.”
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1 Corinthians 12:11 - “the same Spirit works all these things.”
1 Corinthians 12:13 - He baptizes us into Christ.
2 Corinthians 3:6 - “the Spirit gives life.”
2 Corinthians 3:8 - Paul speaks of “the ministry of the Spirit.”
Ephesians 3:16 - God strengthens us through His Spirit.
1 Timothy 3:16 - Christ “Justified in [by] the Spirit.”
2 Tim 1:14 - He helps us guard our faith.
1 Peter 3:18 - He makes us alive.
2 Peter 1:21 - He guided men to write Scripture/speak from God.

10. Other Indications of the Spirit’s Person hood:
Genesis 1:2 - He “was hovering over the face of the waters” (compare Deut 32:11).
Genesis 6:3 - He strives with sinners.
Psalm 51:11; 139:7 - Indicate His personality (in their contexts).
Isaiah 48:13 - He can be informed, as by a counselor.
Matthew 1:18, 28 - Jesus conceived by the Spirit (also Luke 1:35).
Matthew 12:31-32 - He can be blasphemed (also Luke 12:18).
John 3:5,6,8 - People are “born of the Spirit.”
Acts 5:3,4 - He can be lied to.
Acts 7:51 - He can be resisted.
Acts 13:2 - He uses the first-Person pronouns “Me” and “I.”
Acts 21:4 - Disciples speak to Paul “through the Spirit.”
2 Corinthians 13:14 - “communion (or fellowship) of the Holy Spirit” (also Phil 2:1).
Ephesians 4:39 - He can be grieved (also Isaiah 63:19).
Hebrews 9:8 - “the Holy Spirit is indicating this.”

11. The Holy Spirit Has The Attributes Of Personality

| Intellect | 1 Corinthians 2:10,11 | Isaiah 11:2 | Ephesians 1:17 |
| Emotions  | Ephesians 4:30        | Romans 15:30|
| Will      | 1 Corinthians 12:11   | Acts 16:6-11|

12. The Holy Spirit Performs The Actions Of Personality

Teaches                John 14:26
Testifies              John 15:26
Guides                 Romans 8:14
Convinces              John 16:7,8
Restrains              Genesis 6:3
Commands               Acts 8:29
Performs Miracles      Acts 8:39
Calls                  Acts 13:2
Sends People           Acts 13:4
Intercedes             Romans 8:26
Comforts               Galatians 5:22,23

13. The Holy Spirit Has The Features Of Personality

Obeyed                 Acts 5:32; 10:19-21
Lied To                Acts 5:3
Resisted               Acts 7:51
Grieved                Ephesians 4:30

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Reverenced Psalm 51:11
Blasphemed Matthew 12:31
Angered Hebrews 10:29

14. The Holy Spirit Has The Attributes Of God

Eternal Hebrew 9:14
All Present Psalm 139:7
Creator Genesis 1:2 Job 33:4
God Acts 5:3,4 2 Timothy 3:16 (2 Peter 1:21)
Ephesians 4:30 (Revelation 7:1-3) 2 Corinthians 3:17

15. Other Attributes Of The Holy Spirit

1 Samuel 10:6 Author of the Bible
11:6 Direction and Leadership
16:13,14 Born again, Fills our life
Nehemiah 9:20 Instructs us
Psalm 33:6 Creator
51:12 Upholds Us
104:30 The Creator
143:10 Full controls our lives
Isaiah 4:4 Spirit of judgement
11:2 Wisdom, Understanding, Council, Might, Knowledge
Fear Of The Lord
32:15 Poured out onto us
42:1 Controls God's disciples
48:16 Separate Person
63:10,14 Filled Moses, Lead Children of Israel
Ezekiel 2:2 Inspires and directs prophets
11:19 Converting and sustaining power
36:26,27 New birth, Guides and directs, Controls our thoughts
Joel 2:28 Gives dreams, prophecies & visions
Zechariah 4:6 God's Spirit
Matthew 4:1 Lead Jesus
Luke 1:15 Have Spirit from conception
1:35 Power of the Highest, Life begets life
1:41 Directs our minds before birth
1:67 Gives prophecy
Acts 2:33-39 Gift of tongues
10:38 Jesus anointed by
Romans 5:5 Love of the Spirit
8:2 Law of the Spirit
8:15 Gifts of Adoption
8:16 Witnesses to us
8:23 Fruits of the Spirit
8:26 Helps us, Intercedes for us
14:17 Joy of the Spirit
Ephesians 3:16-21 Christ's Spirit fills our hearts with love and truth
4:7-13 Gifts of the Spirit
Revelation 2:7 Intelligence
2:11 Knowledge
2:17 Guidance
2:29 Council
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3:6 Wisdom

A key text in understanding that the Holy Spirit is a Person, is John 14:16, where Jesus promises to send “another Helper (or Comforter)” to His disciples. These two words - “another” and “Helper” - clearly prove the Spirit is indeed a Person. The Greek word translated “another” (allos), means “another of the same kind.”1 Thus, if we believe Jesus to be a Person (and, for that matter, to be God), then we must believe the Spirit, too, is a Person, and that He is God. To believe otherwise is to make Jesus Christ a mere “power” or “force” - which is obviously false.

As a side-note, Jesus’ use of the adjective, “another” clearly demonstrates the Holy Spirit is distinct from the Father and the Son, thus providing support for the doctrine of the Trinity. Further, the word translated “Helper” (parakletos), includes the idea of “one called alongside to help.”2 Surely this indicates another Person called upon for aid, and not some thing!

The Bible Teaches the Holy Spirit is also God

That the Holy Spirit is also God, is revealed throughout the Scriptures. The several passages which speak of the “Spirit of God” or the “Spirit of Christ” and other like terms, all indicate the Spirit is God. The Holy Spirit is specifically called “God” in Acts 5:3,4 and “Lord” in 2 Corinthians 3:17,18. That the Holy Spirit is a distinct Person from the Father and the Son is seen in several key texts. These texts clearly and unmistakably separate the three Persons of the Godhead. Birth of Jesus announced - Luke 1:26-38.


If the Holy Spirit were merely God's personal power or force, as some maintain, then it would be redundant for Jesus (Matthew 28:19 and the texts from John’s Gospel) and the Apostle Paul (especially 2 Corinthians 13:14), to speak of the three members of the Godhead as they do. The only plausible explanation is that the three-the Father, the Son, and the Holy Spirit-are in fact three distinct Persons, comprising the one and only God. This is the plain teaching of the Bible.

Isaiah the Holy Spirit an impersonal force lacking self-consciousness? Isaiah IT just some kind of power source like electricity or the wind? Or is HE a self-conscious being, the Third Person of the Trinity? The way to answer these questions is to investigate the Scriptures. What follows is a systematic, ten-point, Biblical defense of the full Personality and full Deity of the Holy Spirit.

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Galatians 5:16    Walks in    Psalm 119:10
Romans 8:16     Witnesses    John 5:39; 1 John 5:6-8

The Personality of the Holy Spirit

First:
In Acts 13:1-5, the Holy Spirit acts as a Person. He speaks to the leaders of the church at Antioch. He instructs them, “Now separate to Me Barnabas and Saul for the work to which I have called them” (v. 2). Notice the personal references “to Me” and “I.” The Holy Spirit, along with the Antioch leaders, sends out the missionaries (vv. 3, 4).

Second:
Throughout the rest of the Book of Acts, the Holy Spirit is portrayed as a Person.

He had inspired Scripture which had to be fulfilled (1:16).
Ananias lies to the Holy Spirit (5:3). The Spirit bears witness to Jesus (5:32).
Philip is instructed by the Spirit (8:28).
The early believers are comforted by Him (9:31).
The Spirit tells Peter how to act towards the men He has sent (10:19f).
Peter recounts to Cornelius what the Spirit had told Him (11:12).
The decisions of the Jerusalem council are confirmed by the Holy Spirit (15:28).
The Holy Spirit forbids Paul to preach in Asia and Bithynia (16:6f).
He testifies about the “chains and tribulations” awaiting Paul (20:23).
Paul tells the elders of the church at Ephesus, “. . . the Holy Spirit has made you overseers to shepherd the church of God . . .” (20:28).
The Holy Spirit again prophesies of the problems about to befall Paul (21:11).
And finally, Paul declares, “The Holy Spirit spoke rightly through Isaiah the prophet to our fathers . . .” (28:25).

Third:
The Holy Spirit exhibits personal traits elsewhere in the Bible.
The Spirit “hovers” over the creation (Hebrew—rahap Genesis 1:2, compare Deut 32:11).
He is to send Israel's Redeemer (Isaiah 48:16).
Jesus promises His followers that the Spirit will speak for them when they are being persecuted (Matthew 10:16-20).
The Spirit will teach them what they should say (Luke 12:12).
The Spirit assures believers we are the children of God. He leads us and enables us to cry out “Abba, Father” (Romans 8:14-17).
He intercedes for us before the Father (Romans 8:26).
He also loves us and enables us to love God and others (Romans 5:5, 15:30).
The Spirit searches “the deep things of God” and knows them (1 Corinthians 2:10f).
He distributes spiritual gifts to all Christians “as He wills” (1 Corinthians 12:11).
And we can have “communion” or “fellowship” with the Holy Spirit (2 Corinthians 13:14; Gr. koinonia).
Further, we can grieve the Holy Spirit (Ephesians 4:30).
He instructs us as to what will happen “in the latter times” (I Timothy 4:1).
He Testifies to believers as to the perfection of the sacrifice of Jesus (Hebrews 10:14-17).
He is insulted when people reject what Christ has done (Hebrews 10:29).
As such, the Spirit commands people to accept the free offer of eternal life (Revelation 22:17).

Fourth:
Masculine pronouns are used in reference to the Holy Spirit despite the fact that “Spirit” (Greek—pneuma) is neuter (John 14:26; 15:26; 16:8, 13f, Greek—ekeinos, literally, that One).
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Fifth:
Jesus referred to the Holy Spirit as “another Helper” (John 14:16). “Another” in the Greek is allos. Greek scholar Joseph Thayer states, “Allos generally denotes simply a distinction of individuals.” This usage is in contrast to a similar word Jesus could have spoken but did not--heteros (different). “Heteros involves the secondary idea of difference of kind” (Thayer, p. 243). Hence, since Jesus is a Person, the Holy Spirit must be One also.
In addition, the word rendered “Helper” (Greek--parakletos) is applied to Jesus in I John 2:1 where it is generally translated as “Advocate.” Thayer writes in reference to both Jesus and the Holy Spirit being called parakletos, “so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension) . . .” (Thayer, p. 483). Only a Person can take the place of a Person. See Acts 9:31 where the early church is said to be “. . . walking in the fear of the Lord and the comfort of the Holy Spirit.” “Comfort” is the verb form of the noun parakletos (i.e., parakleses).

The Deity of the Holy Spirit

First:
The Holy Spirit is equated with God in several places in the Scriptures. Peter considers lying to the Holy Spirit to be the same as lying to God (Acts 5:3f).
Paul calls the Spirit “the Lord” (2 Corinthians 3:17). Interestingly, the Bible of Jehovah’s Witnesses (the New World Translation) renders the phrase “Jehovah is the Spirit.”
The Spirit distributes gifts to Christians “as He wills” (1 Corinthians 12:11). But it is God who sets members in the Church “as He pleases” (1 Corinthians 12:18).
In addition, the Lord directs our “hearts into the love of God” (2Thes 3:5). Yet, “the love of God has been poured out in our hearts by the Holy Spirit” (Romans 5:5).

Second:
Christians are the temple of God because the Spirit dwells in us (1 Corinthians 3:16).
Further, Paul prays for Christians to “be filled with all the fullness of God” (Ephesians 3:19). But later, he commands us to “be filled with the Spirit” (Ephesians 5:18).

Third:
The Holy Spirit possesses the attributes of God.
He is eternal (Hebrews 9:14), omnipresent (Psalm 139:7-10), and omnipotent (Luke 1:35-37).
He knows “the deep things of God” so He must also be omniscient (1 Corinthians 2:10f).

Fourth:
The Holy Spirit does the works of God.
Genesis states, “the LORD God formed man” (2:7).
But Job proclaimed, “The Spirit of God has made me . . .” (Job 33:4).
The Holy Spirit calls people to be missionaries and elders (Acts 13:2, 20:28).
But Jesus tells us to pray for “the Lord of the harvest to send out laborers into His harvest” (Matthew 9:38).
Peter states that the Scriptures were written as people “were moved by the Holy Spirit” (2 Peter 1:20f) even though Paul informs us that “All Scripture is God-breathed” (2Tim 3:16; MKJV).
God gives The Revelation to Jesus, but is the Spirit who is speaking to the churches (Revelation 1:1; 2:7).
And most importantly, God gives eternal life, although people must be “born of the Spirit” to be saved (1John 5:11; John 3:3-8).
Further, God chooses us for salvation, and the Holy Spirit guarantees our inheritance (Ephesians 1:3-14).

Fifth:
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The words of God are considered to be the words of the Holy Spirit. Compare the following sets of verses: Isaiah 6:9f; Acts 28:25-27; Hebrews 10:15f; Jeremiah 23,33f).

Conclusion:

In light of all of the preceding information, there is only one possible answer to the title of this article--the Holy Spirit is a Person who is God. As such, HE is able to give the believer comfort and direction in life. These things, a “force” could not possibly provide (see Romans 8:14; Acts 9:31).

Bibliography:

Footnotes:

2 “a helper, succor, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father)” (Ibid., p.483). Note: The same word is used of Christ in 1 John 2:2.


6. Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made “the heaven and the earth” and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was “very good,” declaring the glory of God. (Genesis 1:2; Exodus 20:8-11; Psalm 19:1-6; 33:6,9; 104; Hebrews 11:3; John 1:1-3; Colossians 1:16,17.)

Creationism On The Internet
www.answersingenesis.org
www.icr.org
www.christiananswers.net

Man Is Akin to God

SO GOD created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. This is the Bible record of the beginning of the human race. The method employed in man's creation is also explained: "And the Lord God formed man of the dust of the ground, and breathed
Man is declared to be the creation of God. His ancestry stems not from the animal creation, but from the great Creator Himself.

Conflicts with Evolution

These declarations of Scripture are in direct conflict with the present-day theory of evolution through natural selection, which, though entirely unproved, is generally accepted even by members of the Christian churches.

Whether one accepts the theory of creation or the hypothesis of evolution, he, in either case, must have a starting point in his effort to account for human existence. He must go back to some point of beginning.

Begin with God

The creationist, accepting the Bible record as true, begins with God. He finds in God an all-pervading power and person, and from Him he reasons down through all creation. Since God was—all things were possible.

God claims to be the Creator not only of man, but of all the vast universe as well. "And, Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of Your hands." Hebrews 1:10.

Of the vast work of creation, the psalmist said: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spoke, and it was done; He commanded, and it stood fast." Psalm 33:6,9.

One of the prerequisites of acceptance with God is to "believe that He is." (Hebrews 11:6.) Once this faith in God's personal existence is established in the heart no trouble is experienced in accounting either for life or for the universe. If God lives, and if He is omnipotent, then everything in nature can easily and readily be attributed to His power and handiwork. He is the ultimate cause of life and of all things, for "without Him was not anything made that was made." (John 1:3.)

Where Does the Critic Begin?

But not only must the believer in the Bible have a beginning, so must the evolutionist. Where does he begin? This question confronts him with the greatest difficulty, for since he denies the existence of a personal, all-powerful God, he must seek to find some other satisfactory explanation of life. This is not easy. Having discarded the Bible record, he has to rely upon presumption and speculation.

Often an evolutionist will say, "Let us suppose that far back in the remote ages of the past, matter and force existed. This force began working upon the matter, and the processes of evolution began." And there he has his beginning. It is based entirely upon a supposition, absolutely without proof or reason.

Why, we ask the evolutionist, do you not go back farther? Why begin after the appearance of force and matter? Who made the matter? Who released the force into the universe? Even these things have to have a beginning. But without God the finite mind cannot think farther back. It becomes lost in a great maze of speculation and finds no satisfactory explanation of life and nature.

How much more reasonable it is to begin with God and reason down, than with a few molecules of matter and try to reason up to a finished universe and man. Surely the former requires much less faith than the latter.

They Cannot Understand God

The critics of the Bible story of creation declare that they wish to be guided only by reason: they
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will believe nothing they cannot reason out. Therefore, since they cannot understand God nor His origin, they refuse to believe in Him at all. But this is not a valid argument. Every man living believes in things he cannot explain or understand.

Who of us can understand life? What is life? What is it that we have today, and tomorrow departs and leaves the body only an inanimate form?

"Consider the lilies," said Jesus, "how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matt. 6:28,29.

Can anyone really understand the beautiful flowers and active animals, the flora, or the fauna of earth? And yet we all accept them, we love them, we handle them, we appropriate them to our use without question as to how they came into being.

It is as easy to explain God as it is to explain the beauty of the lily, which rears its snowy white head above the foul miasma of the filthy pool in which it often has its roots, and from the depths of which it draws its life.

It is true that men cannot explain or understand God. To be able to do so would reduce Him to their own level. Men would be as wise as He.

"Can thou by searching find out God? Can thou find out the Almighty unto perfection? It is as high as heaven; what can thou do? Deeper than hell; what can thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11:7-9.

God "dwells in a light which no man can approach unto." He has withdrawn Himself into His vast eternity, but this is no excuse for our refusal to believe in Him.

Everything in the universe testifies to the existence of a personal God. Said the psalmist:

"The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Psalm 19:1-4.

The Missing Link

Rejecting the Bible teaching that man's ancestry stems from God, the evolutionist is forced to turn to the theory that both man and beast have a common ancestry. He reasons that at first plant life appeared, then came the lower forms of animal life, such as tadpoles, etc. From this beginning there is said to have been a gradual ascent to the higher forms of animal life: frogs, birds, four-footed animals, monkeys, chimpanzees, apes, and finally man. All appeared in succession.

The evolutionist concedes that there is a long gap between the ape and man, and for generations he has been frantically searching for something to fill this gap, in an effort to prove the theory of man's direct ascent from the animal creation.

Some years ago, while the author was in South Africa, Professor Dart, of the Witwatersrand University, sent out a claim to have discovered the long looked for "missing link" - the common ancestor of all modern species. His discovery was a skull, found in the lime beds at Taungs, Bechuanaland - a skull which Professor Dart claimed was of neither anthropoid ape or human being, but an intermediate between the skulls of both in structure and brain capacity.

There appeared at the time a full-page, illustrated article in the Cape Argus of February 7, 1925, under the caption, "Are These, Then, Our Ancestors?" The illustrations were of dinosaurs and a huge gorilla. The question in the title referred to these animals. The implication was that if the skull discovered by Professor Dart was found to be that of a creature neither man nor monkey, but halfway between them in appearance, it would furnish ample proof of the theory that man is the offspring of the brute kingdom and that he did not have a separate creation as recorded in the Scriptures.

Up to that time, the Darwinian theory of the origin of man had been subject to challenge, because there was no tangible evidence anywhere that there had been a transition period when monkeys or some of the lower animals developed into men. The earth had been opened at a thousand places, and millions of pounds had been squandered in the frantic search for the so-called "missing link" between the ape and the man, in an effort to prove the truthfulness of this much vaunted theory of natural evolution. The evidence had not been forthcoming.

For years-whenever some unusual skull or other strange bone was unearthed-there was great
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excitement for a time until the leading scientists were forced to agree that the new find did not quite bridge the gap between man and his supposed ape ancestors. The search went merrily on.

Then Professor Dart appeared with his Taungs skull.

But what had Professor Dart really found? In the same number of the Cape Argus as referred to was found the report of an interview with the English scientist, Professor Keith, who said:

"We want to know when Professor Dart's manlike ape was living.

My own opinion is that it is not perhaps so very old geologically. Then we have to consider what sort of beast it is that Professor Dart has got hold of... What he has discovered appears to be an unknown form of manlike ape. The photographs impress me with the similarity to the gorilla and the chimpanzee, and the impression I form is that it is really nearer akin to them.

"My opinion is that it probably does not lie in the line of human descent. Between the highest form of anthropoid ape and the lowest form of man there is a huge gap.... But this find of Professor Dart's does not lie, I think, there, but on the border line among the higher apes."

So what Professor Dart really found was the skull of an ape. Perhaps a bit more manlike in appearance than the apes and monkeys we see today, but still only an ape. Professor Keith did not think that this ape belonged in the huge gap between the lowest forms of man and the highest forms of anthropoid apes, but rather on the border line among the higher apes. In other words, it was a fine specimen of monkey, but it was all monkey and not part man. The "missing link" was still missing. The search had to begin all over again.

Effort to Eliminate God

Why this frantic attempt to find a connecting link between man and the animal kingdom? It is an effort to get rid of God. The hypothesis that all forms of life came into being through a process of natural evolution, that species have resulted from natural selection, places God in obscurity—in fact, it makes Him unnecessary. It eliminates Him from the original creation and leaves man without proof of His power to regenerate the hearts of men. It lowers man to the lowest forms of life and makes him a descendant of the brute, instead of a creature formed in the image of God.

For generations, evolutionists have compassed land and sea for evidence of transition from one form of animal life to another, but they have not found it. There is no such process; men all come into being by other means than evolution. This other way corresponds exactly to the Bible plan.

If the Darwinian hypothesis were true—that man had ascended from the brute creation—there should be evidence of it everywhere. All about us would be signs of life in transition from one stage to another. Wherever monkeys or apes are found, we should find many of them partly developed into men. The earth would be literally filled with evidence of this transition. But transition is found nowhere.

After His Kind

The principle upon which evolution is based makes every living thing to be of the same kind.

The Bible teaches, however, that there are different kinds and that everything reproduces only after its own kind. See Gen. 1: 21, 24, 25. We find that in all nature the declarations of God through the Scriptures are vindicated.

The kinds never cross. All man's efforts to make them do so have proved failures. No man has ever produced a new species. He has never been able to produce a rose from a turnip, nor a pineapple from a stalk of corn. These are not of the same kind. Cattle have never been produced from sheep, nor fowls from swine. These also are not of the same kind.

It is true that man may, by cultivation and selection, increase the beauty and the size of the bloom of the rose or of the lily; he may make it variegated in color, and even change its shape and appearance, but it still is of the same family. It is only made to produce better fruitage of its kind.
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Things Have Degenerated

The geologist proudly boasts that the fossils in the rocks forming the earth's surface will prove the succession of life theory, and yet every spadeful of earth turned over has given the lie to this assertion and has proved that God's law-that everything should produce "after its kind" - has held sway from the beginning. It has further proved that instead of a steady progression upward there has been a steady degeneration.

Thus, the oldest human skeletons found at Gibraltar, in Belgium, and in France are of size and shape to show that their owners had great brain power, and great stature. Professor Horatio Hale, of the Royal Society of Canada, said that cc primitive man showed the highest intellectual powers."

The geologist George McCready Price declares that "the fossils, regarded as a whole, invariably supply us with types larger of their kind and better developed in every way than their nearest modern representatives, whether of plant or of animal. Our modern plants and animals, whether in the sea or on the land, are degenerate dwarfs."

Thus, geologists have found that the common frog, for instance, was from six to ten feet long in his primitive state; and some fossils of frogs have been found indicating that the frog's head was about twenty inches in length. The frogs were more powerful than an ox of today. The ancient dragonflies had bodies from twelve to sixteen inches long and had a wingspread measuring two feet.

The elephant was originally about one third taller than the modern ones and about double their weight. The same can be said of plant life.

Sir William Dawson declares, "Nothing is more evident in the history of fossil animals and plants of past geological ages than that persistence of degeneracy is the rule rather than the exception." Then he adds, "We may almost say that all things left to themselves tend to degenerate, and only a new breathing of the Almighty Spirit can start them again on the path of advancement."

The eminent English biologist, Thomas H. Huxley, though a world renowned apostle of the evolutionary theory, admitted that the hypothesis cannot be proved. He declared, "In the present condition of our knowledge and of our methods, one verdict (not proved and not provable) must be recorded against all grand hypotheses of paleontologists respecting the general succession of life on the globe."

Thus, the world is in a maze; and men are floundering about trying in vain to explain the origin of things, but unwilling to accept the theory of divine creation.

Man is not a development of the animal kingdom. He has not been pushed upward by some blind power of force, behind which no mastermind was working. He has, instead, fallen from a high estate of human perfection, as a result of the transgression of the law of our great Creator.

But his case is not hopeless. The One who originally made him again offers to restore His image within him and exalt him to God and His throne. Though made a little lower than the angels, saved man will eventually be exalted far above the angels and will reign with Christ in His glorious kingdom.

Looking heavenward we Christians find inspiration in our lineage, realizing that though fallen yet are we the children of God.

Evolution Destroys Christian Faith

The teaching that makes man a descendant of the brute, instead of a creature formed in the image of God, at one stroke sweeps away the entire foundation of Christianity.

It destroys faith in the Bible as an inspired revelation and robs God of the glory due Him as Creator. If God's part in the original creation be successfully denied, then we are left without proof of His power in the spiritual re-creation.

It destroys faith in the record of the fall of man and makes of no value the plan of redemption. It destroys the spirit of brotherhood and leads to war and strife. If men really are only the offspring of the brute creation, where is the harm in their destroying one another?

It destroys faith in immortality and the future life. It makes death an eternal sleep and the resurrection of the dead impossible.

Should, therefore, the theory of evolution be proved, that proof would at once eliminate God and Christ and make the Bible a myth and a deception.

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The Bible Is True

But this theory has not been and cannot be proved. The Bible is still the sure Word of God, and those who build their faith upon it shall never be confounded.

The Word of God will stand for ever. All through the long history of the world, men have arisen who have vaunted themselves against God and have challenged His Word; but they have one and all come to naught. They have withered as the green herb." They have shared the fate of all who have lifted up their hands against God.

But God's truth goes on forever. It has weathered the storms and criticisms of countless generations, yet it shines brighter today than ever before—the Bible is the most-read book in the world.

So it is with those who believe God's Word. They, too, “shall never be moved”; they have built their house upon a rock, and it will withstand the fiercest storms of doubt and scepticism that can be launched against it.

A strong belief in God and His Word is absolutely essential to an understanding of the origin of man and of the vast universe. It is through faith that the Christian understands, that the worlds were framed by the Word of God. It is by faith that he knows that he was created in God's image.

Man does not spring from the lower orders of life, but he is the handiwork of the Almighty. "For in Him we live, and move, and have our being; ... for we are also His offspring." Acts 17: 28.

Man is not mere dust of the earth. He is of royal descent. He is kin to God. He is greater than the beasts of the field, over which he was originally given dominion. He is God's masterpiece in the creation connected with this earth, and he had a beginning entirely separate and distinct from the lower forms of life. God breathed into his nostrils the breath of life, and, thus, he who was formed of the dust of the ground became a living soul. He was God's kind.

1. The Days Of Creation Are Literal 24 Hour Days

1. Genesis 1:5
Light = Day, Darkness = Night

2. Genesis 1:5,8,13,19,23,31
Evening and Morning = Day. Evening and Morning = 24 Hour Day. Exodus 18:13, 27:21; Leviticus 24:3; Judges 19:9; 1 Samuel 17:16
1 Chronicles 16:40; 2 Chronicles 2:4, 13:11, 31:3; Ezra 3:3; Job 4:20; Psalm 55:17; Mark 1:32 – Sunset;
Leviticus 23:32; Leviticus 11:22-40

3. Genesis 1:14
Heavenly bodies determine day length.

4. Genesis 1:16-18
Sun divides the day.

5. Genesis 4, 5:3
Day 7 was less than 130 years.

6. Exodus 20:8-11
Seventh day literal Sabbath.

7. Genesis 7:4,10
Literal week before the flood - Genesis 8:10,12.

8. Genesis 5:1-32
Literal chronology before and during the flood. Genesis 6:3; 7:4,7; 7:11-13; 7:17,24; 8:3-6,10-14
9. Hebrews 4:4,9
The Sabbath completed (Genesis 2:1-3, Exodus 20:8-11; 31:17)

10. Hebrews 11
New Testament writers took Genesis literally.

11. Isaiah 66:22-24
Literal week and Sabbath in the New Earth.

12. Genesis 1:11-19
Plants created before sunlight.

13. Genesis 1:11-25
Plants created before bees.

14. John 11:9
12 Hours in the day.

15. Genesis 1:5
The first day.

16. Mark 2:28
The Sabbath made for man.

17. Literal week and Sabbath preserved since the Tower of Babel.

18. Day cannot be of a definite and indefinite length at the same time.

19. Hebrew word yom means 24 hour day.

2. Universality of the Deluge

Central to the question of the historicity of the early chapters of Genesis is the question whether the Noahic Flood was global or only regional. A worldwide Flood would have cataclysmically changed the entire surface of the globe, including any fossil-bearing sedimentary rocks that may have been formed prior to that time. Consequently, the earth's present fossiliferous sediments must date largely from the time of their deposition in the waters of the great Flood.

On the other hand, the modern evolutionary system of earth history denies any such global cataclysm and is based on the assumption of uniformitarianism. The sedimentary rocks and their fossil contents have been interpreted as evidence of a vast series of evolutionary ages extending over billions of years of time, deposited slowly and generally uniformly over the earth as living organisms gradually evolved into higher and higher forms during those ages.

The “day-age theory” is the attempt by Bible expositors to accommodate these evolutionary ages within the framework of the six days of creation. The “gap theory” is the attempt by other expositors to accommodate them outside the framework of the six days of creation. Both such theories, if consistent, are associated with the 'local flood theory,” since a universal Flood would have destroyed the sedimentary framework of the geological ages. That is, a universal Flood precludes the historicity of the geological ages, and vice versa.

If the Genesis Flood actually was worldwide, then the strained exegesis associated with the day-age and gap theories becomes unnecessary and harmful. In the tabulation below, therefore, are listed one hundred reasons why the Flood should be accepted as a true global cataclysm.
<table>
<thead>
<tr>
<th>Reference</th>
<th>Argument</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1:7</td>
<td>Water above the atmosphere must have been global in extent.</td>
</tr>
<tr>
<td>2. 2:5</td>
<td>No rain on the earth must have been worldwide condition.</td>
</tr>
<tr>
<td>3. 2:6</td>
<td>Earth mist watered the whole face of the ground.</td>
</tr>
<tr>
<td>4. 2:10-14</td>
<td>Edenic geography no longer in existence.</td>
</tr>
<tr>
<td>5. 4:22</td>
<td>High civilization at dawn of history not continuous with present world.</td>
</tr>
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<td>6. 5:5, etc.</td>
<td>Longevity of antediluvian patriarchs indicates distinctive biosphere.</td>
</tr>
<tr>
<td>7. 6:1</td>
<td>Man had multiplied on the face of the earth.</td>
</tr>
<tr>
<td>8. 6:2</td>
<td>Demonic-human unions coextensive with mankind.</td>
</tr>
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<td>9. 6:5</td>
<td>Universal evil inexplicable in postdiluvian society.</td>
</tr>
<tr>
<td>10. 6:6-7</td>
<td>Repentance of God extended to the whole animal creation.</td>
</tr>
<tr>
<td>11. 6:11</td>
<td>Earth was filled with violence and corruption before God.</td>
</tr>
<tr>
<td>12. 6:12</td>
<td>All flesh was corrupted (possibly including animals).</td>
</tr>
<tr>
<td>13. 6:13</td>
<td>God decided to destroy both man and the earth.</td>
</tr>
<tr>
<td>14. 6:15</td>
<td>Ark too large for regional fauna.</td>
</tr>
<tr>
<td>15. 6:17</td>
<td>Everything with the breath of life to die.</td>
</tr>
<tr>
<td>16. 6:19</td>
<td>Purpose of ark was to keep two of every sort alive.</td>
</tr>
<tr>
<td>17. 6:20</td>
<td>Animals of all kinds migrated to the ark.</td>
</tr>
<tr>
<td>18. 6:21</td>
<td>All kinds of edible food taken on the ark.</td>
</tr>
<tr>
<td>19. 7:4</td>
<td>Every living substance on the ground to be destroyed.</td>
</tr>
<tr>
<td>20. 7:10</td>
<td>“The flood” (Hebrew inabul) applies solely to Noah's Flood.</td>
</tr>
<tr>
<td>21. 7:11</td>
<td>All the fountains of the great deep cleaved open in one day.</td>
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<tr>
<td>22. 7:11</td>
<td>The “sluiceways from the floodgates” of heaven were opened.</td>
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<tr>
<td>23. 7:12</td>
<td>Rain poured continuously for forty days and forty nights.</td>
</tr>
<tr>
<td>24. 7:18</td>
<td>The waters prevailed and increased greatly.</td>
</tr>
<tr>
<td>25. 7:19</td>
<td>High hills under the whole heaven were covered.</td>
</tr>
<tr>
<td>26. 7:20</td>
<td>Waters fifteen cubits above highest mountains.</td>
</tr>
<tr>
<td>27. 7:21</td>
<td>Every man died on the earth.</td>
</tr>
<tr>
<td>28. 7:22</td>
<td>All flesh with the breath of life in the dry land died.</td>
</tr>
<tr>
<td>29. 7:23</td>
<td>Every living substance destroyed off the face of the ground.</td>
</tr>
<tr>
<td>30. 7:24</td>
<td>Waters at maximum height for five months.</td>
</tr>
<tr>
<td>31. 8:2</td>
<td>Fountains of deep open for five months.</td>
</tr>
<tr>
<td>32. 8:2</td>
<td>Windows of heaven open for five months.</td>
</tr>
<tr>
<td>33. 8:4</td>
<td>Ark floated over 17,000-ft. mountains for five months.</td>
</tr>
<tr>
<td>34. 8:5</td>
<td>Water receded 2-1/2 months before mountain tops seen.</td>
</tr>
<tr>
<td>35. 8:9</td>
<td>Dove found no suitable ground even after four months of recession.</td>
</tr>
<tr>
<td>36. 8:11</td>
<td>Plants began budding after nine months of the Flood.</td>
</tr>
<tr>
<td>37. 8:14</td>
<td>Occupants were in the ark over a year.</td>
</tr>
<tr>
<td>38. 8:19</td>
<td>All kinds of present nonmarine animals came from the ark.</td>
</tr>
<tr>
<td>39. 8:21</td>
<td>God smote all things living only once.</td>
</tr>
<tr>
<td>40. 8:22</td>
<td>Present uniformity of nature dates from the end of the Flood.</td>
</tr>
<tr>
<td>41. 9:1</td>
<td>Earth was to be filled with descendants of Noah.</td>
</tr>
<tr>
<td>42. 9:2</td>
<td>Changed relation between man and animals followed the Flood.</td>
</tr>
<tr>
<td>43. 9:3</td>
<td>Man permitted animal food after Flood.</td>
</tr>
<tr>
<td>44. 9:6</td>
<td>Institution of human government dates from Flood.</td>
</tr>
<tr>
<td>45. 9:10</td>
<td>God's covenant made with every living creature.</td>
</tr>
<tr>
<td>46. 9:11</td>
<td>The Flood promised by God never to come again on the earth</td>
</tr>
<tr>
<td>47. 9:13</td>
<td>Rainbow placed in sky after the Flood.</td>
</tr>
<tr>
<td>48. 9:19</td>
<td>Whole earth overspread by the sons of Noah.</td>
</tr>
<tr>
<td>49. 11:1</td>
<td>Whole earth of one language after the Flood.</td>
</tr>
<tr>
<td>50. 11:9</td>
<td>All men lived in one place after the Flood.</td>
</tr>
</tbody>
</table>
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FROM OTHER BIBLICAL WRITERS

51. Job 12:15 The waters overturned the earth.
52. Psalm 29: 10 The Flood testified God as eternal king.
53. Psalm 104:8 Flood terminated by crustal tectonics.
54. Isaiah 55:9 Waters of Noah went over the earth.
55. Matthew 24:37 The days of Noah like those when Christ comes.
56. Matthew 24:39 The Flood took them all away.
58. Hebrews 11:7 Noah warned of things never seen before.
59. Hebrews 11:7 Noah condemned the world by his faith.
60. 1 Peter 3:20 Only eight souls saved on the ark through the Flood.
61. 2 Peter 2:5 God spared not the old world (Greek kosmos).
62. 2 Peter 2:5 God brought the Flood on the world of the ungodly.
63. 2 Peter 2:5 The “flood” (Greek kataklusmos) applied solely to Noah's Flood.
64. 2 Peter 3:6 The world that then was, perished by the watery cataclysm.

FROM NON-BIBLICAL EVIDENCE

65. Worldwide distribution of Flood traditions.
67. Convergence of population growth statistics on date of Flood.
68. Dating of oldest living things at post-Flood time.
69. Worldwide occurrence of water-laid sediments and sedimentary rocks.
70. Recent uplift of major mountain ranges.
71. Marine fossils on crests of mountains.
72. Evidence of former worldwide warm climate.
73. Necessity of catastrophic burial and rapid lithification of fossil deposits.
74. Recent origin of many datable geological processes.
75. Worldwide distribution of all types of fossils.
76. Uniform physical appearance of rocks from different “ages.”
77. Frequent mixing of fossils from different “ages.”
78. Near-random deposition of formational sequences.
79. Equivalence of total organic material in present world and fossil world.
80. Wide distribution of recent volcanic rocks.
81. Evidence of recent water bodies in present desert areas.
82. Worldwide occurrence of raised shore lines and river terraces.
83. Evidence of recent drastic rise in sea level.
84. Universal occurrence of rivers in valleys too large for the present stream.
85. Sudden extinction of dinosaurs and other prehistoric animals.
86. Rapid onset of glacial period.
87. Existence of polystrate fossils.
88. Preservation of tracks and other ephemeral markings throughout geologic column.
89. Worldwide occurrence of sedimentary fossil “graveyards” in rocks of all “ages.”
90. Absence of any physical evidence of chronologic boundary between rocks of successive “ages.”
91. Occurrence of all rock types (shale, limestone, granite, etc.) in all “ages.”
92. Parallel of supposed evolutionary sequence through different “ages” with modern ecological zonation in the one present age.
93. Lack of correlation of most radiometric “ages” with assumed paleontologic “ages.”
94. Absence of meteorites in geologic column.
95. Absence of hail imprints in geologic column, despite abundance of fossil ripple-marks and raindrop imprints.
96. Evidence of man's existence during earliest of geologic “ages” (e.g., human footprints in Cambrian, Carboniferous, and Cretaceous formations).
97. Similar structural features (rifts, faults, folds, thrusts, etc.) in rocks of all “ages.”
98. Absence of evidence of drainage systems in sediments of any “ages” except the most recent.

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99. Hydraulic evidence of rapid deposition of each stratum and of continuous formation of every sequence of strata, with no worldwide time gap between any formation and another above it.

100. Numerous modern sightings of probable remains of Noah's ark at about 15,000 feet elevation in ice cap on Mount Ararat.


3. Ellen G. White Comments

A. STATEMENTS ON THE AGE OF THE EARTH

(1) 1864. 3 Spiritual Gifts, 92.
   Many who profess to believe the Bible record are at a loss to account for the wonderful things which are found in the earth, with the view that creation week was only seven literal days and that the world is now only about six thousand years old.

(2) 1868. 2 Testimonies, 172.
   During his experience of nearly six thousand years he [Satan] has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns our race.

(3) 1870. 1 Spirit Of Prophecy, 87.
   Many who profess to believe the Bible record are at a loss to account for the wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old.

(4) 1872. 3 Testimonies, 138.
   God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years.

(5) 1875. 3 Testimonies, 492.
   The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome. (Quoted in CD 59 and 163.)

(6) 1877. 2 Spirit Of Prophecy, 93.
   Six thousand years has this arch-enemy been warring against the government of God, and continued practice has increased his skill to deceive and allure.

(7) 1877. Signs Of Times, November 15, 1877.
   Six thousand years has this arch-enemy been warring against the government of God, and continued practice has increased his skill to deceive and allure.

(8) 1879. Signs Of Times, March 20, 1879.
   Many who profess to believe the Bible are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old.

(9) 1884. Signs Of Times, May 8, 1884.
   The great controversy between Christ and Satan that has been carried on for almost six thousand years, is soon to close.

(10) 1884. 4 Spirit Of Prophecy 371.
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Thus under a new disguise the great rebel still carries forward his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.

(11) 1887. Signs Of Times, September 29, 1887.
A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure.

(12) 1888. Great Controversy, x (Author's Introduction).
For six thousand years that mastermind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. (All seven statements in the 1888 edition of The Great Controversy were continued in the 1911 edition, prepared under the supervision of Ellen White.)

(13) 1888. Great Controversy, 518.
The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares.

(14) 1888. Great Controversy, 552-553.
The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven, and for nearly six thousand years continued upon the earth.

(15) 1888. Great Controversy, 656.
For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men.

For six thousand years, Satan's work of rebellion has “made the earth to tremble.” He has “made the world as a wilderness, and destroyed the cities thereof.”

(17) 1888. Great Controversy, 659.
And “he opened not the house of his prisoners.” For six thousand years his prison-house has received God's people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free.

(18) 1888. Great Controversy, 673.
Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe.

(19) 1890. Patriarchs And Prophets, 51.
The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all.

(20) 1890. Patriarchs And Prophets, 342.
For six thousand years, Satan has struggled to maintain possession of the earth.

(21) 1890. CTBH 7.
Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. (Reprinted in CH 19.)

(22) 1890. CTBH 154.
The continual transgression of man for over six thousand years has brought sickness, pain, and
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dead as its fruit. And as we draw near the close of time, Satan's temptations to indulge appetite will be more powerful, and more difficult to resist.

(23) 1898. Desire Of Ages, 413.
For six thousand years, faith has built upon Christ.

(24) 1898. Desire Of Ages, 413.
For six thousand years the floods and tempests of Satanic wrath have beaten upon the Rock of our Salvation; but it stands unmoved.

Those who are destroying the earth have had a long probation. For six thousand years God has borne with the ignorance and wickedness of men.

(26) 1907. Youth Instructor, April 16, 1907.
The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. (Reprinted from Patriarchs And Prophets, 51.)

The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven, and for nearly six thousand years continued upon earth.

(28) 1911. Great Controversy, x, 1911 ed.
For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin.

(29) 1911. Great Controversy, 518, 1911 ed.
The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares.

(30) 1911. Great Controversy, 552,553, 1911 ed.
The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.

B. TIME BETWEEN CREATION AND MOSES, AND CREATION AND CHRIST

Four Thousand Years

(1) 1874. TC* 30. The Son of God humbled Himself, and took man's nature, after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. (Reprinted in Signs Of Times, June 11, 1874; Review and Herald, July 28, 1874; and ISM 267.) *Temptation of Christ in the Wilderness

(2) 1874. TC 30. (Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. (Reprinted in Signs Of Times, June 11, 1874; Review and Herald, July 28, 1874; and ISM 267.)

(3) 1874. TC 33. Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcoming Christ in His humiliation. He looked with pleased exultation upon the result of
his temptations, and the increase
of sin in the continued transgression of God's law, for more than four thousand years. (Reprinted in Signs
Of Times, June 11, 1874;
Review and Herald, July 28, 1874; and 1 Selected Messages 269.)

(4) 1874. TC 44. Four thousand years he had been warring against the government of God, and had lost
none of his skill or power to tempt and deceive. (Reprinted in Signs Of Times, July 9, 1874; Review and
Herald, August 18, 1874; and 1 SM 279.)

(5) 1874. TC 46. Four thousand years had Satan been at work against the government of God, and he had
obtained strength and
experience from determined practice. (Reprinted in Signs Of Times, July 9, 1874; Review and Herald,
August 18, 1874; and 1 SM 280.)

(6) 1874. TC 46. Fallen men had not the advantages of Adam in Eden. They had been separating from God
for four thousand years.
(Reprinted in Signs Of Times, July 9, 1874; Review and Herald, August 18, 1874, and 1 SM 280.)

(7) 1874. TC 80. For four thousand years, ever since the declaration was made to Adam that the seed of the
woman should bruise the
serpent's head, he had been planning his manner of attack. (Reprinted in Signs Of Times, February, 25,
1875; and Review and Herald, March 18, 1875.)

(8) 1874. Signs Of Times, June 11, 1874. Satan had succeeded so well in deceiving the angels of God, and
in the fall of noble Adam, that he thought that in Christ's humiliation he should be successful in overcoming
Him. He looked with pleased exultation, upon the result of his temptations, and the increase of sin in the
continued transgression of God's law for more than four thousand years. (Reprinted in Review and Herald,
July 28, 1874; and 1 SM 269.)

(9) 1877. Signs Of Times, November 15, 1877. What a contrast to this perfect being did the second Adam
present, as He entered the desolate wilderness to cope with Satan single handed. For four thousand years
the race had been decreasing in size and physical strength, and deteriorating in moral worth.

(10) 1877. 2 Spirit Of Prophecy, 88. For four thousand years the race has been decreasing in size and
physical strength, and deteriorating in moral worth; and, in order to elevate fallen man, Christ must reach
him where he stood.

(11) 1888. Great Controversy, vii (Author's Introduction). During the first twenty-five hundred years of
human history, there was no written revelation. Those who had been taught of God, communicated their
knowledge to others, and it was handed down from father to son, through successive generations. The
preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an
inspired book. This work continued during the long period of sixteen hundred years---from Moses, the
historian of creation and the law, to John, the recorder of the most sublime truths of the gospel. (This
statement appears unchanged in the 1911 edition.)

(12) 1888. Great Controversy, 328. With the great sacrifice offered upon Calvary, ended that system of
offerings which for four thousand years had pointed forward to the Lamb of God.

(13) 1888. Great Controversy, 546. If for four thousand years the righteous had gone directly to heaven at
death, how could Paul have said that if there is no resurrection, “they which are fallen asleep in Christ are
perished”? No resurrection would be necessary.

(14) 1897. Ms 43, 1897. He [Christ] put an end to the sacrifices which for four thousand years had been
offered.

(15) 1898. Desire Of Ages, 48. It would have been an almost infinite humiliation for the Son of God to
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take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin.

(16) 1898. Desire Of Ages, 117. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.

(17) 1898. Desire Of Ages, 652. He [Christ] would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death.

(18) 1898. Desire Of Ages, 759. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And the heavenly universe beheld it all.

(19) 1902. Signs Of Times, December 3, 1902. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity.

C. AUTHENTIC HISTORY OF THE BEGINNING OF OUR WORLD

Authentic Account of Creation

In God's Word only we find an authentic account of creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Review and Herald, July 11, 1882.

The Bible and Nature on Agree Because They Have the Same Author

The Bible is the most instructive and comprehensive history that has ever been given to the world. Its sacred pages contain the only authentic account of the Creation. Here we behold the power that “stretched forth the heavens, and laid the foundations of the earth.” Here we have a truthful history of the human race, one that is unmarred by human prejudice or human pride. . . .

There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God. Review and Herald, August 19, 1884.

The Divine Philosophy of Sacred History to be Studied

The history of the world from the beginning is contained in Genesis. There it is revealed that all nations who forget God and discard His way and His sign of obedience, which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from generation to generation has provided for the education of a chosen people. The plainly written word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this.

The Lord calls upon all to study the divine philosophy of sacred history, written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purpose of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race. Ms. 85, 1899.

An Authentic Account of the Origin of Evil and Early History

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect than to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of the covering cherub, and of the introduction of sin
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into our world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of the beginning of our world, we need not hamper ourselves with human conjectures and unreliable theories.---Medical Ministry 89 (Ms 42, 1904).

An Authentic Account of Creation
The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives us an authentic account of the creation of our world. Letter 64, 1909; Review and Herald, Nov. 11, 1909.

Knowledge in SDA Schools
The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. We need to understand these things. Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who having secured this worldly education think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. I speak to you definitely. This must not be done.

The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. Letter 84. 1909.

Creation Record Preserved In Its Purity
I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth . . . . The divine Mind and Hand have preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. CT 13. (Published in 1913.)

D. GOD NOT INDEBTED TO PRE-EXISTING MATTER

(1) 1884. Signs Of Times, March 13, 1884. Limiting the Powers of God. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when He brought the world into existence, limits the power of the Holy One of Israel.

(2) 1897. Ms 127, 1897. God Not Beholden to Pre-existent Matter. We need more to be shut in the audience with God. There is need of guarding our own thoughts. We are surely living amid the perils of the last days. We must walk before God weekly, with deep humility; for it is only such that will be exalted.

Oh how little man can comprehend the perfection of God, His omnipotence united with His almighty power. A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make this material to serve his purpose if the Great Designer had not been before him, giving him the very improvements first in his imagination.

The Lord God commands things into being. He was the first designer. He is not dependent on man, but graciously invites man's attention, and cooperates with him in progressive and higher designs. Then man takes all the glory to himself, and is exalted by his fellowmen as a very remarkable genius. He looks no higher than man. The one first cause is forgotten . . . .

I am afraid we have altogether too cheap and common ideas. “Behold the heaven of heavens cannot contain thee.” Let not anyone venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God's work. “Take off thy shoes from off thy feet; for the place whereon thou stands is holy ground.” Yes, angels are the ministers of God upon the earth, doing His will.

In the formation of our world, God was not beholden to pre-existent substance or matter. “For the
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things that are seen were not made of the things which do appear.” On the contrary, all things, material or spiritual stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.

The Lord had given evidence that by His power He could in one short hour dissolve the whole frame of nature. He can turn things upside down, and destroy the things that man has built up in his most firm and substantial manner. “He removes the mountains; He overturns them in His anger, He sweeps the earth out of its place, and the billows thereof tremble and are astonished at His reproof; the mountains quake at Him, and the hills melt, and the earth is burned in His presence.”

(3) 1904. 8 T 258, 259. At Creation All Things Material or Spiritual Stood Up at God's Command.

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose.

(4) 1905. MH 414, 415. God Not Indebted to Pre-existing Matter. In the creation of the earth, God was not indebted to pre-existing matter. “He spoke, and it was; . . . He commanded and it stood fast.” All things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heaven and all the host of them, the earth and all things therein, came into existence by the breath of His mouth.

(5) 1909. Signs Of Times, May 12, 1909. Inspiration Takes Precedence Over Science. Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly. God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err. The greatest minds, if not guided by the Word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible history is pronounced unreliable.

Those who question the reliability of the Scripture records have let go their anchor, and are left to beat about upon the rocks of infidelity. When they find themselves incapable of measuring the Creator and His works by their own imperfect knowledge of science, they question the existence of God, and attribute infinite power to nature.

In true science there can be nothing contrary to the teaching of the Word of God; for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or in revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science too often contradict the teaching of God's Word.

The works of creation can never be explained by science. What science can explain the mystery of life?

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heaven and all the host of them, the earth and all things therein, are not only the work of His hand, they came into existence by the breath of His mouth.

E. CREATION OF THE EARTH

Our World Could Have Been Spoken Into Existence in One Day

God took six days to make our world when He could have spoken it into existence in one. Letter 7a, 1878.
Dawn of the First Day of Creation

In the work of creation, when the dawn of the first day broke, and the heavens and the earth, by the call of infinite power, came out of darkness; responsive to the rising light, “the morning stars sang together, and all the sons of God shouted for joy.” - Signs Of Times, January 1, 1880.

Satan's Resolve to Induce Adam and Eve to Sin

As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, he [Satan] announced his resolution to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. Ms. 39, 1894.

Creation Can Only be Understood by Faith

It is not depth of reasoning that is to be productive of the most good; “The world by human wisdom knew not God” (1 Corinthians 1:21), but “holy men of God spoke as they were moved by the Holy Ghost” (2 Peter 1:21). No amount of reasoning or explanation can tell the why and wherefore of the creation of the world. It is to be understood by faith in the great creative power of God through Jesus Christ. “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear”-(are not present to the eye) (Hebrews 1:3). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement. Letter 56, 1903.

God Alone Able to Bring Order and Beauty Out of Chaos

The infinite One. He who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness-is able to subdue the rebellious heart of man. Review and Herald, Jan. 14, 1904.

When Genesis 3:15 Was Spoken the World was Newly Created

When Satan heard the words, “I will put enmity between you and the woman, and between thy seed and her seed,” he knew that man would be given power to resist his temptation. He realized that his claim to the position of the prince of the newly created world was to be contested. Review and Herald, May 3, 1906.

God Existed Before He Purposed to Create the World

“When you by searching find out God (Job 11:7). “In the beginning God created the heaven and the earth” (Genesis 1:1). The Lord existed before He purposed to create the world. He is “from everlasting.” “Before the mountains were brought forth, or ever Thou had formed the earth and the world, even from everlasting to everlasting, Thou art God (Psalm 90:2). Ms. 24, 1891.

The World Reminds Us of the Hand That Called It Into Existence

Who gives us the sunshine which makes the earth bring forth and bear? and who-the fruitful showers? Who has given us the heavens above and the sun and stars in the heavens? Is it not the God of heaven who has created the worlds, and who rested upon the seventh day? He blessed this day and made it holy, and is it more than justice that we respect the day upon which He has set His blessing? Every time we look at the world we are reminded of the mighty hand of God which called it into existence. Ms. 16, 1895.

Christ Had the Power to Call Worlds Into Existence

Satan and his host disputed the ownership of Christ; but His seal is upon . . . . . everything He has made. . . . . He could call worlds into existence. He speaks, and thousands of angels stand before Him. Youth Instructor, April 15, 1897.

When Man Sets Up His Judgment Against The Creator Confusion Results

He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the lord has not been followed, because man has set up his human
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judgment against the law of Him who created the world. Men have undertaken to please and glorify
themselves, to set themselves above truth and above God. Letter 141, 1902.

Christ Commanded and It Stood Fast
The power that gave life to the body, had renewed the heart of the paralytic. He who at creation
“spoke, and it was,” who “commanded, and it stood fast” (Psalm 33:9), had spoken life to the soul dead in
trespasses and sins. Signs Of Times, June 30, 1914.

F. EARTH ANTEDATED BY OTHER CREATED WORLDS

Other Worlds Already Existed When Satan Rebelled
Satan was greatly loved by the heavenly beings, and his influence over them was strong. Some
course must be pursued to uproot him from their affections. God's government included not only the
inhabitants of heaven, but of all the created worlds; and Satan thought that if he could carry the
intelligences of heaven with him in rebellion, he could also carry with him the other worlds. Review and
Herald, March 9, 1886.

The Controversy Not to be Taken to Other Worlds
The controversy was not to be taken into the other worlds of the universe; but it was to be carried
on in the very world, on the very same field, that Satan claimed as his. Review and Herald, March 9, 1886.

Universe in Existence When the World was Created
Would it not have cast a reflection upon God if He had destroyed him [Satan], he who had taken
hold of the very heart of the universe, and the world that was created? Ms. 8, 1888.

The Hosts of Heaven Created Before the Earth
The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to
him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power in
the creation of the earth and its inhabitants. Patriarchs And Prophets, 36. (Published in 1890.)

Lucifer Insinuated Doubts to Heavenly Beings
He [Lucifer in heaven before creation week] began to insinuate doubts concerning the laws that
governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds,
angels, being more exalted, needed no such restraint. Patriarchs And Prophets, 37.

Inhabitants of Other Worlds in Existence When Rebellion Began
God's government included not only the inhabitants of heaven, but of all the worlds that He had
created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he
could carry also all the worlds. Patriarchs And Prophets, 41. (See also Great Controversy, 497.)
The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or
consequences of sin, could not then have seen the justice of God in the destruction of Satan. Patriarchs and
Prophets, 42. (See also Great Controversy, 499.)

Man Was Created a Free Moral Agent
Man was created a free moral agent. Like the inhabitants of all other worlds, he must be subjected
to the test of obedience. Patriarchs And Prophets, 331, 332.

The Plan of Salvation for the Good of all the Worlds God Had Created
Before the foundation of the world it was according to the determined counsel of God that man
should be created and endowed with power to do the divine will. The fall of man, with all its consequences,
was not hidden from the Omnipotent.
Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal
purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all
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the worlds that God had created. Signs Of Times, February 13, 1893.

G. STATEMENTS CONCERNING THIS EARTH AND OTHER WORLDS

Millions of Worlds Are Inhabited

Should all the inhabitants of this little world refuse obedience to God, He would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify His name. God is not dependent on man for honor. He could marshal the starry host of heaven, the millions of worlds above, to raise a song of honor and praise and glory to his name. Review and Herald, March 1, 1881.

Ellen White Given a View of Other Worlds

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious . . . . The inhabitants of the place were of all sizes; they were noble, majestic, and lovely . . . . Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated . . . . I begged my attending angel to let me remain in that place. . . . Then the angel said, “You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.” - EW 39, 40. (Published in 1882.)

God's Creative Work Finished

God has finished His creative work, but His energy is still exerted in upholding the objects of His creation. Signs Of Times,, March 20, 1884.

Earth Is Small Compared to Other Worlds

How grateful we should be that, notwithstanding this earth is so small amid the created worlds, God notices even us. The nations are before Him as the drop in the bucket, and as the small dust in the balance. Review and Herald, March 9, 1886.

Unfallen Beings See the Controversy in This World

Every eye in the unfallen universe is bent upon those who profess to be Christ's followers. Here in this atom of a world, an earnest warfare is going on. Review and Herald, September 29, 1891.

Diversity in the Universe Forms a Perfect Whole

The universe contains one great masterpiece of infinite Wisdom in innumerable diversities of His great works, which, in their matchless variety, form a perfect whole. Youth Instructor, August 19, 1897.

The World but an Atom in God's Vast Domain

This world is but a little atom in the vast domain over which God presides. Testimonies to Ministers, 324. (Reprinted from Sp. Test., Series A, No. 8, 1897.)

The Plan of Salvation Set up Before the World Was Made

God and Christ knew from the beginning of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. Signs Of Times, April 27, 1899.

This World a Speck in Comparison to the Universe

He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. Review and Herald, Sept. 4, 1900. (Quoted in 5 Bible Commentary, 1127.)

This little world is but a jot in God's creation. Youth Instructor, April 4, 1905. (Quoted in 3 Bible Commentary, 1154.)
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God Made All Stars

There is not a star that beautifies the heavens which He [God] did not make. Signs Of Times, March 31, 1909.

H. THE SABBATH IS AS OLD AS THE EARTH ITSELF

(1) 1876. Signs Of Times, May 11, 1876.

God has given us His commandments, not only to believe in, but to obey. The great Jehovah, when He had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when He had created all the wonders of the land and sea, instituted the Sabbath and made it holy.

(2) 1884. Signs Of Times, February 28, 1884.

The Sabbath was instituted at creation, when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy.

(3) 1888. Great Controversy, 455.

Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, there was laid the foundation of the Sabbath.

(4) 1890. Review and Herald, July 15, 1890.

When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together and all the sons of God shouted for joy. . . . God gave His law, and in the fourth precept of the Decalogue is His Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth.

(5) 1890. Patriarchs And Prophets, 336.

The Sabbath institution, which originated in Eden, is as old as the world itself.

(6) 1891. Review and Herald, June 9, 1891.

God has commanded that the Sabbath be kept as a memorial of His creative power and work.

(7) 1893. Signs Of Times, April 24, 1893.

It [the Sabbath] is the commandment which He [God] made when the foundations of the earth were laid, “when the morning stars sang together, and all the sons of God shouted for joy.” Away back in the world's history, before there were any people distinguished as Jews, He laid the foundations of His law, when he laid the foundations of the world.

(8) 1894. Ms. 10, 1894.

He made the lofty trees, and put the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity. If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that the Lord made the heaven and the earth, the sea and all that in them is; wherefore the lord blessed the Sabbath day, and hallowed it.

(9) 1894. Signs Of Times, January 8, 1894.

The institution of the Sabbath was made when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. . . . It is the memorial of God's creative power, the reminder of His exalted work.

(10) 1894. Signs Of Times, October 1, 1894.
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In this reference to the law of Jehovah [1 John 2:7] He carries the mind back to the commandment which is a memorial of the creation of the world, when by His work on the six days, and His rest on the seventh, God laid the foundation for the Sabbath. When the morning stars sang together, and all the sons of God shouted for joy, God placed the fourth commandment in the bosom of the Decalogue.

(11) 1894. Signs Of Times, November 12, 1894.

The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it “My holy day.” Christ announced Himself as “the Lord of the Sabbath.” Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist.


God gave the Sabbath as a memorial of His creative power and works, “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.”

(13) 1896. Ms 15, 1896.

How shortsighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendency! They are manifesting wonderful zeal in taking this spurious Sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false Sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power.

(14) 1898. Ms 4a, 1898.

Error never becomes truth, though it may be hoary with age. God has spoken: “Six days shall thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shall 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, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it” (Exodus 20:9-11). This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing the day of His rest.

(15) 1898. Testimonies to Ministers, 135, 136.

Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; he says, “It is a sign between Me and the children of Israel forever; for in six days [not six indefinite periods of time; for then there would be no possible way for man to observe the day specified in the fourth commandment] the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Please read carefully the fifth chapter of Deuteronomy. God says again, “Remember [do not forget] the Sabbath day, to keep it holy. . . . 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.”

Yet with the living oracles before them, those who claim to preach the Word present the suppositions of human minds, the maxims and commandments of men. They make void the law of God by their traditions. The sophistry in regard to the world's being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day, He means the day of twenty-four hours, which He has marked off by the rising and setting of the sun.

God would not present the death sentence for a disregard of the Sabbath unless He had presented before men a clear understanding of the Sabbath. After He had created our world and man, He looked upon the work that He had done, and pronounced it very good. And when the foundation for the earth was laid, the foundation of the Sabbath was laid also. “When the morning stars sang together, and all the sons of God shouted for joy, God saw that a Sabbath was essential for man, even in Paradise. In giving the Sabbath, God considered man's spiritual and physical health.

(16) 1898. Signs Of Times, April 7, 1898.

If man had always obeyed the fourth commandment, there would not now be an infidel or an atheist in

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our world. All would recognize and honor the power of the Creator. How vain will be the resistance of humanity against God. By His infinite power He called the earth into existence. With a word He could depopulate it, and return it to its original state, and with a word raise up a new race of beings.

(17) 1898. Review and Herald, August 30, 1898.

The Sabbath was given to all mankind to commemorate the work of creation. The great Jehovah, when He had laid the foundations of the earth, when He had dressed the whole world in its garb of beauty, and created all the wonders of the land and sea, instituted the Sabbath day and made it holy. When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was set apart as God's memorial. God sanctified and blessed the day in which He had rested from all His wondrous work.

(18) 1899. Letter 26, 1899.

After creating the world in six days, God rested on the seventh, making that day a memorial of His creation. While the morning stars sang together and all the sons of God shouted for joy He sanctified and blessed the seventh day.

(19) 1900. Letter 7, 1900.

Our work, under God's management and direction, has placed us where we can be distinguished as God determines in doing a special work in the world.

Seventh-day Adventists are to be a people who keep the commandments of God. They are to be distinguished from the world by their observance of the seventh-day Sabbath. This day is God's memorial of creation. And the fourth commandment, which enjoins its observance, is the only one which points to God as the Creator of heaven and earth. Satan's work is to obliterate the memorial of creation. And in these days of intellectual skepticism, if we are not guarded, we shall imbibe skeptical ideas, and the Sabbath command, stating definitely who God is, will be overlooked and ignored.

What is life? A standing memorial of the only true God. The work of creation can never be explained by science. What intellect is there that can explain the science of life? Can we wonder that the materialist has no place for the existence of God? The fourth commandment declares to the whole universe, to the worlds unfallen, and to the fallen world that God created the world in six days and rested on the seventh. The evidence there given does not leave standing-room for skepticism.

(20) 1904. Ms. 12, 1904.

God created the world in six days, and on the seventh day He rested. "And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work (Genesis 2:3). The Lord gave the seventh day to man as a day of rest and worship. It is His memorial of creation, bearing witness to the power of the everlasting God, who in six days created the heavens and the earth.

(21) 1911. Signs Of Times, January 31, 1911.

When the law was given to Israel, the Sabbath was made especially prominent. It had been instituted in Eden as a memorial of God's creative works. After He had wrought six days, God rested on the seventh; and blessed and sanctified that day, setting it apart as a day of rest and worship for mankind . . . . The Sabbath should stand before the people in its moral power, answering its original design---to keep in remembrance the living God, the Creator of the heavens and the earth.

(22) 1912. Signs Of Times, July 9, 1912.

The seventh-day Sabbath is a memorial of the creative power of God . . . . What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon Him by ignoring the Sabbath, which He instituted, sanctified, and blessed, that it might ever be a memorial of His power as Creator?

(23) 1912. Signs Of Times, September 3, 1912.

The prohibition of God in the garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family today, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that He made the world in six days, and
rested . . . on the seventh day.


God gave men the memorial of His creative power, that they might discern Him in the works of His hand.

### 4. New Testament Reference to The Book of Genesis

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**Observations**

1. The references listed above do not include references to “Israel” as a nation, or to “Judah,” “Benjamin,” and so forth, as tribes, even though such names are first encountered in Genesis.

2. The references listed do not include verses in which there is merely a similarity in wording (e.g., John 2:5 with Genesis 41:55) unless there is evidence that the New Testament writer consciously was incorporating the Genesis phraseology into his own writings.
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3. All books of the New Testament except Philemon, II John, and III John contain allusions to Genesis.

4. Of the fifty chapters in Genesis, only seven (chapters 20, 24, 34, 36, 40, 43, 44) are not quoted or cited in the New Testament.

5. More than half of the two hundred New Testament allusions to Genesis are found in the first eleven chapters of Genesis.

6. Sixty-three of the allusions are to the first three chapters of Genesis.

7. Fourteen of the allusions are from the “Flood chapters” (6, 7, 8).

8. Fifty-eight references are related to Abraham.

9. None of the two hundred New Testament references to Genesis are explicitly ascribed to Moses as their author, indicating a probable recognition that he was editor and compiler, rather than author.

10. Twenty five of the references were directly from Christ Himself (from chapters 1, 2, 3, 4, 5, 6, 7, 9, 17, 18, 19, 28, and 31).


7. The Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and soul, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Genesis 1:26-28; 2:7; Psalm 8:4-8; Acts 17:24-28; Genesis 3; Psalm 51:5; Romans 5:12-17; 2 Corinthians 5:19, 20.)

1. THE INTERMEDIATE STATE

1. By what figure does the Bible represent death?
   “But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.” 1 Thess. 4: 13. See also 1 Corinthians 15: 18, 20; John 11: 11-14.
   NOTE-In sound sleep one is wholly lost to consciousness; time goes by unmeasured; and the mental functions which are active during consciousness are suspended for the time being.

2. Where do the dead sleep?
   “And many of them that sleep in the dust of the earth shall awake.” Dan. 12: 2. See also Eccl. 3: 20; 9: 10.

3. How long will they sleep there?
   “So man lies down, and rises not: till the heavens be no j more, they shall not awake, nor be raised out of their sleep.' Job 14: 12.

4. For what did Job say he would wait after death?
   “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.” Verse 14.

5. Where did he say he would wait?
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“If I wait, the grave is mine house: I have made my bed in the darkness.—Job 17: 13.

6. While in this condition, how much does one know about those he has left behind?
“His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them.” Job 14: 21.

7. What becomes of man's thoughts at death?
“His breath goes forth, he returns to his earth; in that very day his thoughts perish.” Psalm 146: 4.

8. Do the dead know anything?
“For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.” Eccl. 9:5.

9. Do they take any part in earthly things?
“Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.” Verse 6.

   NOTE - If one continued in consciousness after death, he would know of the promotion or dishonor of his sons. But job says he does not know this. Not only so, but in death one loses all the attributes of mind-love, hatred, envy, etc. Thus it is plain that his thoughts have perished, and that he can have nothing more to do with the things of this world. But if, as taught and held by some, man's powers of thought continue after death, he lives; and if he lives, he must be somewhere. Where is he? Is he in heaven, or in hell? If he goes to either place at death, what then is the need of a future judgment, or of a resurrection, or of the second coming of Christ? If the judgment does not take place at death, but men go to their reward at death, then their rewards precede their awards, and there would arise the possibility that some have at death gone to the wrong place, and must needs be sent to the other, after having been in bliss or torment for ages, perhaps.

10. What does the Psalmist say about the dead praising God?
“The dead praise not the Lord, neither any that go down into silence.” Psalm 115: 17.

11. How much does one know of God when dead?
“For in death there is no; remembrance of Thee.” Psalm 6: 5.

   NOTE - There is not even a remembrance of God. As already seen, the Bible everywhere represents the dead as asleep. If they were in heaven or in hell, would it be fitting to represent them thus? Was Lazarus, whom Jesus loved, in heaven when the Savior said, “Our friend Lazarus sleeps”? John 11:11. If so, calling him to life was really robbing him of the bliss of heaven that rightly belonged to him. The parable of the rich man and Lazarus, recorded in Luke 16, was given to teach, not consciousness in death, but that in the judgment riches will avail nothing unless rightly and beneficently used, and that poverty will not keep one out of heaven.

12. But are not the righteous dead in heaven?
“For David is not ascended into the heavens.” Acts 2: 34.

13. What must take place before the dead can praise God?
“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.’ Isaiah 26: 19.

14. When did David say he would be satisfied?
“As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.” Psalm 17: 15.

15. Were there to be no resurrection of the dead, what would be the condition of those fallen asleep in Christ?
“For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep. in Christ are perished.” 1 Corinthians 15: 16-18.
16. When is the resurrection of the righteous to take place?
“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.” 1 Thess. 4:16.

NOTES - If, as stated in Eccl. 9:5, the dead know not anything, then they have no knowledge of the lapse of time. “Six thousand years in the grave to a dead man is no more than a wink of the eye to the living.” To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely no time has elapsed. And herein lies a most comforting thought in the Bible doctrine of the sleep of the dead, that in death there is no consciousness of the passing of time. To those who sleep in Jesus, their sleep, whether long or short, whether one year, one thousand years, or six thousand years, will be but as if the moment of sad parting were followed instantly by the glad reunion in the presence of Jesus at His glorious appearing and the resurrection of the just.

It ought also to be a comforting thought to those whose lives have been filled with anxiety and grief for deceased loved ones who persisted in sin, to know that they are not now suffering in torments, but, with all the rest of the dead, are quietly sleeping in their graves. Job 3:17.

Again, it would mar the felicity of one's enjoyment in heaven could he look upon earth and see his friends and relatives suffering from persecution, want, cold, or hunger, or sorrowing for the dead. God's way is best—that all sentient life, animation, activity, thought, and consciousness should cease at death, and that all should wait till the resurrection for their future life and eternal reward. See Hebrews 11:39-40.

2. THE TWO RESURRECTIONS

1. What comes to all men as the result of the Fall?
“In Adam all die.” 1 Corinthians 15:22. See also Romans 5:12.

2. Where do all go at death?
“All go unto one place; all are of the dust, and all turn to dust again.” Eccl. 3:20.

3. In what condition is man while in the grave?
“Whatsoever thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes!’ Eccl. 9:10.

NOTE - That is, man, when dead, has no use of the powers of mind or body. He cannot, therefore, while in the grave, praise God, or even think of Him (Psalm 6:5)

4. What has been promised in order that man may be redeemed from this condition?
“I will ransom them from the power of the grave; I will redeem them from death: 0 death, I will be thy plagues; 0 grave, I will be thy destruction.” Hosea 13:14.

5. Through whom will come this redemption from the grave?
“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:21, 22.

6. What would have been the result to the dead had not Christ procured their release from the grave?
“For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ are perished.” Verses 16-18.

7. Why did God give His only begotten Son to the world?
“For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.” John 3:16.

8. What did the Sadducees in Christ's time deny?
“Then came to Him certain of the Sadducees, which deny that there is any resurrection!’ Luke 20:27.
9. How did Christ, from the Old Testament Scriptures, prove the resurrection?
“Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him.” Verses 37, 38.

NOTE-That is, in view of the resurrection-of the fact that there is to be a resurrection-all live unto God. In His purpose, all are alive. It is in this sense that Paul speaks of God as the One “who quickens the dead, and calls those things which be not as though they were.” Romans 4: 17.

10. Under what illustration from nature are the resurrection and the final salvation of the righteous taught?
“That which thou sows is not quickened, except it die.” 1 Corinthians 15: 36. “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.” John 12: 24.

NOTES-The seed dies to spring forth into new life. In this we are taught the lesson of the resurrection. All who love God will spring forth to life, and live again through endless ages in the earth made new.

The Open Grave - In the city of Hanover, Germany is a tomb known as “the open grave.” It is that of a German countess, who died over a century ago. The grave was covered with a marble block, surmounting large stones bound together with clasps of iron, with this inscription: “This grave, purchased for eternity, must never he opened.” But how feeble are all such devices! The Jews had confidence that the grave of Christ was made secure by the Roman seal and Roman guard; and yet one angel, clothed with resurrection power, rolled away the stone, and Jesus came forth. So with this grave in Hanover. It happened, providentially perhaps, that a birch-tree seed fell into a crevice between the massive stones. Soon it sent forth a tender sprout, and a tiny root found its way down between the ponderous stones. Slowly and imperceptibly, but with irresistible power, the young birch grew, until at last its roots burst the bands of iron asunder, and opened this securely sealed tomb, leaving not a single stone in its original position. What a mute, but striking illustration of the promise that, erelong, in God's own time, all graves shall be opened, and the sleeping ones awake from their dusty beds!

11. Where are the dead when they hear the voice of Christ calling them to life?
“Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth.” John 5: 28, 29.

12. How many distinct classes will have a resurrection?
“There shall be a resurrection of the dead, both of the just and unjust.” Acts 24: 15.

13. By what terms did Christ refer to the two resurrections?
“All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5: 28, 29.

14. When will the resurrection of the just occur?
“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.” 1 Thess. 4: 16. See also 1 Corinthians 15: 23.

15. When are the righteous to be recompensed?

16. In what condition did David expect to rise?
“As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.” Psalm 17: 15.

17. What great contrast will be seen between the present body and the one to be put on in the resurrection?
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“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.” 1 Corinthians 15: 42-44.

18. After whose body will these resurrected ones be fashioned?
“We look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body.” Phil. 3: 20, 21.

19. What will the righteous do upon rising from the grave?
“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for thy dew is as the, dew of herbs, and the earth shall cast out the dead.” Isaiah 26: 19.

20. In what words will their triumph over death and the grave be expressed?
“0 death, where is thy sting? 0 grave, where is thy victory?” 1 Corinthians 15: 55.

21. How long will they live?
Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.” Luke 20: 36.

22. How long do the other class wait after the first resurrection before they are raised?
“And they [the righteous] lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.” Revelation 20: 4, 5.

23. What is to be their fate?
“And fire came down from God out of heaven, and devoured them.” Verse 9.

24. Who are to share this fate?
“But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.” Revelation 21: 8.

25. What is the last enemy to be destroyed?
“The last enemy that shall be destroyed is death.” 1 Corinthians 15: 26. See Revelation 20: 13, 14.

26. How will the righteous ever afterward appear?
“Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” Matthew 13: 43.

3. THE MINISTRATION OF GOOD ANGELS

1. Of what family does Paul speak in Ephesians?
“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.” Ephesians 3: 14, 15.

2. By what name are the members of this family called?
“Now there was a day when the sons of God came to present themselves before the Lord!” Job 1: 6. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3: 1.

3. By what name are those composing the family in heaven commonly known to us?
“And I beheld, and I heard the voice of many angels round about the throne.” Revelation 5: 11.

4. Did angels exist before the death of any of the human family?
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“So He drove out the man; and He placed at the east of the garden of Eden cherubim.” Genesis 3: 24.
Cherub: “A creature of a sacred and celestial nature.”-Gesenius.

5. Who witnessed the laying of the foundations of the earth?
“Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; -when the morning stars sang together, and all the sons of God shouted for joy?” Job 38: 6, 7.

6. How many of these beings did John see around the throne?
“And I beheld, and I heard the voice of many angels round about the throne: . . . and the number of them was ten thousand times ten thousand, and thousands of thousands.” Revelation 5: 11.

7. What does Paul say of their number?
“But you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.” Hebrews 12: 22. See also Dan. 7: 10.

8. Are angels of a higher order of beings than man?
“Thou has made him a little lower than the angels.” Psalm 8: 5.
NOTES - There are different orders of angels: “Cherubim” (Genesis 3:24); “Seraphim” (Isaiah 6:2,6); “Archangel” (1 Thess. 4: 16; Jude 9).
Some of their names are: “Michael’ (Dan. 10:13,21 ; 12:1; Jude 9); ‘Gabriel’ (Dan. 8:16; 9:21; Luke 1:19).
Michael means, “Who is like God,” and hence is a fit title for Christ. Gabriel signifies, “The strength of God,” an appropriate name for the angel or being who stands next to Christ (Dan. 10: 21).

9. Is Christ ever called an angel?
“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.” Ex. 23: 20. See verse 23; Acts 7: 38; and margin of 1 Corinthians 10: 4. “The Angel of His presence saved them.” Isaiah 63: 9.
“Michael the Archangel!’ Jude 9. See also Dan. 12: 1; 1 Thess. 4: 16.
NOTE - Angel means messenger. In Mal. 3:1 Christ is called “the Messenger of the covenant.”

10. What is said of the strength and character of the angels?
“Bless the Lord, you His angels, that excel in strength, who do His commandments, hearkening unto the voice of His word.” Psalm 103: 20.

11. What description is given of Gabriel in Daniel?
“His body also was like the beryl, and his face as the appearance Of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.” Dan. 10: 6.
NOTE - Similar descriptions are given of God, the “Ancient of days,” in Dan. 7: 9; and of Christ, “the Son of man,” in Revelation 1: 13-15.

12. What was the appearance of the angel that rolled away the stone from the sepulchre at the resurrection of Christ?
‘His countenance was like lightning, and his raiment white as snow.” Matthew 28:3.

13. What shows that the angels sent to Abraham and Lot were real beings?
“And he [Abraham] took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.” “And he [Lot] made them a feast, and did bake unleavened bread, and they did eat.” Genesis 18:8; 19:3.

14. What reason does Paul give to encourage us to entertain strangers?
“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Hebrews 13: 2.

15. In his dream at Bethel, what did Jacob see?

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“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.” Genesis 28:12.

16. To whose authority are the angels subject?
“Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.” 1 Peter 3:21, 22.
NOTE - In Joshua 5:13-15 Christ is called “Captain of the Lord's host.”

17. In what work are angels engaged?
“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Hebrews 1:14.

18. What scripture indicates that each child of God has an accompanying angel?
“Take heed that you despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.” Matthew 18:10.
NOTE - Another has said: “Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes.”

19. How is their watch-care over God's people expressed?
“The angel of the Lord encamps round about them that fear Him, and delivers them.” Psalm 34:7.

20. By what means were the three Hebrews protected while in the fiery furnace?
“I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. . . . Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him.” Dan. 3:25-28.

21. When cast into the lions' den, how did Daniel say he had been saved from death?
“My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me.” Dan. 6:22.

22. When surrounded by the Syrian host, what did Elisha say, and for what did he pray, to encourage his frightened servant?
“And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” 2 Kings 6:16, 17.

23. What does the Psalmist say of these chariots?
“The chariots of God are twenty thousand, even thousands of angels.” Psalm 68:17.

24. By what means were the apostles delivered from prison?
“The angel of the Lord by night opened the prison doors, and brought them forth.” Acts 5:19.

25. How was Peter delivered later?
“The angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. . . . And he says unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and knew not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leads unto the city; which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.” Acts 12:7-10.
NOTE - “What we call physical law is no obstruction to angelic ministrations. Bolts and bars and prison gates disappear at their volition, and dungeons like palaces shine in their presence. No place can he so dismal, no cavern so deep and dark, no Inquisition cell so hidden and fetid, no fortress so strongly guarded, that they cannot find quick and easy access, if a child of God is there.”-“Footprints of Angels in Fields of Revelation,” by E. A. Stockman, Pages 74, 75.
26. When Elijah was about to take a forty days journey, how was he strengthened for it?
“And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.” 1 Kings 19: 7-8.

27. How was Christ strengthened after His forty days’ fast and temptation in the wilderness?
“Then the devil leaves Him, and, behold, angels came and ministered unto Him.” Matthew 4:11.

28. While suffering in the garden of Gethsemane, how was Christ strengthened?

29. Are the angels interested in the plan of salvation?
“Which things the angels desire to look into.” 1 Peter 1: 12.

30. Are they interested in the conversion of men?
“Likewise, I say unto you there is joy in the presence of the angels of God over one sinner that repents.” Luke 15: 10.

31. Before whom are we said to speak?
“Better is it that thou should not vow, than that thou should vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of your hands?” Eccl. 9:5,6.

32. For what must men give account in the judgment?
“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matthew 12: 36. See also Eccl. 12: 13,14.

33. Out of what will they be judged?
“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20: 12.

34. What shows that the actions of men are recorded?
“And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” Mal. 3: 16. See also Isaiah 65: 6; Jer. 2: 22.

35. In the judgment, how many angels minister before God?
“A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.” Dan. 7: 10.
NOTE - Since the angels are our ministering spirits, and our lives are open before them, it is reasonable to infer that they make the record of our lives. Then when the books are examined, they will of necessity be present, to minister before God.

36. What does Christ promise overcomers?
“He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” Revelation 3: 5.

37. What protection has God promised His people during the seven last plagues?
“There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” Psalm 91: 10-12.

38. When Christ comes, who will come with Him, and what will they do?
“For the Son of man shall come in the glory of His Father with His angels.” “And they shall gather together His elect from the four winds, from one end of heaven to the other.” Matthew 16: 27; 24: 31.
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39. Where will all the saints then go?
“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 Thess. 4: 17.

NOTE - We shall then have the privilege of seeing and conversing not only with the good and blest of all ages, but with the angels who have ministered to us during our earthly pilgrimage.

0 MAY Your angels, while I sleep,
Around my bed their vigils keep;
Their love angelical instil,
Stop every avenue of ill!
May they celestial joys rehearse,
And thought to thought with me converse.
Bishop Kent

4. THE WORK OF EVIL ANGELS

1. Against whom do we wrestle?
“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, wicked spirits] in high places [margin, heavenly places].” Ephesians 6: 12.

NOTE -- 'The facts of history concur with the statements of revelation in forcing upon us the unwelcome conviction that the human race is subject to the malevolent influence of an organized and all-pervading, demonism. Alike in the career of nations and in the phenomena of personal destiny the presence of demoniacal skill and power is often prominent, frequently dominant, always evil."'Footprints of Angels in Fields of Revelation', by E. A. Stockman, page 2.

2. To what place were the angels that sinned cast?
“For if God spared not the angels that sinned, but cast them down to hell [Greek, tartarus, a place of darkness], and delivered them into chains of darkness, to be reserved unto judgment!’ 2 Peter 2: 4.

3. What is Satan himself called?

4. How numerous are these wicked spirits, or fallen angels?
“And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many!’ Mark 5: 9.

5. What is the chief occupation of Satan and his angels?
“And He was there in the wilderness forty days, tempted of Satan.” Mark 1: 13. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour!’ 1 Peter 5: 8. See Revelation 12: 9, 12; 16: 14.

NOTE -- 'In undiminished possession of their intelligence and strength, they constantly assault us in every weakness, through every avenue, by every means, by methods foul or fair. . . . Whom they cannot destroy they cease not to worry or torment. They inspire evil tempers; arouse dark passions; instill ill will; beget malice, envy; impose care, fear, distrust, suggest deceit, fraud, and all the forms of crime.” “Supremely do they revel in the criminal domain. They foster falsehood, incite revenge, fan jealousy, beget quarrels, help on thefts, robbery, and arson, further divorces, plan defalcations, instigate murders. They run the saloons and edit the Police News.” - “Footprints of Angels in Fields of Revelation,” pages 9, 10, 22.

6. What are we admonished not to do?
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“Be you angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.” Ephesians 4: 26, 27.

NOTE - Those who give vent to anger or retain old grudges, who parley with temptation or tamper with vice, who indulge in intemperance, pride, foolishness, or levity, or give way to any other weakness, give place to the devil; that is, they give the devil an opportunity to work through them—give him an advantage over them. We should therefore close every avenue to Satan and his angels. We should suppress anger, be sober and watchful, and nip in the bud every prompting to sin.

7. **What spirits stand ever ready to deceive and ruin those who are off guard or bent on going astray?**
   “And the Lord said, Who shall persuade [margin, deceive] Ahab, that he may go up and fall at Ramoth-gilead? . . . And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shall persuade him, and prevail also: go forth, and do so.” 1 Kings 22: 20-22. See 2 Thess. 2: 10, 11.

8. **With what were many possessed in Christ's time?**
   “And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils.” Matthew 4: 24.
   NOTE-Vampire-like, evil angels take possession of, and make their abode with, all over whose minds and bodies they can gain control. Only through Christ can this demoniacal captivity be broken. Until this is done, one in this condition is led captive by Satan “at his will.” His self-control and power to resist temptation are gone. See 2 Tim. 2: 26.

9. **How do evil spirits sometimes treat those thus possessed?**
   “And as he was yet a coming, the devil threw him down, and tare him.” Luke 9: 42.
   NOTE-Those under demoniacal control are simply the sport and plaything of the evil spirits possessing and controlling them.

10. **As we near the closing scenes of human probation, why may we expect an increase in demoniacal manifestations?**
   “Woe to the inhabitants of the earth and of the seal for the devil is come down unto you, having great wrath, because he knows that he hath but a short time.” Revelation 12:12.
   NOTE - Acquainted, as they are, with the laws of nature, Satan and his angels raise storms and scatter disease and death as far as lies within their power; and, as enemies of God, they likewise pervert the truth and disseminate error as far as possible. Far better, also, than the inhabitants of the world, do they know that the end of all things is fast approaching, and that their time to work is short.

11. **Concerning what have we been definitely informed?**
   “Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Tim. 4:1.

12. **What class of God's servants have evil angels, through wicked men, seemed to make special objects of attack?**
   “Which of the prophets have not your fathers persecuted?” Acts 7: 52.
   NOTES - “Of all classes of men employed by the heavenly Father in the work of redemption, none are more fiercely hated by the wicked angels than the whole line of the prophets; for from the first to the last they foretell the final and eternal overthrow and utter extinction of the 'powers of darkness,' the 'spirits of disobedience.'” -Footprints of Angels in Fields of Revelation,” page 14.
   Evil angels also incite men and nations to war, and by this means divert their attention from things pertaining to the kingdom of God, and so take peace from the earth. Revelation 16: 14. This will end in Armageddon.
   “Familiar with the laws which govern mental conditions, the fallen hosts ply all their specious arts to excite personal suspicions and animosities, and to create national resentments and bloody conflicts, their chief delight being to compass the destruction of peace and the banishment of concord from the earth, to embitter the poor children of sin and sorrow against each other, and turn our world into an arena of strife and crime.”-Id., page .2.

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13. What will be the final doom of Satan and his angels?
   “Then shall He say also unto them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels.” Matthew 25:41. “And the day that comes shall burn them up, says the Lord of hosts, that it shall leave them neither root nor branch.” Mal. 4: 1. See Revelation 20: 9.

5. SPIRITUALISM

1. What is Spiritualism defined to be?
   “A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a medium; spiritism.” - Webster.
   Spiritism: “The theory that mediumistic phenomena are caused by spirits of the dead.” - Webster.
   NOTE - “The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form.” - N. F. Ravlin, Spiritualistic lecturer, of California.

2. Did this doctrine exist in ancient times?
   “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.” Lev. 19: 31.
   NOTE - “The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating.” - F. F. Morse, in “Practical Occultism,” page 85.

3. How does God regard sorcerers?
   “And I will come near to you to judgment; and I will be a swift witness against the sorcerers.” Mal. 3: 5.

4. What does He say of the teachings of enchanters and sorcerers?
   “Therefore hearken not you to . . . your enchanters, nor to your sorcerers . . . for they prophesy a lie unto you, to remove you far from your land.” Jer. 27: 9, 10.
   NOTES - The late Revelation F. B. Meyer, of England, gave the following warning against dabbling in Spiritualism: “I have known several families that have been cursed by having recourse to clairvoyants and mediums. There are grave dangers in these things; and when occult powers are used for selfish ends, it is possible for men and women to be filled with evil spirits, as was the girl at Philippi. People are fools to play with the dregs of the spirit world.” - Present Truth, September 7, 1911.
   “I am perfectly certain that the whole movement known as modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical.” - Dr. C. Williams, of London, England.

5. Before their entrance into Canaan, what instruction did Moses give Israel concerning these things?
   “When thou art come into the land which the Lord thy God gives thee, thou shall not learn to do after the abominations of those nations. There shall not be found among you anyone that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God does drive them out from before thee. Thou shall be perfect with the Lord thy God.” Deuteronomy 18:9-13.
   NOTES - Those who consult or have to do with mediums’ or any who profess to receive instruction or communications from the spirits of the dead, disregard this plain instruction and place themselves upon the enemy's ground. Ever since Satan told that first lie in Eden, when he denied that death would be the result of sin, in the very face of death itself, he, working upon man's natural dread of death and upon his distress at the thought of being separated from loved ones, has been endeavoring to persuade men to believe that the dead are not dead, and that men do not die. Idolatry, heathenism, Spiritualism, occultism, and the whole brood of false isms of this kind, it will be noticed, deal very largely with death.
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This, of itself, indicates their origin, and should be a warning to all to let them alone—to have nothing whatever to do with them. They are from beneath, and not from above. However promising or pleasing they may be at first they are downward and destructive in their tendency, and ultimately lead away from God, into unbelief of His Word, and into sin. They promise life by denying death, and apparently “make good” Satan’s lie in Eden, through the ministration and manifestations of evil angels representing themselves to be the spirits of the dead.

In a sermon on “Spiritualism an. Imposture,” Revelation T. De Witt Talmage said: “Spiritualism takes advantage of those who are weak and morbid with trouble. We lose a friend. The house is dark, the world is dark, the future seems dark. If we had, in our rebellion and weakness, the power to marshal a host and recapture our loved one from the next world we should marshal the host. Spiritualism comes in at that moment, when we are all worn out by watching—all worn out, body, mind and soul and says, ‘Now I will open that door; you shall hear the voices; take your places around the table; all be quiet now.’ . . . I denounce Spiritualism because it takes advantage of people when they are weak and worn out and morbid under life’s bereavements and sorrows. . . . If Spiritualism had full sway, it would turn the world into a pandemonium of carnality. It is an unclean and an adulterous religion.”

6. Under the theocracy of Israel, what was the law concerning witches’ and those who had familiar spirits?
“Thou shall not suffer a witch to live.” Ex. 22: 18. “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death,” Lev. 20: 27.
NOTE - This shows how dangerous and deadly everything of this character is in God’s sight.

7. With what is witchcraft classed by Paul, and what does he say to those who are guilty of such things?
“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Gal. 5: 20, 21.

8. What should one do if asked to inquire of a familiar spirit?
“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God 2 for the living to the dead?” Isaiah 8: 19.
NOTE - Giving the sense of this passage, Dr. Adam Clarke says: “Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?” But this is exactly what Spiritualism teaches men to do—to seek unto the dead concerning the living.

9. What instruction does the Apostle John give touching this subject?
“Beloved, believe not every spirit, but try the spirits whether they are of God.” 1 John 4: 1.

10. By what are we to try them?
“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.” Isaiah 8: 20.

11. Should we allow ourselves to be influenced by signs or wonders performed by those who would try to lead us away from God and His law?
“If there arise among you a prophet, or a dreamer of dreams, and gives thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou has not known, and let us serve them; thou shall not hear unto the words of that prophet, or that dreamer of dreams: for the Lord your God proves you, to know whether you love the Lord your God with all your heart and with all your soul. You shall walk after the Lord Your God, and fear Him, and keep His commandments, and obey His voice!” Deuteronomy 13:1-4.

12. How much do the dead know of what is going on among men?
“Thou changed his countenance, and sends him away. His sons come to honor, and he knows it not; and they are brought low, but he perceives it not of them.” Job 14: 20, 21.

13. Do the dead know anything?
“For the living know that they shall die but the dead know not anything.” Eccl. 9:5. “His breath goes forth, he returns to his earth; in that very day his thoughts perish” Psalm 146:4.

14. What scripture for ever precludes the idea that the dead come back to earth to communicate with the living?
“Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.” Eccl. 9:6.

15. Then when miracles are performed by spirits purporting to be those of our dead friends, to what shall we attribute them?
“For they are the spirits of devils, working miracles.” Revelation 16:14.

16. What will be one characteristic of latter day apostasies?
“Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils!” 1 Tim. 4:1.

Many items illustrate a condition widely prevalent:-

NOTES - A lawyer with a national reputation, well known to me, said J. L. Hall, of New York never begins the preparation of a difficult case without getting “advice from the other side” as he describes the search.

Another distinguished man of New York City once asserted to me that he had his familiar spirit with which he talked as freely as with a human companion.” -Washington Herald, May 8, 1911.

A noted Brooklyn divine some years ago, not realizing that he Spiritualistic views, was voicing the following: “What are our departed Christian friends who in this world had their joy in the healing art, doing now? - Busy at their old business. No sickness in heaven, but plenty of sickness on earth.” -Christian old Herald, July 8, 1882.

Writing concerning “Communion With the Departed,” General Booth, of the Salvation Army, said: “Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes-and that is my blessed, my beautiful wife!” - War Cry, November 27, 1897.

“Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him. He further says: ‘I encourage my friend to pray to his wife, and to pray God to ask her to come to his help. She will be more to him than twelve legions of unknown angels.”’ -The Living Church, November 14, 1899.

The late Emperor Nicholas fell “under the influence of a Spiritualist named Philipp, who rules the emperor to such an extent that His Majesty makes no important decision, even in relation to family life, without consulting his Spiritualistic guide.” Melbourne Age, November 15, 1902.

In a statement given out December 20, 1910, soon after the death of Mrs. Eddy, the founder of Christian Science, Mrs. Amelia Stetson, one of the leaders of the Christian Science Church of New York City, said: “Mrs. Eddy, who was the female Christ, will return to earth. I am watching and waiting for the manifestation of Mrs. Eddy in the semblance of human form. It may come today, it may come next week, it may not come for ten years, but it will surely come. . . . The millennium is at hand. Mrs. Eddy is not dead. She is still alive, and when she appears again on earth, it will be as herself-as Mary Baker Eddy.”

“A message purporting to come from Mrs. Mary Baker Eddy, the founder of Christian Science, through Mr. William T. Stead, the noted English journalist, shortly after the former's death, says, ‘There is no death; all is life; all is freedom.’ “-Signs of the Times, February 28, 1911. And soon after Mr. Stead himself went down on the Titanic, April 15, 1912, Spiritualists in different parts of the world received numerous messages purporting to have come from him.

17. How does Satan deceive the people?
“And no marvel; for Satan himself is transformed into an angel of light.” 2 Corinthians 11:14.

18. What role do his agents assume?
“Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.” Verse 15.

19. Will Satan and his agents attempt to counterfeit the coming of Christ, and work signs and wonders to confirm their pretentious claims?
“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect!” Matthew 24: 23, 24.

20. What will he one of the last great signs performed by this means, to fasten men in deception?
“And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men, and deceives 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!” Revelation 13:13,14.

21. What scripture shows that Satan is to work with special power and deceptive wonders just before Christ's second coming?
“Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish!” 2 Thess. 2: 9, 10. See also Revelation 12: 12.

22. While many will be deceived by these wonders, and accept of the false christs that appear, what will those say who have maintained their love for the truth, and patiently waited for Christ's return?
“And it shall be said in that day, Lo, THIS is our God; we have waited for Him, and He will save US: THIS is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” Isaiah 25: 9.

23. What warning has been given us through the Apostle Peter?
“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour!” 1 Peter 5: 8.

WICKED spirits gather round thee,
Legions of those foes to God
Principalities most mighty-
Walk unseen the earth abroad; They are gathering to the battle,
Strengthened for the last deep strife; Christian, arm! be watchful, ready,
Struggle manfully for life.

8. The Great Controversy
All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Revelation 12:4-9; Isaiah 14:12-14; Ezekiel 28:12-18; Genesis 3; Genesis 6-8; 2 Peter 3:6; Romans 1:19-32; 5:12-21; 8:19-22; Hebrews 1:4-14; 1 Corinthians 4:9.)
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1. CREATION AND THE CREATOR

1. By whom were the heaven and the earth created?
   “In the beginning God created the heaven and the earth!” Genesis 1: 1.

2. Through whom did God create all things?
   “For by Him [the Son] 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. “All things were made by Him [through Him, R.V., margin]; and
   without Him was not anything made that was made.” John 1: 3. See also Hebrews 1: 1, 2.

3. What do the heavens declare?
   “The heavens declare the glory of God; and the firmament showeth His handiwork.” Psalm 19: 1.

4. What was God’s object in making the earth?
   “For thus said the Lord that created the heavens; God Himself that formed the earth and made it; He hath
   established it, He created it not in vain, He formed it to be inhabited.” Isaiah 45: 18.

5. In whose image was man created?
   “So God created man in His own image, in the image of God created He him; male and female created He
   them.” Genesis 1: 27.

6. What home did God make for man in the beginning?
   “And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.
   And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for
   food. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it!”
   Genesis 2: 8-15.

7. What may be perceived through the things that are made?
   “For the invisible things of Him from the creation of the world are clearly seen, being understood by the
   things that are made, even His eternal power and Godhead; so that they are without excuse!” Romans 1: 20.

8. Whose workmanship is the Christian?
   “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained
   that we should walk in them.” Ephesians 2: 10.

9. What assurance is given concerning the unfailing power of the Creator?
   “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of
   the earth, fainteth not, neither is weary? there is no searching of His understanding.” Isaiah 40: 28.

10. What encouraging statement follows concerning the supply of power to the faint?
    “He giveth power to the faint; and to them that have no might He increaseth strength.” Verse 29.

11. To whom are those who suffer exhorted to commit their souls?
    “Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a
    faithful Creator.” 1 Peter 4: 19, R.V.

12. What gave special force to the oath of an angel?
    “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swar by
    Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and
    the things that therein are, and the sea, and the things which are therein, that there should be time no
    longer.” Revelation 10: 5, 6.

13. What contrast is drawn in the Scriptures between the Creator and false gods?
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“Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. . . . The portion of Jacob is not like them: for He is the former of all things; and Israel is the rod of His inheritance: The Lord of hosts is His name.” Jer. 10: 11-16.

14. To whom is our worship justly due?
“0 come, let us worship and bow down: let us kneel before the Lord our Maker.” Psalm 95: 6.

15. In view of the curse upon this creation, what has God promised?

16. What is the true basis of the brotherhood of man?
“Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers' Mal. 2: 10.

2. THE ORIGIN OF EVIL

1. With whom did sin originate?
“He that commits sin is of the devil; for the devil sins from the beginning.” 1 John 3: 8.
Note—Without the Bible, the question of the origin of evil would remain unexplained.

2. From what time has the devil been a murderer?
“You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” John 8: 44.

3. What is the devil's relationship to lying?
“When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.” Same verse.

4. Was Satan created sinful?
“Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee.” Eze. 28: 15.
Note—This, and the statement in John 8: 44, that he “abode not in the truth,” show that Satan was once perfect, and in the truth. Peter speaks of “the angels that sinned” (2 Peter 2: 4); and Jude refers to “the angels which kept not their first estate” (Jude 6); both of which show that these angels were once in a state of sinlessness and innocence.

5. What further statement of Christ seems to lay the responsibility for the origin of sin upon Satan and his angels?
“Then shall He say also unto them on the left hand, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels.” Matthew 25: 41.

6. What led to Satan's sin, rebellion, and downfall?
“Thine heart was lifted up because of thy beauty, thou has corrupted thy wisdom by reason of thy brightness.” Eze. 28: 17. “Thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will be like the Most High.” Isaiah 14: 13, 14.
NOTE ~ In a word, pride and self-exaltation led to Satan's downfall, and for these there is no justification or adequate excuse. “Pride goes before destruction, and a haughty spirit before a fall Prov 16:18. Hence, while we may know of the origin, cause, character, and results of evil, no good or sufficient reason or excuse can be given for it. To excuse it is to justify it; and the moment it is justified it ceases to be sin. All sin is a manifestation of selfishness in some form, and its results are the opposite of those prompted by love. The experiment of sin will result finally in its utter abandonment and banishment forever, by all created intelligences, throughout the entire universe of God. Only those who foolishly and persistently cling
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to sin will be destroyed with it. The wicked will then “be as though they had not been” (Obadiah 16), and
the righteous shall “shine as the brightness of the firmament,” and “as the stars for ever and ever Dan. 12:

7. In contrast with the pride and self-exaltation exhibited by Satan, what spirit did Christ manifest?
“We, who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no
reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found
in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross!”
Phil. 2: 6-8.

8. After man had sinned, how did God show His love, and His willingness to forgive?
“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should
not perish, but have everlasting life.” John 3: 16.

Note ~ Inasmuch as God, who is love, who delights in mercy, and who change, not, offered pardon and
granted a period of probation to man when he sinned, it is but reasonable to conclude that a like course was
pursued toward the heavenly intelligences who first sinned, and that only those who persisted in sin, and
took their stand in open revolt and rebellion against God and the government of heaven, were finally cast

3. THE FALL AND REDEMPTION OF MAN

1. What is sin declared to be?
“Whosoever sins transgresses also the law: for sin is the transgression of the law!” 1 John 3: 4.

2. What precedes the manifestation of sin?
“Then when Just hath conceived, it brings forth sin!” James

3. What is the final result or fruit of sin?
“And sin, when it is finished, brings forth death. Same verse. ‘The wages of sin is death!’ Romans 6: 23.

Upon how many of the human race did death pass as the result of Adam's transgression?
“By one man sin entered into the world and death by sin and so death passed upon all men for that all have

5. How was the earth itself affected by Adam's sin?
“Cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life. thorns also and
thistles shall it bring forth to thee!” Genesis 3: 17~ 18.

6. What additional curse came as the result of the first sin?
“And the Lord said unto Cain, “. . And now art thou cursed from the earth, which hath opened her mouth to
receive thy brother’s blood from thy hand; when thou tills the ground, it shall not henceforth yield unto
thee her strength.” Genesis 4: 9-12.

7. What terrible judgment came in consequence of continued sin and transgression against God?
“And the Lord said, I will destroy man whom I have created from the face of the earth. . . The end of all
flesh is come before Me; for the earth is filled with violence.” “And Noah was six hundred years old when
the flood of waters was upon the earth. . . The same day were all the fountains of the great deep broken up,
and the windows of heaven were opened.” Genesis 6: 7-13; 7: 6-11.

8. After the Flood, what came in consequence of further apostasy from God?
“And the Lord came down to see the city and the tower, which the children of men built. And the Lord said,
Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will
be restrained from them, which they have imagined to do. Go to, let Us go down, and there confound their
language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.” Genesis 11: 5-8.

9. Into what condition has sin brought the entire creation?
“For we know that the whole creation groans and travails in pain together until now.” Romans 8: 22.

10. What explains God's apparent delay in dealing with Sin?
“The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to towards us, not willing that any should perish, but that all should come to repentance.” 2 Peter 3: 9.

11. What is God's attitude toward the sinner?
“For I have no pleasure in the death of him that dies, says the Lord God: wherefore turn yourselves, and live you.” Eze. 18: 32.

12. Can man free himself from the dominion of sin?
“Can the Ethiopian change his skin, or the leopard his spots? Then may you also do good, that are accustomed to do evil.” Jer. 13: 23.

13. What place has the will in determining whether man shall have life?
“And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely!” Revelation 22: 17.

14. To what extent has Christ suffered for sinners?
“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: 5.

15. For what purpose was Christ manifested?
“And you know that He was manifested to take away our sins; and in Him is no sin. . . . He that commits sin is of the devil; for the devil sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3: 5-8.

16. What was one direct purpose of the incarnation of Christ?
“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.” Hebrews 2: 14.

17. What triumphant chorus will mark the end of the reign of sin?
“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever!” Revelation 5: 13.

18. When and by what means will the effects of sin be removed?
“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the earth also and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up!” 2 Peter 3: 10.

19. How will the curse of the confusion of tongues be brought to an end?
“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent.” Zeph. 3: 9.

20. How thoroughly will the effects of sin he removed?
“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21: 4. “And there shall be no more curse: but the throne of God and of the Lamb shall be in it [the holy city] and His servants shall serve Him.” Revelation 22: 3.
21. Will sin and its evil results ever appear again?
“What do you imagine against the Lord? He will make an utter end: affliction shall not rise up the second time.” Nahum 1: 9. “There shall be no more death.” “And there shall be no more curse.” Revelation 21: 4; 22: 3.

NOTE-That sin exists none can deny. Why it was permitted has perplexed many minds. But He who can bring light out of darkness (2 Corinthians 4: 6), make the wrath of man to praise Him (Psalm 76:10), and turn a curse into a blessing (Deuteronomy 23: 5), can bring good out of evil, and turn mistakes and downfalls into stepping-stones to higher ground. Heaven will be happier for the sorrows of earth. “Sorrows remembered sweeten present joy,” says Robert Pollok, in “The Course of Time,” Book i. In the final outcome it will be seen that all things have worked together for good to them that love God. Romans 8:28. Cowper, despondent and about to drown himself, was carried the wrong way by his driver, and went home to write the inspiring hymn-

GOD moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

You fearful saints, fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings o'er your head.

judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain-William Cowper.

4. CHARACTER AND ATTRIBUTES OF GOD

1. In what one word is the character of God expressed?
“He that loves not knows not God; for God is love.” 1 John 4: 8.

2. What are some of the attributes of God?
“The Lord is righteous in all His ways, and holy in all His works.” Psalm 145: 17.

3. Does Christ possess these same attributes?

4. When proclaiming His name to Moses, how did the Lord define His character?
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“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands ’ forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Ex. 34: 5-7.

5. What is said of the tender compassion of God?
“But Thou, 0 Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.” Psalm 86:15.

6. What is said of God's faithfulness in keeping His promises?
“Know therefore that the Lord thy God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations.” Deuteronomy 7: 9.

7. What is said of the strength and wisdom of God?
“Behold, God is mighty, and despises not any, He is mighty in strength and wisdom.” Job 36: 5.

8. What treasures are hid in Christ?
“In whom are hid all the treasures of wisdom and knowledge.” Colossians 2: 3.

9. In what language is the justice of God described?
“He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.” Deuteronomy 32: 4.

10. In what words is His impartiality proclaimed?
“For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons, nor takes reward.” Deuteronomy 10: 17. “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that fears Him, and works righteousness, is accepted with Him.” Acts 10: 34, 35.

11. To how many is the Lord good?
“The Lord is good to all: and His tender mercies are over all His works.” Psalm 145: 9.

12. Why did Christ tell us to love our enemies?
“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.” Matthew 5: 44, 45.

13. How perfect does Christ tell His followers to be?
“Be you therefore perfect, even as your Father which is in heaven is perfect.” Verse 48.

5. THE LOVE OF GOD

1. What is God declared to be?
“God is love.” 1 John 4: 16.

2. How great is God's love for the world?
“For God so loved the world that He gave His only begotten Son that whosoever believes Him should not perish, but have everlasting life.” John 3: 16.

3. In what act especially has God's love been manifest?
“In this was manifested the love of God toward us because that God sent His only begotten Son into the world, that we might live through Him!” 1 John 4: 9.
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4. In what does God delight?
“Who is a God like unto Thee, that pardons iniquity, passes by the transgression of the remnant of His heritage? He retains not His anger for ever, because He delights in mercy.” Micah 7: 18.

5. How are His mercies continually manifested?
“It is of the Lord's mercies that we are not consumed Y because His compassions fail not. They are new every morning: great is Thy faithfulness!' Lam. 3: 22, 23.

6. Upon how many does God bestow His blessings?
“He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. - Matt . 5: 45.

7. What did Jesus say of the one who loves Him?
'He that loves Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” John 14: 21.

8. Into what relationship to God does His love bring us?
“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3: 1.

9. How may we know that we are the sons of God?
“For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself bears witness with our spirit, that we are the children of God.” Romans 8: 14-16.

10. How is the love of God supplied to the believer?
“And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us!' Romans 5: 5.

11. In view of God's great love to us, what ought we to do?
“Beloved, if God so loved us, we ought also to love one another.” 1 John 4: 11.

12. With what measure of love should we serve others?
“Hereby perceive we the love of God, because He laid down His life for us: and *we ought to lay down our lives for the brethren.” 1 John 3: 16.

13. What exhortation is based upon Christ's love for us?
“...And walk in love, as Christ also hath loved us, and hath given Himself f or us an offering and a sacrifice to God for a sweet-smelling savor.” Ephesians 5: 2.

14. Upon what ground does God's work for sinners rest?
“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace you are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2: 4-6. See Titus 3: 5, 6.

15. In what other way is God's love sometimes shown?
“For whom the Lord loves He chastens, and scourges every son whom He receives.” Hebrews 12: 6.

16. In view of God's great love, what may we confidently expect?
“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8: 32.

17. What is God's love able to do for His children?
“Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.” Deuteronomy 23: 5.

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18. When men appreciate God's love, what will they do?
“How excellent is Thy loving-kindness, 0 God! therefore the children of men put their trust under the shadow of Thy wings.” Psalm 36: 7.

19. How enduring is God's love for us?
“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jer. 31: 3.

20. Can anything separate the true child of God from the love of God?
“For I am persuaded, that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come nor height nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Romans 8: 38, 39.

21. Unto whom will the saints forever ascribe praise?
“Unto Him that loved, us, and washed us from our sins in His own blood. . . . to Him be glory and dominion f or ever and ever.” Revelation 1: 5, 6.

9. The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isaiah 53; 2 Corinthians 5:14, 15, -19-21; Romans 1:4; 3:25; 4:25; 8:3,4; Philippians 2:6-11; 1 John 2:2; 4:10; Colossians 2:18.)

1. PROPHECIES RELATING TO CHRIST

1. Whom did Moses say the Lord would raise up?
“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him you shall hearken.” Deuteronomy 18: 15. See also verse 18.

2. What use of this prophecy by the Apostle Peter shows that it referred to Christ?
“For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. . . . Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.” Acts 3: 22-24.

3. In what language did Isaiah foretell Christ's birth?
“Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel.” Isaiah 7: 14.

4. In what event was this prophecy fulfilled?
“Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and shall call His name Emmanuel, which being interpreted is, God with us.” Matthew 1: 22, 23.

5. Where was the Messiah to be born?
“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel.” Micah 5: 2.
6. When was Jesus born?

Jesus was born in Bethlehem of Judea in the days of Herod the king.” Matthew 2: 1.

7. Under what striking emblem was He prophesied of by Balaam?

“There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.” Num. 24: 17.

8. In what scripture does Christ apply the same emblem to Himself?

“I am the root and the offspring of David, and the bright and morning star.” Revelation 22: 16. See also 2 Peter 1: 19; Revelation 2: 28.

9. What prophecy was fulfilled in the slaughter of the children of Bethlehem?

“Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.” Matthew 2: 16-18.

10. How was Christ's first advent to be heralded?

“The voice of him that cries in the wilderness, Prepare you the way of the Lord, make straight in the desert a highway for our God.” Isaiah 40: 3.

11. By whom was this fulfilled?

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? ... He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” John 1: 19-23.

12. How was Christ to be received by His own people?

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.” Isaiah 53: 3.

13. How is the fulfillment of this prophecy recorded?

“He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not.” John 1: 10, 11.

14. What was predicted of Christ's preaching?

“The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Isaiah 61: 1.

15. What application did Jesus make of this prophecy?

“And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. ... And He began to say unto them, This day is this scripture fulfilled in your ears.” Luke 4: 16-21. See Luke 7: 19-22.

16. How, according to prophecy, was Christ to conduct Himself when on trial?

“He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearmen is dumb, so He opens not His mouth!” Isaiah 53: 7.

17. When accused by His enemies before Pilate, how did Christ treat these accusations?

“Then said Pilate unto Him, Hear Thou not how many things they witness against Thee? And He answered him to never a word; insomuch that the governor marveled greatly.” Matthew 27: 13, 14.
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18. What prophecy foretold of the disposal of Christ's garments at the crucifixion?
“They part My garments among them, and cast lots upon My vesture.” Psalm 22: 18.

19. What record answers to this prophecy?
“And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.” Matthew 27: 35.

20. What was foretold of His treatment while on the cross?
“They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.” Psalm 69: 21.

21. What was offered Christ at His crucifixion?
“They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink.” Matthew 27: 34. See also John 19: 28-30, and page 127 of this volume.

22. With whom did the prophet Isaiah say Christ would make His grave?
“And He made His grave with the wicked, and with the rich in His death.” Isaiah 53: 9.

23. With whom was Christ crucified?
“Then were there two thieves crucified with Him, one on the right hand, and another on the left.” Matthew 27: 38.

24. Who took charge of Christ's body after it was taken down from the cross?
“A rich man of Arimathea, named Joseph... went to Pilate, and begged the body of Jesus... He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.” Verses 57-60.

25. What experience in the life of a noted prophet indicated the length of Christ's stay in the grave?
“But He answered and said unto them, An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 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: 39, 40.

26. What prophecy foretold Christ's triumph over death?
“For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.” ps. 16: 10. See Acts 2: 24-27.

The Successive Prophecies of Christ

Supposing one single man to have left a book of predictions concerning Jesus Christ as to the time and manner of His coming, and supposing Him to have come agreeably to these predictions, the argument would be of almost infinite force; yet here the evidence is stronger beyond all comparison; a succession of men for the space of four thousand years follow one another, without interruption or variation, in foretelling the same great event. A whole people are the harbingers of the Messias, and such a people as subsisted four thousand years to testify in a general body their assured hope and expectation, from which no severity of threats or persecutions could oblige them to depart. This is a case which challenges In a far more transcendent degree our assent and wonder. -Pascal.

2. CHRIST THE WAY OF LIFE

I. What does Jesus declare Himself to be?
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“Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, but by Me!” John 14: 6.

2. In what condition are all men?

3. What are the wages of sin?
“The wages of sin is death.” Romans 6: 23.

4. How many are affected by Adam's transgression?
“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men.” Romans 5: 12.

5. What is the gift of God?
“The gift of God is eternal life!” Romans 6: 23.

6. How many may receive this gift?
“And the Spirit and the bride say, Come. And let him that athirst come. And him that hears say, Come. And whosoever will, let him take the water of life freely.” Revelation 22: 17.

7. In whom is the gift?
“This is the record, that God hath given to us eternal life and this life is in His Son.” 1 John 5: 11.

8. In receiving the Son what do we have in Him?
“He that hath the Son hath life.” Verse 12.

9. What loss do those sustain who do not accept Him?
“And he that hath not the Son of God hath not life.” Same

10. In what other way is this same truth stated?
“He that believes on the Son hath everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him.” John 3: 36.

11. After one truly receives Christ, whose life will be manifested in him?
“I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. 2: 20.

12. In what condition are all before they are quickened with Christ?
“God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ.” Ephesians 2: 4, 5.

13. What is this change from death to life called?
“Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which lives and abides for ever.” 1 Peter 1: 23.

14. When first transgressed, what was done to prevent him from living for ever in sin?
“And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. . . . So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.” Genesis 3: 22-24.

15. What is declared to be one purpose of Christ's death?
“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.” Hebrews 2: 14.
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16. Through whom will Abraham receive the promise of the future inheritance?
“The Lord appeared unto Abram, and said, Unto thy seed will I give this land.” Genesis 12: 7.

17. How many were embraced in God's promises to Abraham?
“And in thy seed shall all the kindreds of the earth be blessed!” Acts 3: 25.

18. To whom does the “seed” in these promises refer?
“Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Gal. 3: 16.

19. What would make the death of Christ in vain?
“If righteousness come by the law, then Christ is dead in vain.” Gal. 2: 21.

20. Why have all been reckoned under sin?
“But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal. 3: 22.

21. How then do all become children of God?
“For you are all the children of God by faith in Christ Jesus!” Verse 26.

22. With whom are the children of God joint heirs?
“If children, then heirs; heirs of God and joint heirs with Christ.” Romans 8: 17.

3. SALVATION ONLY THROUGH CHRIST

1. For what purpose did Christ come into the world?
“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Tim. 1:15.

2. Why was He to be named Jesus?
“Thou shall call His name JESUS: for He shall save His people from their sins.” Matthew 1:21.

3. Is there salvation through any other?
“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4: 12.

4. Through whom are we reconciled to God?
“All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” 2 Corinthians 5: 18, 19.

5. What has Christ been made for us, and for what purpose?
“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him!” Verse 21.

6. How dependent are we upon Christ for salvation?
“I am the vine, you are the branches... without Me you can do nothing.” John 15: 5.

7. What three essentials for a Savior are found in Christ?
Deity. “But unto the Son He said, Thy throne, 0 God, is for ever and ever.” Hebrews 1: 8.
Humanity. “When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law!” Gal. 4: 4.
Sinlessness. “Who did no sin, neither was guile found in His mouth.” 1 Peter 2: 22.
8. How did Christ show from the Scriptures that the promised Savior of the world must be both human and divine?

“How the Pharisees were gathered together, Jesus asked them, saying, What think you of Christ? Whose son is He? They say unto Him, The son of David. He said unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?” Matthew 22: 41-45.

NOTE - This important truth concerning the union of the human and divine in Christ, has been well expressed in these words: “Divinity needed humanity that humanity might afford a channel of communication between God and man. Man needs a power out of and above himself to restore him to the likeness of God. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ.”

9. What two facts testify to the union of divinity and humanity in Christ?

“Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead!” Romans 1:3,4.

10. How complete was Christ's victory over death?

“I am the first and the last: I am He that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death!” Revelation 1:17,18. See Acts 2:24.

11. How complete is the salvation obtained in Christ?

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.” Hebrews 7: 25.

12. What should we say for such a Savior?

“Thanks be unto God for His unspeakable gift.” 2 Corinthians 9: 15.

4. The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Psalm 27:1; Isaiah 12:2; Jonah 2:9; John 3:16; 2 Corinthians 5:17-21; Galatians 1:4; 2:19, 20; 3:13; 4:4-7; Romans 3:24-26; 4:25; 5:6-10; 8:1-4, 14, 15, 26, 27; 10:7; 1 Corinthians 2:5; 15:3,4; 1 John 1:9; 2:1,2; Ephesians 2:5-10; 3:16-19; Galatians 3:26; John 3:3-8; Matthew 18:3; 1 Peter 1:23; 2:21; Hebrews 8:7-12.)

11. The Church

The church is the community of believers who confess Jesus Christ as Lord and Savior. In continuity with the people of God in Old Testament times, we are called out from the world. And we join together for worship, for fellowship, for instruction in the Word for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word and from the Scriptures which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Genesis 12:3; Acts 7:38; Matthew 21:43; 16:13-20; John 20:21, 22;
12. The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Mark 16:15; Matthew 28:18-20; 24:14; 2 Corinthians 5:10; Revelation 12:17; 14:6-12; 18:1-4; Ephesians 5:22-27; Revelation 21:1-14.)

IT IS NOW court week in heaven. Already men are being tried before the great white throne. Over a century has passed since the judge of the Universe took His seat and opened the books of record. Already decisions are being made. The most staggering truth of all, dear reader, is the fact that you and I have a case pending at the bar of God. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5:10.

The Nations Are Warned

But God has not left us without warning. Even now, in mercy, He is sending us an appeal to prepare to stand before Him. John the revelator declared, that as the judgment opened, he saw a mighty messenger with a solemn warning from God arise and hurry quickly to all the nations of earth. This work was carried on with such rapidity that the prophet describes it as an angel flying in the midst of heaven, crying to all the peoples of the world and warning them that the judgment of God had begun in heaven. Let us note his words:

'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Rev. 14: 6, 7.

Here is a message which is to be heralded to every tribe and nation of earth after the judgment hour has come. It will constitute God's last appeal to the people of earth to turn to Him and be saved. It will prepare a people from among the nations for the return of Jesus, and lead them to keep the commandments of God and the faith of Jesus. (Verses 12-16.) It will be a message of reform. As on the day of atonement in the earthly sanctuary service the people were bidden to afflict their souls before God and confess their sins in final preparation for judgment, so this message will lead men and women everywhere to turn to God, in preparation for judgment before the great tribunal of heaven.

The Trumpet Sounds

In the earthly sanctuary service on the Day of Atonement, a special warning call was given to the people by the continued blasts of trumpets. (Lev.25:9) This was done throughout all the land to make sure that every individual knew that the Day of Atonement had arrived. They were given an opportunity to make last-minute preparation for it.

The great message of Rev. 14:6,7 is the antitypical blowing of trumpets for the real Day of Atonement and final judgment in heaven. As of old, the warning is to sound throughout the land. It is a worldwide message, going to every nation, kindred, tongue, and people.

Other Bible prophets also have spoken of this final appeal from God to the nations of earth and have described it in graphic language.

“Blow you the trumpet in Zion,” cried the prophet Joel, “and sound an alarm in My holy
The Time for the Message

As shown previously, the hour struck for the cleansing of the heavenly sanctuary and the opening of the judgment at the close of the 2300 year prophecy of Dan. 8:14. This time period ended in 1844. At that time “the judgment was set, and the books were opened,” and the judgment hour message of Revelation 14 was due to be carried to the world.

Previous to 1844 it could not have been truly said that the hour of His judgment is come.” Paul reasoned of judgment to come, but never until the judgment actually started could God's servants say that the time for its opening had been reached. This became “present truth” in 1844; and in that year the great clock of time struck the hour for the angel messenger of Revelation 14 to arise and hasten to the nations with the solemn and soul-piercing cry, 'Tear God, and give glory to Him; for the hour of His judgment is come.”

The message came at the appointed time. In the very year 1844 that the High Priest entered through the second veil of the sanctuary in heaven to begin the work of final judgment, the light of the sanctuary truth and the judgment broke forth. Companies began to spring up in the New England states that set for themselves the task of heralding the judgment message to the uttermost parts of the earth. These heralds are now to be found on every continent and on most of the islands of the sea. They are laboring under the profound conviction that they have been commissioned of God to give this solemn message, and that their task will be completed simultaneously with the closing of Christ's work in the hall of judgment in the sanctuary above.

A Message of Reform

The judgment-hour message is a message of reform, calling men and women away from the paths of sin and worldliness to an acceptance of Christ as their Savior and to the keeping of God's great moral law. This is the reason John exclaims of those who accept the preaching of this message: “Here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14:12. They have heard the warning, “Prepare to meet thy God,” and have by God's grace, squared their lives by the holy precepts of His commandments.

This great worldwide message of reform, which began upon earth simultaneously with the opening of the judgment in the sanctuary in heaven, must do its entire work while the judgment is in progress. It was therefore necessary that the judgment open long enough before the close of probation and the end of the world to make possible the carrying forward of such a world movement.

When the message has done its work, and when the great High Priest has completed the work of judgment in the heavenly courts, Jesus will take the golden censer, in which He has offered incense before God with the prayers of His people, and cast it upon the earth. (Rev. 8: 5.) This will indicate that His work of mediation is finished, that the judgment is completed, and that human probation is forever closed. At that time the final decision will be rendered that will fix the destiny of every individual. The voice of mercy will die out of the Earth, and Jesus as King of kings will ride forth upon the clouds of heaven to reap earth's harvest.

Men Still Living on the Earth

That the judgment will take place before the second advent of Christ and while people are still living upon the earth is clearly revealed in the Scriptures. Rev. 11: 18 says:
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“The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou should give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and should destroy them which destroy the earth.”

Here the prophet declares that when the time comes for the judgment to open, the nations will be angry. Other scriptures reveal the fact that this anger will burst into fury, and that during the judgment the greatest wars in human history will be fought upon earth, ending in the Battle of Armageddon. John calls it “the battle of that great day of God Almighty,” which opens as the judgment comes to its close. (Rev. 16:14.)

**The Standard of the judgment**

The great judgment-hour message must of necessity incorporate the teaching of the binding claims of God's immutable law upon all men, for this law will be the standard of the final judgment. The supreme test that will be applied to man by the judge of the universe will be to ascertain whether his life is in full accord with the principles of the Ten Commandment code. In the Book of James are recorded the words:

“Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou does not commit adultery, but kills, thou art become a transgressor of the law. So speak you, and so do, as men that are to be judged by a law of liberty.” James 2: 10-12. R.V.

It will be seen by the preceding statement that a man's being reckoned guilty or innocent will depend entirely upon whether he has kept the whole law. It is the law that works wrath to the transgressor. If there were no law, all men, and even the devils, would escape sin's penalty, as there would be no instrument of condemnation. But since the law does exist, it serves as a witness to the righteousness of those who, through the power of the indwelling Christ, comply with its requirements. It just as faithfully condemns those who violate, it as being guilty of sin. “The wages of sin is death.” Romans 6: 23.

Referring to the importance of obedience, Christ declared:

“Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.” Matt. 5: 19, RV.

That is to say, when a man breaks even one of the least of the commandments and teaches others that it is not necessary for them to keep the moral law, God and the holy angels in heaven count that man least among the people of earth. He is established in sin. But when a man keeps them—all of them himself and teaches others the importance of this obligation, the heavenly host look upon him with approbation. He is called “great” in the kingdom of heaven. This will be the basis of the decisions in the final judgment.

“This is the end of the matter; all hath been heard: Fear God, and keep His commandments; for this is the whole duty of man.” Ecclesiastes. 12:13, RV. A Christian who through faith in Jesus Christ has faithfully kept the law's requirements will be acquitted; there is no condemnation, for the law finds no fault in him. If, on the other hand, it is found that one has broken even a single precept, and this transgression is unconfessed, he will be dealt with just as if he had broken all ten.

A man's love for the whole law is no stronger than his love for each particular commandment contained in it. Therefore, there is no possibility of his being able to pile upon the ledger of heaven enough good deeds to offset a few willful transgressions, for David declares: “The wicked shall not stand in the judgment nor sinners in the congregation of the righteous.” Psalm 1:5, RV.

**Sin Separates from God**

Sin separates man from God. Because of sin man was driven out of the Garden of Eden, and became subject to all the woes and miseries of life. God announced when man was first created that sin would not be tolerated in His kingdom. He warned the human family against it. Hence, sin will cause the destruction of the lost in the lake of fire. It was God's desire to save man from this fearful doom that led Him to devise the plan of salvation. Christ came to “save His people from their sins,” and in doing so to remove that which separates man from his Maker.

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In view of the fact that a whole century has passed since the judgment began in heaven, we must be very near its close. Just when your name and mine will be called in review before God, we know not; but it must be very soon. Even now the signs of the times clearly indicate that the hour is growing late and human probation is rapidly drawing to an end. What we do to prepare for the judgment must be done without further delay. To put it off this preparation is perilous. Already we have waited too long. We must now redeem the time lest we be forever too late.

As Paul reasoned before Felix of a “judgment to come,” Felix trembled. This wicked ruler was mighty shak en as he looked into the distant future and contemplated the ordeal of finally appearing before the judge of the universe to give an account of his earthly life. There he would answer for every unjust sentence he, as An earthly judge, had handed down; for every bribe he had taken; for every indulgence in sin and iniquity.

But we, too, are judgment bound. We, too, must appear at His judgment seat. We, too, must face our records as we stand before the judge.

The investigation of the records of men will be exceedingly thorough. Paul declared that God will both “bring to light the hidden things of darkness, and . . . make manifest the counsels of the hearts.” 1 Corinthians 4:5.


No, we cannot hide our secrets from God. He sees all we do and hears all we say, and the hands of the angel recorders keep faithful and accurate records of even the least details of our lives. Thus, every work shall be brought “into judgment, with every secret thing, whether it be good, or whether it be evil,” for it is by these records that we shall be judged. (Ecclesiastes. 12: 14.)

Sin may lie buried in the secret recesses of the heart where no one can see or discern it—even our bosom companions may not know. It is completely hidden from man, but never from the eye of God.

“O Lord, Thou has searched me, and known me. Thou knows my down sitting and mine uprising, Thou understands my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, 0 Lord, Thou knows it altogether. Thou has beset me behind and before, and laid Your hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

“Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the. wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hides not from Thee; but the night shines as the day: the darkness and the light are both alike to Thee.” Psalm 139:1-12.

It is not necessary that our records of sin remain to plague us in the judgment. Jesus offers today—even as you read these words—to take them all away, cleanse the heart from all defilement, and impute His righteousness. He offers to exchange His beautiful garments of salvation for our filthy rags. Yes, He even offers to blot out our sins and “remember them against us no more for ever.”

“Repent you therefore, and be converted,” is His loving entreaty, “that your sins may be blotted out.” Acts 3: 19.

Christ is not willing that any should perish but that all men should come to repentance. He tasted death for every man. He has provided salvation for all who will receive it. But He cannot force the will. We must accept Him willingly, or we will be left to perish in our sins.

He waits today to save. His nail-scarred hands are still outstretched in loving invitation, and His voice still may be heard pleading, “Whosoever will, let him come.”

13. Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the
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Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God who has adopted us as His children. (Psalm 133:1; 1 Corinthians 12: 12-14; Acts 17:26, 27; 2 Corinthians 5:16, 17; Galatians 3:27-29; Colossians 3:10-15; Ephesians 4:1-6; John 17:20-23; James 2:2-9; 1 John 5:1.)

14. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Savior, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matthew 3:13-16; 28:19, 20; Acts 2:38; 16:30-33; 22:16; Romans 6:1-6; Galatians 3:27; 1 Corinthians 12:13; Colossians 2:12, 13; 1 Peter 3:21.)

AND NOW why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22:16.

Baptism is an ordinance of the new dispensation. It is not a shadow of something yet to come as were the ordinances of the Old Testament, but is, instead, a great memorial, testifying to the fact that Christ's sacrifice on Calvary has been made and that the participant in the ordinance believes this to be the assurance of his acceptance with God.

“Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him.” Romans 6:3-8.

Baptism represents two outstanding events: firstly, Christ's death, burial, and resurrection; secondly, a death to sin, a burial of the old nature, and a spiritual resurrection on the part of those accepting Christ. We are baptized into His death. We are buried with Him by baptism. We shall be in the likeness of His resurrection.

Conversion not only brings a “new-birth” experience to the sinner, but also a definite death to the old life of sin. He must not only turn to something new, but he must turn away from and repudiate something old. The old man of sin must be put to death. Not only does the individual become “a new creature,” but it is just as true that “old things are passed away.”

Of this experience the Apostle Paul speaks with great clarity: “And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.” Gal. 5:24,25.

The old man is crucified; henceforth the individual is not to serve sin. See Romans 6:6.

From the time of conversion the individual is to live a changed life. The things he once loved and cherished are now to be forsaken and forgotten. The flesh is crucified, with the affections and lusts. He no longer loves sin and the ways of wickedness. “All things are become new.”

Thus baptism has for the twice-born man a double significance. It not only becomes a means by which he may express his faith in the sacrificial death of Jesus for his sins, but it also testifies to an actual personal experience through which he himself passes in becoming a child of God.

What a beautiful and fitting Illustration of all this is found in the ordinance of baptism! How perfectly has God provided for the sinner's every need!

Just as Christ died for men's sins, was buried, and three days later was resurrected, so the repentant sinner dies a spiritual death to sin, buries' the old life in the waters of baptism, and arises again in the likeness of His resurrection. He has been baptized into Christ. With him all things have become new.

A Required Ordinance

Baptism is a required ordinance.

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when jesus gave the great gospel commission to his church, he bade them: “go you therefore, and teach all nations, baptizing them in the name of the father, and of the son, and of the holy ghost.” mat. 28: 19. mark's gospel quotes jesus as saying: “he that believes and is baptized shall be saved; but he that believes not shall be damned.” mark 16: 16.

surely such language as this would never have been used by jesus in speaking of an ordinance that had little or no meaning, or that was not essential in the plan of redemption.

true, the performance of the ordinance of baptism alone will not save an individual from his sins, but it serves as a symbol of a spiritual cleansing.

when saul of tarsus was converted, god's servant ananias admonished him to be baptized and wash away his sin. it had some significance in the work of conversion and regeneration. the actual cleansing from sin is, of course, accomplished by the blood of christ. this is the fountain that has been opened for sin and uncleanness. the sinner has redemption through his blood. (ePHesians 1: 7.) his sin-stained robes are washed and made white in the blood of the lamb. (rev. 7: 14.) but just as it was necessary for those under the old dispensation to have an ordinance through which they could express their faith in the atoning blood, so it is needful for those who live this side of the cross. they did it by shedding the blood of a lamb; modern christians by passing through the waters of baptism.

to this agrees the further testimony of peter, where he declares:

“the like figure whereunto even baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward god,) by the resurrection of jesus christ.” 1 peter 3: 21.

baptized into christ

in romans 6: 3, as in other scriptures, it is stated that when the repentant sinner is baptized, he is “baptized into jesus christ.” professor sauter, an authority on new testament greek, informs us that certain old papyrus manuscripts show that wherever this expression occurs in the new testament, the person baptized becomes the property of the divine person indicated. thus baptism serves not only as a testimony that the individual has renounced his old life of sin, but also that from henceforth he is the personal property of his redeemer. his allegiance has been changed. he is now a child of the king.

prerequisites to baptism

the prerequisites to the ordinance of baptism are faith, repentance, and a full acceptance of jesus christ as a personal savior. jesus said, “he that believes and is baptized shall be saved.” the believing must precede the ordinance. without faith in god and in christ as man's savior, going through the mere motions of this ordinance would be of no avail. it would become a dead form. it would be only as sounding brass and tinkling cymbal.

infant baptism, therefore, is not scriptural. before this ordinance is administered to a child, he should first be given time to grow up to the age of personal responsibility. he should be carefully taught, the word of god and, if possible, so led to a full acceptance of the gospel. the child should be old enough to recognize fully the fact of sin, his need of a personal savior, and that christ jesus alone can accomplish his redemption.

the child is not responsible for his sins until he comes to the age of accountability and understanding. therefore, the ordinance of baptism would have no meaning in his life until this period was reached.

“he that comes to god must believe that he is, and that he is a rewarder of them that diligently seek him.” hebrews 11: 6. only those who have reached the age at which faith becomes possible are eligible to take part in this important and meaningful ordinance.

the bible way

the only mode of baptism recognized in the new testament is immersion. the greek word
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“baptizo,” from which our English word “baptism” is derived, means to immerse, to overwhelm, or to plunge beneath.

Dr. Dean Arthur Penrhyn Stanley, of the Church of England, in his Christian Institutions, states that “for the first thirteen centuries [after Christ] the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize’-that those who were baptized were plunged, submerged, immersed into the water.” Pages 256, 257.

This was the manner in which Jesus was baptized. At that time John the Baptist was baptizing converts in the Jordan River. Hundreds were flocking from Jerusalem, Judea, and all the region round about to be baptized by him.

“Then comes Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and come Thou to me! And Jesus answering said unto him, Suffer it to be so now: for thus it becomes us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.” Matt. 3: 13-17.

There are a number of most vital and interesting facts brought out in this record of Jesus' baptism. Firstly, He was baptized in Jordan. He journeyed all the way from Galilee to Jordan to find a proper place for baptism. Secondly, when He had been baptized, He “went up straight way out of the water.” This clearly indicates that the method of administering this ordinance to Jesus was by immersion, since He had gone into the water to be baptized. Lastly, as God the Father in heaven looked upon the scene, He approved of what was done, and spoke directly from His throne to those who stood by, saying, “This is My beloved Son, in whom I am well pleased.”

Thus, Jesus, who is the example in all things, passed through the waters of baptism and was immersed, thereby illustrating His death, burial, and resurrection which were soon to be experienced for man's salvation.

The same form of baptism was also administered by Philip the evangelist when, under the guidance of the Spirit of God, he led the Ethiopian eunuch to an acceptance of Jesus. After being convinced of the eunuch's sincerity and faith, “he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” Acts 8: 38, 39.

John the Baptist, with whose ministry the ordinance of baptism was instituted, recognized that in order to administer this sacred ordinance properly it was essential to have much water. Usually he baptized in the Jordan, though at times he shifted the scene of his activities to other localities; but in doing so he chose places suitable for baptismal services. Thus it is recorded of him: “And John also was baptizing Aenon near to Salim, because there was much water there: and they came, and were baptized.” John 3: 23.

Sprinkling or pouring for baptism was not introduced into the church for hundreds of years after the early Christian church passed off the stage of action. Therefore, these forms have no basis either in Scriptural teaching or in the example of Christ's followers. They are among the errors that crept into the church during the period known as the Dark Ages, that resulted from the great apostasy foretold by the Apostle Paul. See 2 Thessalonians. 2: 3, 4, 7.

A Marriage Ceremony

Baptism may well be likened to the marriage ceremony. A young man and woman indicate their desire to be united in marriage. Why? Because they have come to love each other. Their hearts are already united. They have decided that they desire each other's companionship for life-till death do them part. They have agreed together that leaving all others they will cling to each other so long as they both shall live. The spiritual bond already exists.

But to make their marriage legal there must be a wedding ceremony. They must publicly pledge their troth to each other. They must through the marriage service announce to the world their decision to live together. It must be understood by society, and a record of their union must go into the archives of the county or state.

Just so it is with baptism. A sinner hears the voice of Jesus calling, “Give Me thy heart.” He soon
finds himself being drawn to Christ by the cords of love. He learns to love Jesus because Jesus first loved him, and gave His life a ransom for him. Jesus offers him pardon, cleansing, a new heart, and the gift of immortality—all this without money and without price.

“Come now,” pleads the voice of Jesus, “and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow.” Isaiah 1: 18. “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Rev. 3: 20.

The sinner can resist no longer. He surrenders his heart, soul, and body to his Redeemer. He decides to follow Jesus, even to death. Henceforth, nothing shall be able to separate them because Jesus has keeping power as well as saving power. The deed is done., He has become a Christian.

No, not entirely done. One thing yet is lacking. He must not, like Nicodemus, be a disciple secretly. There Must be a marriage ceremony. He must announce to the world his changed allegiance. He must make a public confession of Christ before men. (See Matt. 10: 3 2.) Then he will in very fact become the property of Christ, just as the husband and wife are the property of each other.

This public ceremony is baptism. Through this ordinance men are publicly wedded to Christ and enter into full fellowship with Him, as well as with His church upon earth.

“And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shall know the Lord.” Hosea 2: 19, 20.

Therefore, “as many ... as have been baptized into Christ have put on Christ.” Gal. 3: 27. They constitute His bride. To them He grants that they should be arrayed with fine linen, white and clean, which is the righteousness of the saints. They have become candidates for heaven, and if through His' grace they remain true and faithful to the baptismal vow, His promise to them is that they shall walk with Him in white in His kingdom.

‘Thou has a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” Rev. 3: 4, 5.

**Bible Study Summary**

**When was the ordinance of baptism instituted?**
It began with John the Baptist and Christ.

**Of what is baptism a symbol?**
It is a symbol of the death, burial, and resurrection of Jesus for our redemption. See Romans 6: 3-8.

NOTE - Just as Christ died for the sins of the world, was buried in the tomb, and was resurrected again, so the sinner must die a spiritual death to sin; his old life must be symbolically buried in the waters of baptism, and then he must be raised from the watery grave to live a new life in Christ Jesus.

**What does Paul say should be done to the old life of sin?**
“Our old man is crucified with Him.” Romans 6: 6.

“That you put off concerning the former conversation the old mall, which is corrupt according to the deceitful lusts.” Ephesians 4: 22.

“Put of the old man with his deeds.” Colossians 3: 9.

**After the old man of sin is crucified and put of, what else should be done with him?**
“Therefore we are buried with Him by baptism into death. . . . That the body of sin might be destroyed.” Romans 6: 4, 6. See Colossians 2: 12.

**What is represented by the candidate's being raised from the watery grave at baptism?**
A resurrection; a rebirth; the beginning of a new life.

“For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6:5.
After baptism Christians are to “walk in newness of life.” (Romans 6:4.)

Is baptism necessary?
“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.” Acts 2: 38.

In refusing the baptism of John, what did the Pharisees and lawyers reject?
“And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” Luke 7: 29, 30.

What should precede baptism?
Belief in Christ, repentance of sin, and conversion. See Mark 16:16; Matt. 3:1,2,7,8; and Acts 8: 36,37.

What is the only mode of baptism recognized in the Bible?
Immersion. The Greek root word “baptizo” means to dip, to plunge, to immerse.

What is the only form of baptism that properly represents Christ's burial and resurrection?
Burial beneath the water, entirely hidden from the world, the eyes closed and breath held, just as in a real burial, then raised again from the water, opening the eyes, catching the breath, and again associating with loved ones, just as in an actual resurrection.

Does baptism take place in the water?
“And Jesus, when He was baptized, went up straightway out of the water.” Matt. 3: 16.

Do the candidate and the administrator both go into the water?
“And he commanded the chariot to stand still: and they went down both Into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” Acts 8: 38, 39.

Why did John sometimes baptize in a place called Aenon?
“And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.” John 3: 23.
NOTE-The water in the Jordan at certain seasons of the year was low, and baptism by immersion would have been difficult. So at such times John went to .1Enon.

What should every newly converted individual do?
“Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts 22: 16.

15. The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Savior. In this experience of communion Christ is present to meet and strengthen His people. As we partake, w joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christ like humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matthew 26:17-30; 10:16, 17; John 6:4863; Revelation 3:20; John 13:1-17.)

IT WAS Jesus' last evening with His chosen disciples. They had all come together to eat the Jewish Passover. Before morning the Lamb of God would be in the hands of the infuriated mob. Judas had already been plotting His betrayal. The stage was set for His great humiliation, but knowing all that was before Him, Jesus chose this auspicious occasion to introduce to His disciples the new ordinances (other
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than baptism) that were to be recognized and celebrated in the new church, following His crucifixion and resurrection. These ordinances are a part of the worship of Christian churches in all parts of the world even to these days.

In a few short hours His death would bring the ceremonies and types of the old Jewish economy to their end; and, the post crucifixion ordinances must be established in the church before His death, to be ratified by the shedding of His blood. This was in accord with a plan that had been in the mind of the Father and the Son for ages past.

The new ordinances would include the breaking and eating of unleavened bread as an emblem of Christ's broken body and the drinking of sweet grape wine as an emblem of His blood that was to be shed for sinners. These ceremonies were emblematic occasions pointing the believer back to Christ's offering.

Jesus Washed the Disciples' Feet

This holy ordinance (the Lord's supper) was, however, to be preceded by a ceremony of washing with water, typifying the cleansing away of sin by the blood of Jesus. This washing ceremony was to be observed in addition to the ordinance of baptism. The latter was to be celebrated only once-at conversion; the former from time to time as the church should meet to partake of the emblems of the bread and wine at the Lord's table.

Baptism would represent the big cleansing-when the blood of Christ covered and cleansed away all the past guilt of a sinful life. This additional ceremony would represent the lesser, but none the less important, work of cleansing the followers of Christ from sin and defilement that would accumulate in the life from day to day, following the ordinance of baptism.

Of the institution of this ordinance of cleansing, we find a clear record in John's Gospel when he says:

“Now before the feast of the pass over, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him; Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He rises from supper, and laid aside His garments; and took a towel, and girded Himself. After that He pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.” John 13: 1-5.

This was the work of a servant. Before gathering to eat the Passover feast, the members of Jesus' company had taken a full bath; for thus it was prescribed in the law of Moses, with which law He was now complying for the last time. Travelling with open sandals on their bare feet over the dusty paths en route to the place where the Passover was to be eaten, they had accumulated a certain amount of dust on their feet; and it was customary for a servant to perform the service of washing the feet of the guests as they arrived.

No servant being present on this occasion, this service was not performed. It was clearly the duty of some one of the disciples to accept the role of a servant and carry out this menial task, but not one of them was willing to do so. Their hearts were still filled with selfishness and the desire for high rank in the kingdom. Not one of them would humble himself to the point of accepting a servant's role.

As they sat at the Passover table and ate the flesh of the roasted lamb that typified Jesus in His sacrificial death for sinners, He read their selfish, proud hearts. He desired to rebuke their pride and teach them that true greatness is measured by one's willingness to serve others. Already He had said to them: “He that is greatest among you shall be your servant.” And again, “He that shall humble himself shall be exalted.”

Jesus also recognized that the disciples were not in a proper spiritual condition to partake of the holy emblems of bread and wine and that there was need for deep heart searching on their part that they might make suitable preparation for this new and meaningful service. Concerning this He a little later said to them:

“Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body.” 1 Corinthians 11: 27-29.

With these considerations before Him, Jesus arose from the Passover table and began to wash His
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disciples' feet, as astonishment and self-condemnation filled their hearts. They had proudly declined this humble service, but now their Lord and Master was freely performing it. He had taken upon Himself “the form of a servant,” and was revealing His greatness through His great humility.

Peter watched in astonishment as Jesus washed the feet of some of the others. Now He came also to him, and Peter, overcome with shame and remorse, exclaimed, “Lord, does Thou wash my feet?”

Peter felt he could not possibly permit his Master to perform for him such a menial service. Surely this was far beneath His Lord's dignity. Was not Christ the Son of David? Was He not about to wrest the kingdom from the Roman usurpers and establish Himself as king over Israel? How then could he permit Him to stoop to perform this servant's task?

In reply to Peter's earnest inquiry, Jesus said: “What I do thou knows not now; but thou shall know hereafter.” John 13: 7.

This declaration from Jesus revealed the fact that there was in this act a hidden meaning, which did not at once appear to the disciples. They knew Jesus was washing their feet, and yet He said that they did not now know what He was doing.

A Spiritual Cleansing

Feeling certain that his attitude was correct, Peter rashly declared: “Thou shall never wash my feet.” Jesus answered him: “If I wash thee not, thou has no part with Me.” John 13: 6-8.

Did Peter's part with Christ depend upon having the dust removed from his feet? No; but his salvation and hope of eternal life did depend upon the cleansing away of all the defilement of sin by the blood of Christ. This work of cleansing was symbolized by this simple and fitting ordinance.

The true significance of what Jesus was doing began to dawn upon Peter's sluggish mind, and in astonishment he exclaimed: “Lord, not my feet only, but also my hands and my head.” Verse 9. To this Jesus answered: “He that is washed needs not save to wash his feet, but is clean every whit.” Verse 10.

In a literal sense, no doubt, Jesus here referred to the fact that they had just come from the full bath, and their bodies were clean except for the dust that had gathered on their feet. With the washing of the feet they would then be clean “every whit.”

But in a spiritual sense He clearly referred to the cleansing from sin that was symbolized by this new ordinance.

Just as they had already bathed, so at conversion they had been baptized. This complete washing in the waters of baptism signified the cleansing of the life from all sins of the past. This was the big washing. It was typical of the fountain that was opened for sin and uncleanness. Through the cleansing signified by baptism, the sins that were as scarlet had become as white as snow. The stains were all removed. The life was clean. The soul was free from guilt. - All things had become new.

But conversion and baptism had not removed the disciples from sin's environment. They were still surrounded with evil influences. They were still subject to temptation. Although Christ was abundantly able to keep them from falling again into sin, they had not always fully trusted themselves into His keeping, with the result that sin had been committed. Some of these acts were known to be sinful, although others constituted sins of ignorance.

Following conversion and baptism, sins may accumulate in the life of a follower of Jesus. As he travels the Christian pathway in a world filled ' with sin's foul miasma, the feet become soiled. The past life of sin is not again charged to the Christian unless he entirely repudiates his conversion and turns his back upon Christ. He does not require a complete reconversion and cleansing. But he does require the lesser cleansing. Day by day he must come to God through Christ, confessing his failures, his pride, his selfishness, and his fallings into sin through the temptings of Satan. He must exercise faith that just as all his past sinful life was forgiven and cleansed when he first came to Jesus, so now the blood of Christ cleanses him anew from these additional sins. This lesser cleansing is symbolized by the ordinance of feet washing.

It was because of this deep spiritual significance that Jesus said: “If I wash thee not, thou has no part with Me.”

This act on the part of Christ was performed not only for the purpose of impressing upon the minds of His disciples the virtue and grace of true humility; it was not only for the purpose of rebuking their pride and self-seeking and their envy of one another; but it was also for the purpose of setting in the
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court a new ordinance that would be symbolic of the fact that the blood of Christ can keep the Christian clean by its continual application to the life of him whose trust is in Jesus. In this way only would men and women become prepared to sit at the Lord's table. After performing this service Jesus announced to His disciples: "I have given you an example, that you should do as I have done to you." John 13: 15.

Each Man a Priest

But why did not Jesus meet the situation by commanding His disciples to each wash his own feet in preparation for the Lord's supper? We answer: Because in such an act there would have been no service typical of the work of Jesus.

No man can save himself. No individual can cleanse his own soul from sin's guilt. This work must be done for him by another. In carrying out this holy ordinance in the church, each member thus ministering to his brother would become a personal representative of Jesus. As he applied the symbolic cleansing water to his brother's feet, he would proclaim, in that act, once again the old, old story that only through the application of the blood of Christ can the guilt of sin be removed from the soul. Thus, each member of the church upon earth would in turn become a priest to his brethren.

The Lord's Supper

As soon as this service was performed, Jesus again seated Himself at the Passover table, and there proceeded to institute the additional ordinance that is now commonly called the Lord's supper. The record says:

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to His disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink you all of it; for this is My blood of the new testament, which is shed for many for the remission of sins.” Matt. 26: 26-28.

Already Jesus was living in the very shadow of death. In a few short hours He would be taken by the mob to be reviled, persecuted, and slain. His body was to be broken by the nails and the spear. His blood was to be spilled upon the ground. All this was to be endured, not because of any cause for death in Him, but for the remission of the sins of others. It was for them that He was permitting these things to be done to Him By His stripes, they were to find healing. By His death, life was to be made available to them. His death was to be entirely substitutionary.

Jesus desired to place in the church an ordinance that would be symbolic of the very sufferings He must endure on man's behalf. As His followers would meet from time to time and break the unleavened bread and crush it between their teeth, they would have before them a vivid reminder of the agony and woe that Jesus passed through on their behalf on Calvary in order to atone for their sins. The breaking of the bread would symbolize the piercing of His hands, feet, and side, as He suffered death at the hands of His enemies. The drinking of the wine (unfermented grape juice) would symbolize the flowing forth of His blood from His broken body, as it was shed for the remission of sins. Of the institution of this ordinance the Apostle Paul has written:

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, cat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do you, as oft as you drink it, in remembrance of Me. For as often as you eat this bread, and drink this cup, you do show the Lord's death till He, come.” 1 Corinthians 11: 23-26.

Just as the offering of the blood of animals, looking forward to Christ's redemptive work on the cross, was to continue until His first advent, so these new ordinances, commemorating His death, were to be in the church until He should come the second time. “This do you ... in remembrance of Me.” As His followers gather at the Lord's table and partake of these emblems, they show “the Lord's death till He come.

Only those who wholly reject the provisions made for their redemption through the glorious work of the atonement can lightly regard these sacred ordinances of Christ's church upon earth. Those whose
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faith in Him is strong will see in these provisions a means of demonstrating that faith in His power to save by coming often to the fountain for cleansing and purity. They will rejoice over every opportunity of surrounding the Lord's table to meditate upon His eternal love, which led Him to pour out His life for their redemption, and to testify of their full acceptance of the provisions of the atonement by partaking of the emblems of His humiliation and sacrificial death.

An Example

Jesus made it clear that the ordinances which He instituted on that memorable evening in the Jerusalem upper room were to be accepted as examples, and were to be repeated by the church during the years that would intervene between His ascension and His coming again.

Concerning the bread and wine He said: “This do you... For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.” 1 Corinthians 11: 25, 26.

It was left to the church to determine the exact intervals when they would meet and celebrate this ordinance, but the intervals were to be of sufficient frequency to serve as a constant reminder of the Lord's sufferings on behalf of sinners. No particular day of the week was designated upon which these ordinances were to be celebrated. Jesus instituted them on Thursday night at the close of the Passover supper. No doubt, however, the most fitting time for the observance by the church is the Sabbath day, when God's people are accustomed to gather for divine worship.

Concerning the ordinance of humiliation and cleansing, Jesus said:

"Know you what I have done to you? You call Me Master and Lord: and you say well; for so I am. If I then, your Lord and, Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If you know these things, happy are you if you do them.” John 13: 12-17.

16. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Romans 12:4-8; 1 Corinthians 12:9-11, 27, 28; Ephesians 4:8, 11-16; 2 Corinthians 5:14-21; Acts 6:1-7; 1 Timothy 2:1-3; 1 Peter 4:10, 11; Colossians 2:19; Matthew 25:31-36.)

17. The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Hebrews 1:1-3; Revelation 12:17; 19:10.)
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18. The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the
life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and
are binding upon all people in every age. These precepts are the basis of God's covenant with His people
and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a
sense of need for a Savior. Salvation is all of grace and not of works, but its fruitage is obedience to the
Commandments. This obedience develops Christian character and results in a sense of well-being. It is an
evidence of our love for the Lord and our concern for our fellowmen. The obedience of faith demonstrates
the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17;
Matthew 5:17; Deuteronomy 28:1-14; Psalm 19:7-13; John 14:15; Romans 8:1-4; 1 John 5:3; Matthew
22:36-40; Ephesians 2:8.)

The Sign of the True God

WHILE walking down a street in Calcutta, India, some years ago, the writer noticed that many of
the people he met had strange marks on their faces and foreheads. Some markings were similar, and others
were very different in shape and size. Wondering whether these markings held any significance, a
companion, who was a resident of the city, was asked to explain.

"Yes," said he, "those marks indicate the particular deity of India of which the respective bearers
are devotees. If, for instance, a man is a worshipper of Ganesa, he makes known that fact to the world by
bearing the sign of Ganesa on his forehead. If he is an apostle of Siva, then he bears the sign of Siva, which
is very different. And so with the other gods. Each god has a special sign, and by displaying the sign, a
worshipper announces his special allegiance, to a particular deity."

Our God's Sign

It may be surprising to some to learn that the God of heaven, the great Creator, also has a sign by
which He is known to His people and by which they are marked as His followers. This sign is clearly set
forth in the Creator's own words: "And hallow My Sabbaths; and they shall be a sign between Me and you,
that you may know that I am the Lord your God." Ezekiel 20:20.

God's Sabbath is the sign between Him and His people. It constitutes the mark of distinction by
which men and women show allegiance to the Creator and indicate to the world that He is their God.

When Christ, acting as the Father's agent, had perfected the work of the original creation,
pronouncing it "very good," He did not leave the world without an adequate memorial of that mighty
accomplishment. He instituted the weekly Sabbath as a perpetual reminder of the fact that He was the
author of all things. The record is:

"And the heaven and the earth were finished, and all the host of them. And on the seventh day God
finished 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 hallowed it: because that in it He rested from all His work
which God had created and made." Gen. 2: 1-3, RV.

Two thousand five hundred years later, when Jehovah stood upon Mount Sinai and declared God's
eternal law to men, He definitely enjoined upon them the duty of Sabbath observance, stating as the reason
the fact that in six days He had made heaven and earth and sea and all that in them is and had rested upon
the seventh day. Let us note carefully His solemn words:

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work. But
the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son,
or 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.

Thus, the weekly Sabbath was given to commemorate creation. It became the sign of the power of
the great Creator. It was ever to distinguish Him from the false gods of the nations.

In Ezekiel's prophecy He declares: "I am the Lord your God; walk in My statutes, and keep My
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judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Ezekiel 20: 19, 20.

**Sign of Jesus' Power**

Since, therefore, the Sabbath was given as a sign of God's work in creation, it becomes a sign also of the power of Jesus Christ our Savior. For it was Jesus who created the heavens and the earth. This fact is clearly set forth in the words of the Apostle Paul in his letter to the Colossians:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature: 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: and He is before all things, and by Him all things consist." Col. 1: 13-17.

In his Epistle to the Hebrews, the Apostle Paul repeats his declaration that Christ is the world's Creator:

"God, who at sundry times and in divers manners spoke 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 ... . But unto the Son He said, Thy throne, 0 God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou has loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of Your hands." Hebrews 1: 1, 2, 8-10.

The disciple John declares:

"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 any thing made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1: 1-3, 14.

The truth stands out in bold relief: that Jesus of Nazareth, the One who was made flesh and dwelt among us, the One by whose blood we have redemption from sin, is the One who, in the beginning, created all things. He made the heavens and the earth. When God said, "Let us make man in our image" (Gen. 1: 26), He was speaking to His Son; and the Son carried out His Father's desires. He was the Father's active agent. He was the Mediator or Middleman between God and all His works. It was the Son of God who "spoke, and it was done"; who "commanded, and it stood fast." (Psalm 33: 9.) It was by His word that the heavens were made, "and all the host of them by the breath of His mouth." (Verse 6.) He is the Alpha and Omega, the beginning and the end. "He is before all things, and by Him all things consist." Col. 1: 17.

To what conclusion then does this bring us? There can be but one answer. Since Jesus Christ, God's Son and man's Savior, was this world's Creator, and since the Sabbath was given as a sign of the power of the Creator, the Sabbath is Christ's sign. It was He who gave it to man, that he might have it as a constant reminder that Jesus, who had undertaken man's salvation and sanctification, was the Author of the original creation. It is, therefore, the Christian Sabbath. It was because of this that Jesus could say: "The Son of man is Lord also of the Sabbath." Mark 2: 28.

**Given at Creation**

The Sabbath was given to man at creation. That is when it was made. That is when it was hallowed and sanctified. Upon this holy day, the Creator rested and was refreshed. It was then that He gave it to man as a weekly reminder of His power and work in creation. Let us note the record again:

"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." Gen. 2: 1-3.

"God blessed the seventh day, and sanctified it." Now to sanctify, says Cruden, means "to separate
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and appoint any thing to an holy and religious use." - Cruden's Complete Concordance, Edition 1769. Therefore, the seventh day was separated from the other days of the week and was appointed by the great Creator as a day to be used and observed by His people upon earth as a holy day.

Upon this important point the following comments from a professor of Hebrew and Oriental literature at the New York City University are worthy of the most careful consideration.

"And sanctified it." Hebrew, kadash. It is by this term that positive appointment of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated.

"This further appears from the reason why God blessed and sanctified it, viz., 'because that in it He had rested,' etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just. ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time.

"The observance of the day is moreover enjoined in the Decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God." - George Bush, Notes, Critical and Practical, on the Book of Genesis (Presbyterian), Vol. 1 (two-volume edition), pages 48, 49, note on Gen. 2: 3.

We add also the testimony of another, as he comments upon that same scripture:

"By this is meant, 1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God Himself had rested from His work. (Gen. 2: 1-3.) Not that God's rest was necessitated by fatigue (Isaiah 40: 28); but He rested, that is, ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. (Exodus 20: 11; 31: 17.) God's blessing and sanctifying the day, meant that He separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be the worshippers of that God who made the world in six days and rested on the seventh. (Exodus 20: 8-11; 31: 16, 17; Isaiah 56: 6, 7.)" - Amos Binney and Daniel Steele, Theological Compend, pages 169, 170.

"As a memorial of that fact [the creation of the world], He set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all . . . . Thus the keeping of the Sabbath makes God known. Gives efficacy to His moral government.... It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer." - Justin Edwards, The Sabbath Manual, pages 16, 19, 22.

And again:

"The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, 'for man,' for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add; that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as 'upon the Jews.' -Richard Watson (Methodist), A Biblical and Theological Dictionary, pages 829, 830.

A fourth witness declares:

"As this was the most ancient institution, God calls them to remember it; as if He had said, Do not forget that when I finished My creation, I instituted the Sabbath, and remember why I did so, and for what purposes." - Dr. Adam, Clarke, A Commentary and Critical Notes, Vol. I, page 387, note on Exodus 20: 8.

We find that the religious leaders are in almost universal agreement upon the fact that the seventh-day Sabbath was definitely instituted at creation as a memorial of that great event and was intended for the whole human family. Since it is contained in the moral law, every jot and tittle of which stands for ever, it is as much in force today as when it was first given as a blessing to man.

A Particular Day

It should be carefully noted in passing that the Sabbath was made of a particular day. The commandment declares "the seventh day is the Sabbath." It is nor one day in seven, not a seventh part of time, but "the seventh day." The Sabbath is not an institution that may be shifted from one day to another at the will and caprice of man, but it is the seventh day of the week.

It was not an institution that the Lord blessed, but a day. As houses are made out of stone and
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wood, so the Sabbath was made out of a particular day—the seventh day, now commonly called Saturday. If, therefore, the seventh day be separated from the Sabbath, the Sabbath is destroyed. This conclusion is foregone and inevitable.

Sabbath-breaking Leads to Idolatry

It was the failure of the nations to keep the Sabbath and recognize its sanctity that led many of them into idolatry. By disregarding the Sabbath, men have lost the constant, weekly reminder of God's creative power. They have looked upon the visible objects of His creation and have been led by Satan to reverence and even worship the creature rather than the Creator.

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the un-corruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." Romans 1: 21-25.

Had the human family always regarded and observed the Sabbath, this lapse into heathen worship would have been impossible. They would have had before them a constant reminder that there is a living God who is Creator and the only true God. He being the Creator is greater than the things created and, therefore, the only object worthy of man's worship and adoration.

The Seal of God

The Sabbath is also referred to in the Scripture as the "seal of the living God." This is because of the fact that the Sabbath command alone, of all the Decalogue, reveals the name, authority, and realm of the Author of the law. This command reveals the fact that the Lawgiver is "Lord God," the Maker of the heavens and the earth, the sea, and all that in them is. (Exodus 20:10,11.) This is absolute proof that this law did not emanate from any of the gods of the heathen, but is the product of the mind of the Creator. This commandment stamps the entire law with His signature. It seals it as genuine.

This great seal of God is to be impressed on the minds and hearts of Christ's followers and is to constitute a sign of allegiance to His kingdom. Of one of John's visions of the redeemed, he declared:

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

This seal of God will mark the followers of Christ for heaven. It reveals that He is their Lord and Savior, that they belong to Him, and that they have been saved by His grace. It is His sign that they are His.

Sabbath Not a Shadow

There are those who reason that the weekly Sabbath was one of the types and shadows in the Mosaic dispensation, and that although the other nine commandments remained in force after the cross, this particular one passed away. This reasoning usually seems to be based upon the following statement of the Apostle Paul, in Col. 2: 1417:

'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.... Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

But the seventh day weekly Sabbath was not a shadow. As we have learned in former chapters, the
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shadows of the Old Testament were ordinances that had to do with the offerings and sacrifices pertaining to the sanctuary services, all of which typified the death of the Son of God upon the cross for the sins of men. It was a way by which God's people might express their faith in a Savior to come, just as through baptism and the sacrament we today express our faith in a Savior who has come.

True, there were some shadowy Sabbaths. In the ceremonial law governing the sacrifices, there were several yearly Sabbaths. Upon these days special sacrifices were offered. Of one of the annual Sabbaths we read:

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that journeys among you. For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all Your sins before the Lord. It shall be a Sabbath of rest unto you, and you shall afflict your souls, by a statute for ever." Lev. 16: 29-31.

This day of atonement, like all other annual Sabbaths enjoined in the law of Moses, came only once a year. They were, of course, "shadows of good things to come"; because they were days of offering sacrifices that pointed forward to Christ's death. At His death they would naturally cease, just as all the other shadows did. This, then, is what Paul refers to when he says: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2: 16, 17.

But the seventh day weekly Sabbath belongs to another code of law entirely. The command enforcing it says nothing about offering sacrifices. It does not point forward. It points backward. It is a memorial. It is not a shadow. The command enjoining its observance is set up to be an eternal reminder of a great event in the past. That event was the creation of the world in six days by the God of heaven. (Exodus 20:11; Gen. 1: 1-3.) It was intended to form a barrier forever against the worship of other gods and against such theories as evolution.

Just as baptism is a memorial of the death, burial, and resurrection of Christ, so the Sabbath is a memorial of the fact that Jehovah Christ is this world's Maker; that the earth did not come into being by chance, as many religious teachers today believe. It is the handiwork of God.

The Sabbath Before Sin

The sacrificial system was instituted after sin entered, and by pointing forward to the Lamb of God, the true Sin Bearer, it was to serve as a means of avoiding the penalty of sin. The Sabbath, on the contrary, was instituted before sin entered and, therefore, was not created because of sin. The ceremonial law, which included these yearly shadowy Sabbaths, was added because of transgressions," and only till the seed should come to whom the promise was made." (Gal. 3: 19.) But the weekly Sabbath was instituted before transgression, and is to remain for all time, even into the new earth, the eternal home of the redeemed. (Isaiah 66: 22, 23.)

"Speak thou also unto the children of Israel, saying, Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does sanctify you. You shall keep the Sabbath therefore; for it is holy unto you: every one that defiles it shall surely be put to death: for whosoever does any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever does any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 31:13-18.

Thus, the Sabbath is a sign of the true God. That is the reason God commanded men to remember it and to keep it holy. That is the reason He placed the Sabbath commandment in the very heart of the moral law, or Decalogue. It was to be of perpetual obligation. It stretches from Paradise before man fell into sin to Paradise regained. It will be His holy, blessed rest day throughout eternity and will be kept by His children in the coming kingdom of glory.

"For as the new heavens and the new earth, which I will make, shall remain before Me, said the
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Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord.” Isaiah 66:22,23.

Bible Study Summary

What is one of the outstanding, distinguishing features between the living God and the gods of the heathen? God alone can create.
"But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth. shall tremble, and the nations shall not be able to abide His indignation. Thus shall you say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He bath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jeremiah 10: 10-12.

How did our earth come into existence?
"In the beginning God created the heaven and the earth." Gen. 1:1.

Who made the heavenly bodies?
"God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." Gen. 1:16-18.
"Thus said God the Lord, He that created the heavens and stretched them out." Isaiah 42:5.

What was man's origin?
"So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27.
"I have made the earth, and created man upon it." Isaiah 45: 12.

What great memorial did God give to man of His creative power?
The seventh day Sabbath. "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work.... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.
NOTE - These verses show clearly that the weekly Sabbath was instituted for the purpose of giving men a constant reminder of the fact that God was their Creator and also the Maker of all things. It was meant to protect them from being led away after false gods.

Of what is the Sabbath a sign?
It is a sign of the true God.
"And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Ezekiel 20:20.
NOTE - When people observe the true Sabbath, it serves as a sign that they are worshippers of the Creator, the true and living God. It is also a sign to the world that they are His people.

When was the Sabbath made?
It was made at the end of creation week, the first week of this earth's history.
"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." Gen. 2: 1-3.

Out of what did God make the Sabbath?
Out of a day, the seventh day: "But the seventh day is the Sabbath. . . . Wherefore the Lord blessed the
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Sabbath day and hallowed it." Exodus 20: 10, 11.

How did God make the Sabbath?
After spending six days creating the earth and man, He rested on the seventh. Thus, it became God's rest day. After resting, He blessed the seventh day (for all future time), and this day became God's blessed rest day. Then He sanctified it (set it apart for a holy and religious use by them), thus making it God's blessed, sanctified, rest day. (See Gen. 2: 1-3.)

What kind of day is the seventh day Sabbath?
It is a holy day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isaiah 58:13.

Which day of the week is the seventh day?
The day commonly called Saturday.

For whom was the Sabbath made?
"The Sabbath was made for man." Mark 2: 27.
 NOTE - No distinction is made here of race, color, or nationality. The word man is used here in the generic sense, meaning for the human race as a whole. The Sabbath was made for all men of all ages and races. All who are of God's creation need this weekly reminder of His omnipotence.

What is man asked to do with the Sabbath?
"Remember the Sabbath day, to keep it holy." Exodus 20: 8.
It is to be a day of physical rest and worship of God. No ordinary business nor work should be done upon the Sabbath. "In it thou shall not do any work." Exodus 20: 10.

How long is the Sabbath to remain in force and be observed?
Throughout all time and eternity.
"For as the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord." Isaiah 66: 22, 23.

The Sign of Christ's Power to Save

THE plan of salvation is based upon the principle of re-creation. When hearts and lives are marred and spoiled by sin, they cannot be remodeled or improved they must be remade. There must be a new heart and a new life. The old man must die, and a new man take possession of the body. It is said of King Saul that "God turned Saul into another man." Paul says: "Therefore if any man be in Christ, he is [margin, Or, let him be] a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Ezekiel declares that there must be "a new heart and a new spirit." (Ezekiel 18:3 l.) Peter speaks of the new Christians as "newborn babes." (1 Peter 2:2.)

It takes the same power to restore the image of God in fallen man as it took in the beginning to create man in His image. This is creative power. This is the reason an angel could not become man's Savior. Only the Creator, Jehovah, Could re-create and restore man to his original condition of innocence and purity. This He was ready to undertake. "For God so loved the world, that He, gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." John 3: 16.

What confidence in the plan of redemption this fact inspires. He who became Redeemer from sin was the world's Creator. The One who stretched out the heavens, who marshals the stars calling them all by name, who controls the seasons, the day and the night, and by whose power all things consist, offers to take these poor lives and purify and sanctify them. Say not then, "I am such a great sinner that Christ could not save me." He is an infinitely greater Savior than you are a sinner. His power to save is measured by the vastness of His creation. He is omnipotent to save as He was omnipotent to create. "He is able... to save... to the uttermost." Hebrews 7: 25.
The Sign of Sanctification

But what is the sign of Christ's power in the new creation? It is the same as in the original creation. It is the seventh-day weekly Sabbath rest. It not only is the memorial of the literal creation but also the sign or pledge of Christ's power in the spiritual creation. Hear then the words of Jesus, spoken through His prophet, as He definitely claims the Sabbath as a sign that He is fully able to accomplish man's redemption.

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

How fitting that the Lord should choose the Sabbath as a sign of His power to save! It is the sign which distinguishes Him from every false god and sets Him apart as the only divine sovereign having creative power and the ability to remake the lives of men after they have been wrecked by sin. The Sabbath was intended to be a perpetual, weekly reminder of both the creative and redeeming power of the true God.

Had the people of earth faithfully observed it from creation, the nations never would have drifted away from the worship of the true God.

Jesus Kept the Sabbath

When Jesus was upon earth, He recognized the binding obligation of the Sabbath He had given; and He sacredly kept it as an example to man. He honored it as the day for public worship. He met with the people on that day in their houses of worship and taught them the principles of the gospel. "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

It was not simply by chance that Christ, on this particular Sabbath, went to the house of worship; for such was "His custom." He was a Sabbath-keeper. He made a practice of going to the house of worship on that day. As Jesus later foretold the overthrow of Jerusalem by the Roman armies and warned His people to flee from the doomed city, He added: "But pray you that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. Some forty years later Jerusalem fell to the Romans. It is evident, therefore, that Jesus recognized the sanctity of the Sabbath, and that -this sanctity would not be lessened after His death, resurrection, and ascension. In fact, no change in the Sabbath was ever recognized either by Christ or by His disciples. They always observed the original seventh day.

The Lord's Day

In speaking to the Pharisees one day, Jesus made the startling declaration: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28. If, therefore, the Son of man is Lord of the Sabbath, the Sabbath must be the "Lord's day."

To this also agree the solemn words of the Lord by Isaiah:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day. And call the Sabbath a delight, the holy of the Lord, honorable. And shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: then shall thou delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13,14.

The Scriptures clearly teach that the Sabbath is the Lord's day and that it falls upon the seventh day, Saturday, and not upon the first day of the week. The Lord definitely claims to be Lord of the Sabbath. He does' not claim to be Lord of any other day. He states nowhere that Christians should regard any other day as being holy. When John the revelator declares: "I was in the Spirit on the Lord's day" (Rev. 1: 10), he does not say this was Sunday. He simply says, "On the Lord's day," and the only Lord's day known in Scripture is the seventh day Sabbath (Saturday). The Scriptures abound with declarations of this fact. "My holy day." He calls it. "Therefore the Son of man is Lord also of the Sabbath," Mark 2: 28. "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work." Exodus 20: 8-10.
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A Great Church Leader's Testimony

Here we wish to call attention to a remarkable statement by E. T. Hiscox, eminent Baptist author and speaker:

"There was and is a commandment to keep holy the Sabbath day, but the Sabbath day 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, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is, in my judgment, the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people." - From an address before a Baptist ministers' meeting in New York City, as reported in the Examiner of November 16, 1893.

Why is the Sabbath called the "Lord's day"? Because Christ is its Author. He has been the active agent in all God's works of creation. He is the Author of the new creation, and He made the Sabbath to commemorate these two mighty manifestations of His power.

Christ with Israel

It was Jesus Christ who spoke the Ten-Commandment law from the summit of Sinai, and who accompanied the children of Israel in all their wanderings through the wilderness. He is the Mediator between God and man. The Father does not speak to man directly, but only through the Son: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1: 18.

Paul clearly states in 1 Corinthians 10:1-4 that those who were led by Moses "drank of that spiritual Rock that followed them: and that Rock was Christ." Christ, therefore, is the Author of the Ten-Commandment law, and it was He who included the seventh day Sabbath among its precepts.

When Christ was upon earth in the flesh, He spoke one day from a mountain, this time the mount of blessing. In Matthew, the fifth chapter, we have the record of His sermon; and in this, the beginning of His public utterances, He made it clear that no alteration was to be made in the law which He had given to Adam and spoken from Sinai's summit.

"Think not," said He, "that I am come to destroy the law." Matt. 5: 17. He knew that people might draw a wrong conclusion concerning this matter, so He proceeded to place a safeguard against such an error at the very outset of His ministry.

"For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so ' shall be called least in the kingdom of heaven." Matt. 5:18,19, RV.

This settles the question for all time. Christ did not destroy the law. As long as heaven and earth remain, not a word will pass from it. It will forever remain intact. Christ reaffirmed the law in its entirety by this one statement. He was its Author; He had written it with His own finger; He had commanded it with His own lips; He had said He would not destroy it; and now He declares it will stand fast for ever. Thus, the moral law, which includes the seventh day Sabbath, remains in full force in the Christian dispensation; and the Sabbath is, therefore, still the "Lord's day."

The Sabbath After the Cross

Was the seventh day Sabbath recognized after the cross? We find that it was. The Sabbath of the New Testament is the Sabbath of creation. Sunday, the first day of the week, has not, as many suppose, been
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substituted for Saturday, the seventh day, on New Testament authority. From Matthew to Revelation no record of any such change can be found.

The example and writings of Christ and the apostles testify that no such change was ever made or contemplated by them. Those who observe another day as a day of rest and worship do so without any Scriptural warrant whatsoever and fail to honor the memorial of Christ's creative and redeeming power.

In fact, God never changes. His moral standard is always the same. Changing ages have no effect on the law of His kingdom. A new era in the affairs of men on this earth is not of sufficient moment to warrant a change of the moral standards of citizenship in God's kingdom. The first advent of Christ, His death, or His resurrection in no way affected the great Sabbath rest that Christ as Creator had set up four thousand years before.

The resurrection was considered worthy of a memorial that would serve constantly to refresh the Minds of men regarding that wonderful event. The ordinance of baptism was chosen for this purpose. True baptism is a real burial and resurrection, and very fittingly represents the burial and resurrection of Christ. But nowhere has Christ or an apostle said that the first day of the week should be kept in commemoration of these events.

God does not overthrow one sacred memorial of creation and proceed to set up another on its ruins. He makes no mistakes, nor does He have to alter His plans. "For I am the Lord, I change not." Mal. 3:6. With Him "is no variableness, neither shadow of turning." (James 1:17.) Jesus Christ is "the same yesterday, and today, and for ever." (Hebrews 13:8.)

Paul's Example

The Book of Acts has many references citing the fact that Paul, the great apostle to the Gentiles, faithfully observed the Sabbath. We shall briefly notice some of these.

"But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if you have any word of exhortation for the people, say on." Acts 13:14,15, RV.

This sermon, of course, was preached to the Jews in the synagogue; and by reading verses forty-two to forty-four, we learn that the Gentiles requested Paul to meet with them the next Sabbath.

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.... And the next Sabbath day came almost the whole city together to hear the Word of God."

The next record of Paul's Sabbath-keeping is found in Acts 16: 12, 13, RV:

"And from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and we were in this city tarrying certain days. And on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spoke unto the women which were come together."

Another interesting record of Paul's attitude on the Sabbath is given in Acts 17: 1, 2, RV:

'Now when they had passed through Amphipolis and Apollonia, they came to Thessaloniansalonica, where was a synagogue of the Jews: and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures.'

This text clearly shows it was not merely by chance that Paul met with those who worshipped God on the Sabbath, but it was "his custom." In fact, he knew no other Sabbath. Speaking of his experience at Corinth, where he labored in AD. 54, twenty-three years after the cross, Luke declares: "And he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks." "And he dwelt there a year and six months, teaching the word of God among them." Acts 18:4,11, RV. Thus, twenty-three years after the cross, this apostle was regularly observing God's original Sabbath and encouraging others to do so by meeting with them in public worship upon that day.

In Hebrews 4: 4 the Sabbath is again mentioned by the Apostle Paul: "For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works." RV. Verse nine declares, "There remains therefore a Sabbath rest for the people of God." Verse ten tells us that to enter into "His rest," we must cease from our work as God did from His. God rested on the seventh day, not on the first day. The first day is not God's rest day. Therefore, it never can be the Sabbath of rest.
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Sunday in the New Testament

The first mention of the first day of the week in the New Testament is by Matthew, in connection with the record of the burial and resurrection of Christ: "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.” Matt. 28:1.

The next text we shall notice is much the same as this one:
"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1, 2.

Here is a plain statement that the Sabbath is past when the first day of the week comes. Let it be borne in mind that this statement was made by Mark some thirty years after the crucifixion of Christ. It is conclusive evidence that the Lord had given no instruction as to any change of the Sabbath after His death. Those, therefore, who persist in waiting until Sunday, the first day of the week, to keep the Sabbath, are one day too late. When Sunday comes, the Sabbath is past; and not until after six days will another Sabbath come. Those who by laboring on Saturday prepare to keep the Sabbath on Sunday are by that very preparation breaking the institution they are preparing to observe. One cannot keep the Sabbath when it is past. A man may say, "I will work today (Saturday) and wait until the first day of the week to keep the Sabbath"; but the Sabbath will not wait for him. When the seventh day closes, the Sabbath closes; for "the seventh day is the Sabbath."

Let us notice a text in Luke's Gospel:
"And that day was the preparation, and the Sabbath drew on. 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." Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23: 54-56; 24: 1.

Three Days Identified

This text is a powerful reply to those who claim that the New Testament teaches first-day sacredness. Three days are mentioned here: first, the preparation day; secondly, the "Sabbath according to the commandment"; thirdly, the first day of the week. The preparation day is Friday, the sixth day of the week. This is shown in Exodus 16: 22, 23, where the Israelites were taught to prepare their food on the day before the Sabbath.

Hence, these verses teach that the Sabbath is the day between Friday and Sunday; that on the Sabbath Christ rested in the grave from His labors, persecution, and struggles of the past week, and was raised upon the first day, to begin again His activities in behalf of the human race; that while Christ rested in the tomb on the Sabbath, His followers rested at their homes. That the commandments were regarded as still binding after the death of Christ; and that the Sabbath commandment had not been changed.

On this question the Reverend G. Campbell Morgan states:
"Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words He uttered and by deeds He did He relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus." - G. Campbell Morgan (Congregationalist), "The Ten Commandments," page 50.

Thus, Bible teaching and the example of Bible writers are in perfect harmony. The Bible from Genesis to Revelation is one perfect whole; and one great standard of morality and righteousness runs through it all like a silver thread, without the slightest alteration. The Sabbath of the New Testament is exactly the same as the Sabbath of Eden and Mount Sinai. Solomon was led to exclaim: 'I know that, whatsoever God does, it shall be forever: nothing can be put to it, nor anything taken from it: and God does it, that men should fear before Him.' Ecclesiastes. 3:14. How foolish, then, to suppose that Christ during His earthly life attempted to change the law or the Sabbath that He had originally given to the whole race!
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Sabbath of the New Covenant

The seventh day is also the Sabbath of the New Covenant. "For this is the covenant that I will make.... said the Lord; I will put My laws into their mind, and write them in their hearts." Hebrews 8: 10. God's law written upon the heart is unchanged even in one jot or tittle, for thus Christ declares in Matt. 5:18. All His commandments "stand fast for ever and ever." (Psalm 111: 7, 8.) When He Writes this unchangeable law in our hearts, the fourth commandment still reads: "The seventh day is the Sabbath." Indeed, Sunday observance came too late to get into the New Covenant; for when Christ died on Friday, the New Covenant was sealed, or confirmed, by His blood. (Luke 22: 20.) It was then forever too late to add to or take from it. (Gal. 3: 15.) Hence, as Sunday did not come into the church until long after Jesus' death, it can have no part in the New Covenant.

The original Sabbath, therefore, forms a part of the New Covenant relationship, and was strengthened rather than weakened in its authority when this covenant was ratified by the blood of the Lamb of God. The New Covenant brings in Christ as a mighty Savior and Helper. It lifts man from self-effort and despair to the glorious experience of trust and sanctification. Through it sinners are saved from transgression by faith in Jesus Christ, and the Sabbath is the sign whereby they may show their faith in His wondrous ability to save.

Follow Jesus

"If a man wishes to be My servant," said Jesus, "let him follow Me; and where I am, there too shall My servant be. 3 John 12: 26, Weymouth.

Dear reader, are you willing this day to take up your cross and follow Jesus? Are you willing to bear His sign or seal and thus attest to the world and the universe that you are His child?

Jesus left us an example that we should follow in His steps. This applies to Sabbath observance, as well as to other features of godly living. He was a Sabbath-keeper. Never did He lessen the sanctity of the Sabbath nor transfer its sacredness to any other day. With Him there is only one Sabbath.

We, too, then, should reverence this sign of His power and honor Him by keeping the Sabbath holy unto the Lord. Let us follow Him.

Bible Study Summary

Upon what principle is the plan of salvation based?
"Therefore if any man be in Christ, he is a new creature." 2 Corinthians 5:17.
"And that you put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24. See Psalm 51:10.

By whom only can this work of re-creation be accomplished?
"There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come. It is all the doing of the God who has reconciled me to Himself through Christ." 2 Corinthians 5: 17, 18, Moffatt.
"So if anyone is in union with Christ, he is a new being.... All this comes from God, who through Christ has reconciled me to Himself." 2 Corinthians 5: 17, 18, Goodspeed.

What evidence does God give of His power to redeem and save?
The fact that He made man and created all things.
"Thus said the Lord, thy redeemer, and He that formed thee from the womb, I am the Lord that makes all things; that stretches forth heavens alone; that spreads abroad the earth by Myself." Isaiah 44:24.

What special sign has God given that He is able to save and sanctify repentant sinners?
"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I
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am the Lord that sanctify them." Ezekiel 20: 12.
NOTE - Since the Sabbath was given as a sign of God's power in the original creation, so He gave it also as a sign that He is able to re-create that which was spoiled by sin-the hearts and lives of men.

How long was this sign of God's power to redeem to continue?
"Verily My Sabbaths you shall keep: for it is a sign between Me and you throughout your generations; that you may know that I am the Lord that does sanctify you." "It is a sign between Me and the children of Israel for ever." Exodus 31: 13, 17.

Who actually did the work of creating the earth and man?
Christ the Son of God was the active agent in all God's work of creation.
"But unto the Son He said, Thy throne, 0 God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou has loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of Your hands." Hebrews 1: 8-10.
"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 any thing made that was made." John 1: 1-3.
Jesus is the One here spoken of as the Word. See verse 14.

How much of the universe did Christ create?
"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: and He is before all things, and by Him all things consist." Col. 1:16,17.

Since Christ is the Creator of all things, who then rested on the seventh day of creation week and blessed and sanctified that day?
Christ. He was the Author of the Sabbath.

Which day, then, is the Christian Sabbath?
It could only be the day on which Christ rested. He is the Author of the Christian religion and gave the Sabbath as a sign of His power in the work of re-creation.
"Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

Of what, then, is the Sabbath a sign?
It is a sign of Christ's power to save and sanctify His people.

When Jesus was upon earth, which day did He observe as the Sabbath?
"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4: 16, 31.

Which day did the Apostle Paul recognize as the Sabbath?
"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2.
NOTE - Some of these meetings by the Apostle Paul were held twenty three years after the resurrection, and still it was his custom to attend the house of worship on the Sabbath. He preached both to Jews and Gentiles on the seventh day. (See Acts 13: 42.)

Upon which day of the week was Christ crucified?
Upon Friday, the sixth day of the week. In the Bible Friday is called the preparation day.
"And that day was the preparation, and the Sabbath drew on." Luke 23: 54.
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What did the followers of Jesus do on Saturday, the day following the crucifixion?
"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.
NOTE - These Christians still continued to observe the original Sabbath.

What does the Apostle John call the Sabbath?
"I was in the Spirit on the Lord's day." Rev. 1:10.

Is Saturday, the seventh day of the week, the Lord's day?
"The seventh day is the Sabbath of the Lord thy God." Exodus 20: 10.
"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isaiah 58: 13.
"The Son of man is Lord also of the Sabbath." Mark 2: 28.

When does God's Sabbath begin?
"From even unto even [evening], shall you celebrate your Sabbath." Lev. 23: 32.

When does the evening begin?
"At even, at the going down of the sun." Deuteronomy 16: 6. "And at even,' when the sun did set." Mark 1: 32.
NOTE - The beginning of the Sabbath is not dependent upon the clock, but is marked by God's timepiece, the sun. When the blazing sun sets below the western horizon on Friday night, the Sabbath of the great God begins. The Sabbath should, therefore, be observed from Friday evening sunset to Saturday evening sunset.

Is it right to transact business on the Sabbath, such as buying and selling?
No, this is strictly forbidden. See Nehemiah 13: 15-22.

Should the farmer gather his grain on the Sabbath?
"Six days thou shall work, but on the seventh day thou shall rest: in caring time and in harvest thou shall rest." Exodus 34: 21.

What promise does God make to those who faithfully observe His Sabbath?
'Blessed is the man that does this, and the son of man that lays hold on it: that keeps the Sabbath from polluting it, and keeps his hand from doing any evil." "Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keeps the Sabbath from polluting it, and takes hold of My covenant. Even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:2,6,7.

God's Sign Altered by Man

ALTHOUGH there is abounding evidence that the seventh day Sabbath is the sign of the true God and Christ's power, as manifested in the original and new creations, today we are confronted with the fact that the world has largely forsaken this divine rest day. Everywhere in Christendom men and women are resting upon a day other than the one sanctified and commanded by Jehovah. What is the explanation? Just this: Man has attempted to alter God's sign.

But the change of the Sabbath from Saturday to Sunday was not made upon any divine or Scriptural authority. God does not alter His moral precepts. Solomon declares: "I know that, whatsoever God does, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God does it, that men should fear before Him." Ecclesiastes. 3:14.

David, speaking for God concerning Christ, says:
"Also I will make him My first born, higher than the kings of the earth ... . If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes.... My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:27,30-34.

"It is easier," said Jesus, "for heaven and earth to pass, than one tittle of the law to fail." Luke
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16:17.

Paul corroborates these statements by declaring that the law is not made void by the gospel, but rather established. (Romans 3:31) A careful search of the entire Bible reveals no hint that God has ever altered any one of the Ten Commandments. Men, without Bible authority, have tampered with the law of the Most High in substituting Sunday for Saturday. History states that the change began to be made by some during the early centuries after Christ. But the first law requiring Sunday observance was made by the Roman Emperor Constantine in the year AD. 321. The Bible contains no law enforcing Sunday, the first day. Neither Christ nor the apostles ever observed Sunday; it stands only upon human ordinances.

The Testimony of Protestant Leaders

That the Sabbath was not changed by Christ or His apostles, many eminent Protestants agree. The belief that this is true is not confined to any one group of Christians. Practically the entire Christian world is united on this matter. Protestant and Catholic church historians bear united testimony to the fact that the change from Saturday to Sunday was made without command from Christ and without example from His disciples.

For the benefit of those who may not have ready access to the published works of these church leaders, we quote some typical statements from them on this very important point. We feel sure that the reader will be deeply impressed by the frankness of their testimony.

Doctor Lyman Abbott, in an editorial published in the Christian Union, June 26, 1890, said: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh is absolutely without any authority."

Dr. Edward T. Hiscox, Baptist author mentioned previously, asserts: 'There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."

Section ten of the "Augsburg Confession of Faith," a Lutheran document, as quoted in Cox's Sabbath Manual, reads as follows: "The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the Church."

In Rose's translation of Augustus Neander's "The History of the Christian Religion and Church" is this statement:
"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine Command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday." - Page 186.

Even after the observance of Sunday began, the Sabbath was still kept as before. Thus testifies the historian Coleman:
"But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church." - Lyman Coleman, "Ancient Christianity Exemplified in the Private, Domestic, and Civil Life of the Primitive Christians, and in the Original Institutions, Offices, Ordinances, and Rites of the Church," page 527.

Sunday Instead of Sabbath

In the same chapter, the author also says: "During the early ages of the church it [Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week."

Neander, one of the greatest of church historians, says:
"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." Neander, "The History of the Christian Religion and Church," page 186.

From A Dictionary of Christian Antiquities, we read:
"The notion of a formal substitution by apostolic authority of the Lord's Day for the Jewish Sabbath and the transference to it, perhaps in a spiritualized form, of the sabbatical obligation established by the
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The promulgation of the Fourth Commandment, has no basis whatever, either in Holy Scripture or in Christian antiquity." - Smith and Cheetham, A Dictionary of Christian Antiquities, page 1,823.

Dr. Peter Heylyn remarks:
"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate, no Sabbath set on foot by them upon the first day of the week." - Dr. Peter Heylyn (Church of England), "History of the Sabbath."

The Reverend R. W. Dale says:
"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath... The Sabbath was founded on a specific, divine command... We can plead no such command for the obligation to observe Sunday... There is not a single sentence in the New Testament to suggest that we incur any penalty by violating, the supposed sanctity of Sunday." - R. W. Dale (Congregationalist), "The Ten Commandments," pages 106, 107.

Also, Canon Eyton declares:
"There is no word, no hint, in the New Testament about abstaining from work on Sunday... The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday... Into the rest of Sunday no divine law enters." - Canon Eyton (Church of England), "The Ten Commandments," pages 62, 63, 65.

The Reverend Isaac Williams says:
"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it." - Isaac Williams (Church of England), "Plain Sermons on the Catechism," Vol. I, pages 334, 336.

Dr. Albert Barnes, the great Presbyterian commentator, states concerning Sunday observance: "No precept for it is found in the New Testament."

And Dr. T. H. Morer, another eminent church historian, adds:
"The Primitive Christians had a great veneration for the Sabbath, and spent the Day in Devotion and Sermons. And it is not to be doubted but they derived this practice from the Apostles themselves, as appears by several scriptures to that purpose." - "Dialogues on the Lord's Day," page 189.

Sunday Observance Crept in Gradually

The first recorded instance of Sunday observance by Christians which has any claim to be considered genuine is mentioned by Justin Martyr, AD. 140, when some Christians met on the first day of the week and read the writings of the apostles. This was more than one hundred years after the cross. He does not even intimate, however, that this day was looked upon as having any divine authority, either from Christ or from His apostles. About this time the great apostasy set in, which is foretold in Acts 20: 29, 30; 2 Tim. 4:3,4; 2 Thessalonians. 2: 3, 4. As we shall see later, this decline of spirituality led to the adoption of many new forms in religious practice which had no sanction in Scripture.

The unconverted pagans had for generations held Sunday as a feast day in honor of the sun god, and when many of them nominally accepted the Christian religion, they soon brought their Sunday
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observance into the church. Morer, a leading church historian, says:

"The Christians thought fit to keep the same day [as that observed by the Pagans], and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles." "Dialogues on the Lord's Day," pages 22, 23.

First Law Enforcing Sunday

The old Chamber's Encyclopedia, in its article "Sabbath," says:

"By none of the Fathers before the fourth century is it [the first day of the week] identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Christ or His apostles.

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A.D.321, of which the following is a translation:

"Let all judges, inhabitants of cities, and artificers, rest on the venerable day of the sun. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and the planting of vines cannot be so advantageously performed on any other day.'

"But it was not until the year 538 that abstinence from agricultural labor was recommended, rather than enjoined, by an ecclesiastical authority [the third Council of Orleans], and this expressly that the people might have more leisure to go to church and say their prayers."

In its article "Sunday," the Encyclopedia Britannica says:

"It was Constantine who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire."

The Encyclopedia Britannica also declares:

"The earliest recognition of the observance of Sunday as a legal duty is a constitution of Constantine in AD. 321, enacting that all courts of justice, inhabitants of towns, and workshops were to rest on Sunday ( venerabili die solis), with an exception in favor of those engaged in agricultural labor." Encyclopedia Britannica, Vol. XXVI, eleventh edition, article "Sunday," page 95.

Robert Cox says:

"He [Grotius] refers to Eusebius for proof that Constantine, besides issuing his well-known edict that labor should be suspended on Sunday, enacted that the people should be brought before the law courts on the seventh day of the week, which also, he adds, was long observed by the primitive Christians as a day for religious meetings. And this, says he, 'refutes those who think that the Lord's day [Sunday] was substituted for the Sabbath -a thing nowhere mentioned either by Christ or His apostles.' "-Hugo Grotius, "Opera Omnia Theologica," cited in – "The Literature of the Sabbath Question," Robert Cox, Vol. I, page 223.

Not a Christian Act

Emperor Constantine's Sunday law was not based upon Christian teaching or doctrine, but upon the pagan philosophy with which he was best acquainted. Though nominally converted to the Christian faith, this ruler actually remained pagan at heart and during his reign did much to degrade the Christian religion to the level of pagan ritualism and teachings.

When his famous Sunday law was promulgated, he did not call Sunday the "Lord's day," but instead "the venerable day of the sun." He was not enforcing a Christian institution, but a pagan custom. The chief purpose of his edict was to enforce the heathen festival of Sunday upon Christians, thus bringing about a fusion of the two religions. He was laying the foundation for modern, spiritual Babylon, which was to be developed by the confusion that would result from the mingling of truth and error.

Not only do we see this semi-pagan emperor endeavoring to enforce Sunday observance, but he also tried to destroy the Christian Sabbath by ruling that the law courts should be open on that day and that attendance there should be compulsory. This was definitely an anti-Christian act on his part and calculated to exalt pagan customs rather than Christian doctrine.

On this point Professor Hutton Webster states:

"This legislation by Constantine probably bore no relation to Christianity; it appears, on the contrary, that
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the emperor, in his capacity of Pontifex Maximus, was only adding the day of the Sun, the worship of which was then firmly established in the Roman Empire, to the other ferial days of the sacred calendar." - Hutton Webster, "Rest Days," pages 122, 123.

"What began, however, as a pagan ordinance, ended as a Christian regulation; and a long series of imperial decrees, during the fourth, fifth, and sixth centuries, enjoined with increasing stringency abstinence from labor on Sunday." - Id., page 270.

The Reverend Arthur Stanley declares:

"The retention of the old pagan name 'Dies Solis' [Day of the Sun], or 'Sunday,' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment. With which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.' . . . It was his mode of harmonizing the discordant religions of the empire under one common institution." - Arthur Penrhyn Stanley, "Lectures on the History of the Eastern Church," page 184.

Catholic Testimony on the Change

So much for the testimony of Protestant church leaders. Now we turn to the writings of some of the world's most prominent Catholic authorities and hear their testimony upon the important question, "Who changed the Sabbath?"

First, we present a statement from an outstanding Catholic publication The Catholic World.

"The church took the pagan philosophy and made it the buckler of faith against the heathen . . . . She took the pagan Sunday and made it the Christian Sunday .... Hence the church in these countries would seem to have said, 'Keep that old, pagan name. It shall remain consecrated, sanctified.' And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus." - The Catholic World, page 809, March, 1894.

Index Canonum, containing in Greek and English all the 'canon laws' adopted at the church councils up to AD. 364, and a 'Digest,' by John Fulton, show that at the Council of Laodicea (AD. 364), the bishops still arranged for meetings on the Sabbath. 'Canon XVP says: 'The Gospels are to be read on the Sabbath day, with the other Scriptures.' But toward the close of the council, the Sabbath was stigmatized and forbidden in Canon XXIX. This was the first ecclesiastical law against the Sabbath. Constantine's civil law had preceded this church law by some forty-three years. Further, this Canon merely suggests their 'resting' on Sunday 'if they can.' (Pages 255,259.) The Christians were still doing their farm work on Sunday as on other days, but kept the seventh day holy. Even after this council, the Christians paid very little attention to its decree for several hundred years."- John Ley, "Sunday a Sabbath," page 163.

Prophecy Points Out the One Responsible

Before pursuing Catholic testimony further, let us pause to note that in the prophetic utterances recorded in the Book of Daniel, God clearly indicates that some proud world power would seek to change His law and also His holy time.

Under the symbol of " a little horn," the angel Gabriel explained to Daniel that before the time of the judgment a power would arise in the world that would exalt itself against the God of heaven and would seek to destroy both God's truth and His people.

"He shall speak great words against the Most High" declared Gabriel, "and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:25,26.

"He shall think to change times and laws." This would, of course, be God's law and God's time. His words are spoken against the "Most High," and his efforts are to destroy the power and authority of the "Most High." This could best be accomplished by altering God's law and changing the Sabbath, which is a sign of His power.

The Sabbath is the seal of the living God. By it the great moral code of the Ten Commandments is stamped as the production of His mind. It shows Him to be its Author. It sets Him forth also as the great Creator and the Lord of heaven and earth.

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No more effective blow, therefore, could be struck at God's power and authority than to tear the Sabbath seal from the Decalogue and substitute in its place a man-made institution, which has no rightful claim to holiness. This would be changing God's time and His law.

The only time which God especially claims as His own is the Sabbath. In the fourth commandment of the Decalogue, He declares, "The seventh day is the Sabbath of the Lord thy God." Exodus 20: 10. In Isaiah He calls it "My holy day." (Isaiah 58:13.) Jesus claimed to be "Lord ... of the Sabbath" (Mark 2: 28), and John calls the Sabbath the "Lord's day."

The Sabbath, then, is God's time, and it is this that the power symbolized by the little horn was to think himself able to change.

Catholic authors clearly show that the papal church has completely fulfilled this prophecy. Frankly admitting that the Bible recognizes only one Sabbath, they claim that the church had the right and the power to change God's true Sabbath to another day of the week. This religious organization also claims that the act of changing the Sabbath from Saturday to Sunday constitutes a sign of its power and authority in religious matters.

Thus, by the change of the Sabbath, a sign or mark of an earthly power has been substituted in God's law for the great seal or sign of Jehovah.

Catholic Testimony Continued

The Catholic Mirror, at one time the official organ of Cardinal Gibbons, in its issue of September 23, 1893, stated:

"The Catholic Church, over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.... The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church; ... without a word of remonstrance from the Protestant world."

Some years ago Father Enright, a Catholic priest of Des Moines, Iowa, formerly of Kansas City, Missouri, offered a thousand dollars to the one who would prove from the Bible that Sunday is the day Christians are bound to keep. He declared: 'The Bible says, 'Remember the Sabbath day to keep it holy,' but the Catholic Church says, 'No, keep the first day of the week,' and all the world bows down in silent obedience to the mandates of the Catholic Church."

One who was until his death considered the highest Catholic authority in America said:

"Of course, the Catholic Church claims that the change was her act: it could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters." - Cardinal Gibbons, of Baltimore, Maryland.

In a Catholic work called Abridgment of Christian Doctrine, page 58, appear the following questions and answers:

"QUESTION: How prove you that the church hath power to command feasts and holy days?
"ANSWER: By the very act of changing the Sabbath into Sunday."

And from A Doctrinal Catechism (Catholic):

" 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 ... 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." - Stephen Keenan, A Doctrinal Catechism, page 174.

Another catechism, The Catholic Christian Instructed, page 202, says:

"QUESTION: What warrant have you for keeping the Sunday, preferably to the ancient Sabbath, which was Saturday?

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"ANSWER: We have for it the authority of the Catholic Church, and apostolical tradition.
"QUESTION: Does the Scripture anywhere command the Sunday to be kept for the Sabbath?
"ANSWER: The Scripture commands us to hear the Church ... but the Scripture does not in particular mention this change of the Sabbath."

On page 15 of Volume Four of a work entitled "Clifton Tracts" (Catholic), in an article "A Question for All Bible Christians," the Sabbath question is dealt with as follows:

'You Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the Church of the living God, the pillar and ground of the truth' (1 Tim. 3: 15). Whereas you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's Word, and the Church to be its divinely appointed guardian and interpreter. You follow it denouncing it all the time as a fallible and treacherous guide, which often makes the commandment of God of none effect."

More Catholic Testimony

In the Catholic Press, of Sydney, Australia, in its issue of August 25, 1900, there appeared this statement:

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles.... From beginning to end of the Scriptures there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."


"But 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, a day which we never sanctify."

Again he says:
"They [the Protestants] deem it their duty to keep the Sunday holy. Why? Because the Catholic Church tells them to do so. They have no other reason." -The Ecclesiastical Review, February, 1914, Vol. L, Number 2, page 236.

The following questions and answers will be found in The Convert's Catechism of Catholic Doctrine, by the Reverend Peter Geiermann, page 50, fifteenth edition, 1942, a work which received the apostolic blessing of Pope -Pius X, January 25, 1910.

"QUESTION: Which is the Sabbath day?
"ANSWER: Saturday is the Sabbath day.
"QUESTION: Why do we observe Sunday instead of Saturday?
"ANSWER: We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (AD. 336) transferred the solemnity from Saturday to Sunday." (The date usually given for this council is AD. 364.)

The Kansas City Catholic, of February 9, 1893, said: "The Catholic Church by its own infallible authority decreed Sunday a holy day to take the place of the Sabbath of the old law."

Thus, God's prophetic Word has been fulfilled: a human power has arisen and has thought to change God's time-His holy Sabbath and His law.

But actually there has been no change. Not even God can alter the great moral principles of His eternal law. This law is the foundation of His kingdom. It forms the basis of His moral government, and it can no more be altered than God Himself can be blotted out of existence. Not a jot nor a tittle will ever be altered. It is as eternal as God's throne. It will constitute the standard of the final judgment, and when men stand before the great white throne, it will be their relationship to Christ and the great moral law that will determine their destiny. When men are called before the great tribunal of heaven and there must face the law of God's kingdom it will be unchanged. Every word will be exactly as it was spoken by the lips of Jehovah from Sinai. The fourth commandment will still declare: "The seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work."
SEVENTH-DAY ADVENTISTS BELIEVE

Shall we not then cast away the unscriptural practice and doctrine of Sunday observance and follow the Bible, Jesus, and the apostles in the observance of the true Sabbath, the seventh day of the week?

The great question is, What does the Bible say? If the Bible is not a safe guide, then we are all lost. There is no other anchor for the soul. There is no other ground for faith. Upon this old Book, which has weathered the storms of the ages, we take our stand. And by the grace of God, we look forward with all confidence to the glorious day when we shall hear the voice of Jesus calling to the keepers of the gates of Paradise, "Open you the gates, that the righteous nation which keeps the truth may enter in." Isaiah 26: 2.

"For thus said the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants. Every one that keeps the Sabbath from polluting it, and takes hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar. For Mine house shall be called an house of prayer." Isaiah 56: 4-7.

19. The Sabbath

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; 31:12-17; Luke 4:16; Hebrews 4:1-11; Deuteronomy 5:12-15; Isaiah 56:5,6; 58:13, 14; Leviticus 23:32; Mark 2:27, 28.)

The Ten Commandments Are God's Character

2. God is TRUE - John 3:33.
3. God is PURE - 1 John 3:3.
4. God is LIGHT - 1 John 1:5.
5. God is FAITHFUL - 1 Corinthians 1:9.
8. God is HOLY - Isaiah 6:3; 1 Peter 1:15.
13. God is ETERNAL - John 8:35.
15. God is THE WAY - John 14:6
16. God is SURE - 2 Timothy 2:19
17. God is UNCHANGING - Malachi 3:6
18. God is SWEET - Psalm 34:8
19. God is WISE - Psalm 111:10
20. God is OUR MEDITATION - Psalm 63:6
21. God is JUDGE - Psalm 50:6
22. God is ENLIGHTENMENT - Psalm 18:27

His law is JUST - Romans 7:12.
His law is TRUE - Nehemiah 9:13.
His law is PURE - Psalm 19:7,8.
His law is LIGHT - Proverbs 6:23.
His law is FAITHFUL - Psalms 119:86.
His law is GOOD - Romans 7:12,16.
His law is SPIRITUAL - Romans 7:14.
His law is HOLY - Exodus 20:8, Romans 7:12.
His law is TRUTH - Psalms 119:142,151.
His law is LIFE - Matthew 19:17.
His law is RIGHTEOUSNESS - Psalm 119:172.
His law is PERFECT - James 1:25.
His law is ETERNAL - Psalms 111:7,8.
His law is PEACE - Psalms 119:165.
His law is THE WAY - Psalm 119:30-32
His law is SURE - Psalm 19:7, 111:7,8
His law is UNCHANGING - Psalm 111:7,8
His law is SWEET - Psalm 19:10, 119:103
His law is WISE - Psalm 19:7
His law is OUR MEDITATION - Psalm 1:2
His law is JUDGE - James 2:12
His law is ENLIGHTENMENT - Psalm 19:8
SEVENTH-DAY ADVENTISTS BELIEVE

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<th>Reference</th>
<th>Description</th>
<th>Reference</th>
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<tbody>
<tr>
<td>23.</td>
<td>God is LOVE - 1 John 4:7,8</td>
<td>His law is LOVE - Romans 13:8-10</td>
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<td>24.</td>
<td>God is CLEAN - Psalm 19:9</td>
<td>His law is CLEAN - Ezekiel 22:26</td>
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<td>25.</td>
<td>God is BLESSED - Psalm 28:6</td>
<td>His law is BLESSED - Exodus 20:11</td>
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<td>26.</td>
<td>God is DELIGHT - Psalm 37:4</td>
<td>His law is DELIGHT - Psalm 1:2</td>
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<td>27.</td>
<td>God is WONDERFUL - Isaiah 9:6</td>
<td>His law is WONDERFUL - Psalm 119:18</td>
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<td>28.</td>
<td>God is LIBERTY - Isaiah 61:1</td>
<td>His law is LIBERTY - James 1:25, Psalm 119:45</td>
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<td>29.</td>
<td>God is COMFORT - Psalm 23:4</td>
<td>His law is COMFORT - Psalm 119:50</td>
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<td>30.</td>
<td>God is OUR SONG - Revelation 15:3</td>
<td>His law is OUR SONG - Psalm 119:54</td>
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<td>31.</td>
<td>God is MERCIFUL - Exodus 34:5</td>
<td>His law is MERCIFUL - Psalm 119:58</td>
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<td>32.</td>
<td>God is KNOWLEDGE- Isaiah 11:2</td>
<td>His law is KNOWLEDGE - Psalm 119:66</td>
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<td>33.</td>
<td>God is HOPE - Psalm 130:7</td>
<td>His law is HOPE - Psalm 119:74</td>
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<td>34.</td>
<td>God is LIFE - Psalm 36:9</td>
<td>His law is LIFE - Proverbs 3:1,2</td>
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<td>God is SOUND - Proverbs 8:13,14</td>
<td>His law is SOUND - Psalm 119:80</td>
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<td>36.</td>
<td>God is UNDERSTANDING - Psalm 147:5</td>
<td>His law is UNDERSTANDING - Psalm 119:99</td>
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<td>37.</td>
<td>God is HAPPINESS - Psalm 146:5</td>
<td>His law is HAPPINESS - Proverbs 29:18</td>
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<tr>
<td>38.</td>
<td>God is JOY - Psalm 16:11</td>
<td>His law is JOY - Psalm 119:162</td>
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</tbody>
</table>

God's Law is Eternal

Psalm 1:1-3 | Our meditation all the day long.
Psalm 19:7-8 | The law of God is perfect converting the soul.
Psalms 40:8 | God's law is a delight within our heart.
Psalms 78:1-7 | The Ten Commandments are for His people.
Psalms 111:7,8 | The eternal law of God.
Psalms 103:18-20 | The angels keep the commandments of God.
Psalms 105:8-10 | The Ten Commandments are binding for 20,000 years [Until 19,000 AD].
Psalms 119:126,150 | God will destroy the lawless ones.
Psalms 119:105 | The law is our guide and lamp.
Psalms 119:165,174 | It is our peace and delight.
Isaiah 8:16 | God will seal the law among His disciples.
Isaiah 8:20 | The commandments are a test of truth and error.
Isaiah 66:22-24 | The Sabbath will be kept in heaven.
Matthew 5:17-19 | Jesus came to uphold the Ten Commandments - not abolish them.
Matthew 19:17-19 | Keep the Ten Commandments to enter heaven Jesus said.
John 14:15 | If you love Jesus keep the Commandments.
John 15:10 | Jesus is our example and He kept the law of God.
Romans 2:13 | The doers of the law are justified.
Romans 3:20 | The law gives a knowledge of right and wrong.
Romans 3:31 | We establish the law.
Romans 4:15 | Sin is the breaking of the law.
Romans 5:13 | Sin is the breaking of the law.
Romans 7:7 | Sin is the breaking of the law.
Romans 7:12 | The law is holy, just and good.
Romans 7:25 | The true Christian serves the law of God.
Romans 8:1-4 | The true Christian obeys the righteous law of God.
Romans 8:7 | The evil mind rejects keeping the commandments of God.
Romans 13:8-10 | True love is obeying the law of God.
1 Corinthians 7:19 | Keeping the Commandments is what really matters.
1 Corinthians 10:1-4 | Jesus gave the Ten Commandments at Mount Sinai.
1 Timothy 1:8 | The Ten Commandment Law is good in Paul's day.
Hebrews 4:4,9 | The Sabbath rest remains on the seventh day.
Hebrews 8:8-10 | Keeping the Ten Commandment Law is part of the New Covenant.
James 1:25 | Those who keep the perfect Law are blessed by God in what they do.
SEVENTH-DAY ADVENTISTS BELIEVE

James 2:8 - 12  We will be judged by the Ten Commandments [Revelation 20:11-15].
1 John 2:3,4  We must keep the Commandments to know Jesus.
1 John 3:22,24  We must keep the Commandments to abide in Jesus and the Holy Spirit.
1 John 5:2,3  The love of God is to keep His Commandments.
Revelation 11:19  The Ark of the Ten Commandment Covenant still in heaven.
Revelation 15:5  The Ark of the Ten Commandment Covenant still in heaven.
Revelation 12:17  God's saints keep the commandments.
Revelation 14:12  God's saints keep the commandments.
Revelation 21:8  Commandment breakers cast into the Lake of Fire.
Revelation 22:14  God's saints keep the commandments.
Revelation 22:15  Lawless people are excluded from the Paradise of God.

Old Testament Commandment Keepers

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<tr>
<th>PERSON</th>
<th>BIBLE TEXT</th>
<th>DATE - BC</th>
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<td>Moses</td>
<td>Ex 16:4-35, 20:1-17</td>
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<td>Joshua</td>
<td>Joshua 24:26</td>
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<td>Othniel</td>
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<td>Ehud</td>
<td>Judges 3:30</td>
<td>1309</td>
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<td>Barak &amp; Deborah</td>
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<tr>
<td>Gideon</td>
<td>Judges 8:28</td>
<td>1209</td>
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<tr>
<td>Tola</td>
<td>Judges 10:2</td>
<td>1166c</td>
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<td>Jair</td>
<td>Judges 10:3-8</td>
<td>1143</td>
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<td>Jepthah</td>
<td>Judges 12:9</td>
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<td>Ibzan</td>
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<td>Elon</td>
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<td>Abdon</td>
<td>Judges 12:14</td>
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<td>Eli</td>
<td>1 Samuel 1:1</td>
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<td>Kohathites</td>
<td>1 Chronicles 9:32, Numb 3:30</td>
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<td>David</td>
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<td>Solomon</td>
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<td>Asa</td>
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<td>Jehosaphat</td>
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<td>Isaiah</td>
<td>Isaiah 8:16, 20, 58:12-14</td>
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<td>Josiah</td>
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<td>Zephaniah 3:4</td>
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<td>Ezekiel</td>
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<td>Daniel</td>
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<td>Haggai</td>
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**SEVENTH-DAY ADVENTISTS BELIEVE**

**Ten Commandments In The Gospels**

**Commandment 1**
- Matthew 14:33  Matthew 10:37,38  Matthew 10:32,33  Matthew 6:33

**Commandment 2**
- John 4:24

**Commandment 3**
- Matthew 27:29  Matthew 6:9,10  Matthew 15:19  Matthew 12:31,32

**Commandment 4**
- Matthew 12:2  Matthew 12:5  Matthew 12:8  Matthew 12:10
- Matthew 12:1  Mark 3:4  Mark 16:9  Mark 16:2
- Mark 16:1  Mark 6:2  Mark 1:21  Mark 2:28
- Mark 2:27  Mark 2:24  Mark 2:23  Mark 3:2
- John 7:22  John 5:18  John 5:10  John 5:9
- John 7:23  John 20:19

**Commandment 5**
- Matthew 19:18,19  Matthew 15:3,4  Matthew 12:31  Mark 10:19

**Commandment 6**
- Matthew 27:1  Matthew 26:59  Matthew 5:21  Matthew 26:14-16
- Matthew 26:66  Matthew 20:18,19  Matthew 17:23  Matthew 14:8,10
- Mark 12:5  Mark 7:21  Mark 10:19  Mark 3:6
- Mark 6:16  Mark 6:19  Mark 10:33,34  Mark 12:7,8
- Mark 14:1  Mark 15:13-15  Mark 14:64  Mark 14:55
- John 19:6,7  John 16:2  John 8:44  John 13:2
- John 7:19,20  John 19:15  John 7:1  John 8:37
- John 12:10  John 11:50

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Commandment 7
Matthew 14:4  Matthew 5:8  Matthew 16:4  Mark 6:18
Mark 8:38  Mark 10:2-12  Mark 7:21  Mark 10:19

Commandment 8
Matthew 6:19,20  Matthew 15:19  Mark 7:22  Mark 10:19
John 2:16

Commandment 9
Matthew 7:15  Matthew 27:63  Matthew 26:69-75  Matthew 26:34,35
Matthew 11:18,19  Matthew 27:12,13  Matthew 24:10,11  Matthew 26:59,60
Matthew 19:18  Matthew 5:11  Matthew 5:33  Matthew 15:19
Matthew 24:4  Matthew 26:48  Mark 13:21,22  Mark 10:19
Mark 13:22  Mark 3:22  Mark 7:22  Mark 13:12
Mark 14:1  Mark 14:10,11  Mark 14:21  Mark 14:30,31
Mark 14:41  Mark 14:66-72  Mark 15:3,4  Mark 14:56,57
John 18:17  John 13:38

Commandment 10
Matthew 26:14-16  Matthew 19:22  Matthew 21:38  Matthew 5:28
Mark 4:19  Mark 7:22  Mark 12:7,8  Mark 14:10,11

The Two Laws Compared

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<th>Attribute</th>
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<th>The Ceremonial Law</th>
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<tbody>
<tr>
<td>1. Spoken By</td>
<td>God</td>
<td>Moses</td>
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<td>2. Written By</td>
<td>God</td>
<td>Deut 4:12</td>
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<tr>
<td>3. Written On</td>
<td>Stone</td>
<td>Deut 31:18</td>
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<tr>
<td>4. Inside Ark</td>
<td>Yes</td>
<td>Paper</td>
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<tr>
<td>6. Eternal ?</td>
<td>Yes</td>
<td>No</td>
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<tr>
<td>7. Good ?</td>
<td>Yes</td>
<td>Deut 5:22</td>
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<tr>
<td>8. Points Out ?</td>
<td>Sin</td>
<td>No</td>
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<tr>
<td>9. Obey ?</td>
<td>Yes</td>
<td>Romans 7:12</td>
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<td>10. Spiritual ?</td>
<td>Yes</td>
<td>Romans 7:14</td>
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</tbody>
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11. Perfect       Yes       Ps 19:7       No       Hebrews 7:19
12. Liberty       Yes       James 2:11,12  No       Galatians 5:1
13. Christ Upheld Yes       Ps 119:17,77  No       Acts 15:10
14. Till Eternity Yes       Is 42:21     No       Ephesians 2:15
15. Delight       Yes       Matt 5:18     No       Gal3:19
16. Our Standard ? Yes       James 2:8-12  No       Colossians
17. Sabbath Began Creation     Ex 20:8-11  Sinai     Lev 23:24

God’s 10 Commandment Law Is Not Moses’ Ceremonial Law

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<th>The Law Of Moses</th>
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<td>1 Chron 16:40</td>
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<td>22:5</td>
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<td>2 Chron 12:1</td>
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<td>17:9</td>
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<td>31:3,4</td>
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<td>35:26</td>
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<td>Ezra 7:10,12</td>
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<td>7:21,26</td>
<td>2 Chron 23:18</td>
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<td>Neh 8:18</td>
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<td>37:31</td>
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<td>40:8</td>
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<td>78:1</td>
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<td>81:4</td>
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<td>89:30</td>
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<td>119:1-176</td>
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Paul Kept The Ten Commandments

1.
Romans 3:30      Romans 3:18      1 Corinthians 14:25 1 Corinthians 8:4,6
1 Corinthians 10:20,21  2 Corinthians 6:15  Ephesians 4:6  Philippians 3:19
Philippians 3:3  Colossians 2:18  1 Thessalonians 1:9 2 Thessalonians 2:4
1 Timothy 1:17   1 Timothy 2:5  1 Timothy 1:3 2 Timothy 3:4
Hebrews 12:28    Hebrews 9:14  Hebrews 3:12

2.
Romans 2:22     Romans 11:4    Romans 1:23    Romans 11:4
1 Corinthians 10:7,14  1 Corinthians 6:9  1 Corinthians 10:20,21  1 Corinthians 10:19
1 Corinthians 5:10,11  2 Corinthians 6:16  Galatians 5:20  Ephesians 5:5
Colossians 3:5    Colossians 5:21

3.

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The Law In Galatians Is The Ceremonial Law

None of the 10 Commandments are mentioned in Galatians. The Sabbath is not mentioned once. The issue
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in the book of Galatians is not Sabbath keeping but that of circumcision.

Acts 14:6,21 The gospel was planted in Galatia
15:1-5 Men arose preaching circumcision for salvation

Galatians 2:3,7,8,9,12 Circumcision is the issue, not the Sabbath Day!
5:2,3,6,11
6:12,13,15

Galatians 3:10 The book of the law

Acts 15:5 The law of Moses

Deut 31:18 God's law written on stone not in paper book
10:1-4 Written on stone
31:9 Ceremonial law written on paper
33:2-4 God's law and Moses' law

1 Corr 7:19 Circumcision abolished but the 10 Commandments are eternally binding

Galatians 5:6 Faith and love

John 14:15,16 Keep the commandments with love
15:10,14

James 2:8-12 Judged by the Law

Hebrews 8:8-10 The New Covenant

The New Testament Ten Commandments

Commandment 1
Matthew 6:24
Matthew 14:33
Mark 12:24-32
Luke 12:8,9
John 19:15
Acts 24:14
Acts 5:29
Romans 1:21-32
2 Corinthians 6:15
Colossians 2:18
1 Timothy 1:17
Hebrews 9:14
1 John 5:20,21
Revelation 7:13-17

Matthew 22:37
Matthew 10:37,38
Mark 8:33
Luke 1:16
John 17:3
Acts 7:7
Acts 3:30
1 Corinthians 8:4,6
Ephesians 4:6
1 Thessalonians 1:9
1 Timothy 2:5
Hebrews 3:12
Revelation 21:3
Revelation 11:16

Matthew 19:17
Matthew 10:32,33
Luke 2:14
Luke 11:2
John 11:25
Acts 27:23
Romans 1:9
1 Corinthians 14:25
Philippians 3:3
2 Thessalonians 2:4
2 Timothy 3:4
James 4:7
Revelation 22:9
Revelation 11:16

Matthew 4:10
Matthew 6:33
Luke 4:8
Luke 12:31
John 4:24
Acts 7:42,43
Romans 3:18
1 Corinthians 10:20,21
Philippians 3:19
Hebrews 12:28
James 2:19
Revelation 21:22
Revelation 5:14

Commandment 2
John 4:24
Acts 17:16,29
Romans 1:23
1 Corinthians 10:20,21

Acts 15:20,29
Acts 21:25
Romans 11:4
1 Corinthians 10:19

Acts 19:35
Romans 2:22
1 Corinthians 10:7,14
1 Corinthians 5:10,11

Acts 7:43
Romans 11:4
1 Corinthians 6:9
2 Corinthians 6:16

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Galatians 5:20  Ephesians 5:5  Colossians 3:5  Colossians 5:21
1 Thessalonians 1:9  1 Peter 4:3  1 John 5:21  Revelation 22:15
Revelation 9:20  Revelation 13:14,15  Revelation 14:9,11  Revelation 15:2
Revelation 16:2  Revelation 21:22  Revelation 21:8  Revelation 2:20
Revelation 19:20  Revelation 2:14  Revelation 20:4

Commandment 3
Matthew 27:29  Matthew 6:9,10  Matthew 15:19  Matthew 12:31,32
Matthew 27:39-43  Mark 15:18,19  Mark 14:65  Mark 7:22
Acts 18:6  Romans 2:24  Colossians 3:8  1 Timothy 6:1
1 Timothy 1:20  1 Timothy 1:13  2 Timothy 3:2  Titus 2:5
James 2:7  Jude 1:15  Revelation 2:9  Revelation 13:1,5,6
Revelation 17:1-5  Revelation 16:9,11,21

Commandment 4
Matthew 12:2  Matthew 12:5  Matthew 12:8  Matthew 12:10
Matthew 12:11  Matthew 12:12  Matthew 24:20  Matthew 28:1
Matthew 12:1  Mark 3:4  Mark 16:9  Mark 16:2
Mark 16:1  Mark 6:2  Mark 1:21  Mark 2:28
Mark 2:27  Mark 2:24  Mark 2:23  Mark 3:2
John 7:22  John 5:18  John 5:10  John 5:9
1 Corinthians 16:2  Hebrews 4:4  Hebrews 4:9  Revelation 14:7

Commandment 5
Matthew 19:18,19  Matthew 15:3,4  Matthew 12:31  Mark 10:19
Romans 1:30  Ephesians 6:2  Colossians 3:20  1 Timothy 5:4
1 Timothy 3:12  1 Timothy 3:12  2 Timothy 3:2  1 Peter 1:14

Commandment 6
Matthew 27:1  Matthew 26:59  Matthew 5:21  Matthew 26:14-16
Matthew 26:66  Matthew 20:18,19  Matthew 17:23  Matthew 14:8,10
Matthew 19:18  Matthew 15:19  Matthew 23:34,35  Matthew 26:52
Mark 12:5  Mark 7:21  Mark 10:19  Mark 3:6
Mark 6:16  Mark 6:19  Mark 10:33,34  Mark 12:7,8
Mark 13:12  Mark 15:20  Mark 9:31  Mark 15:24
Mark 14:1  Mark 15:13-15  Mark 14:64  Mark 14:55
John 19:6,7  John 16:2  John 8:44  John 13:2

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**Commandment 7**
- Matthew 12:39: Matthew 19:9,18
- Matthew 14:4: Matthew 15:19
- Mark 8:38: Matthew 5:27-32
- Acts 15:29: Mark 7:21
- Romans 7:2,3: Mark 10:2-12
- 1 Corinthians 10:34,39: Luke 7:37
- Romans 11:3: Luke 15:30
- Galatians 5:21: John 8:3,4
- Romans 1:29: Romans 2:22
- Ephesians 5:23,33: Ephesians 3:18,19
- Colossians 3:5: 1 Corinthians 3:12
- Revelation 22:15: 1 Corinthians 1:10
- Titus 2:4,5: Hebrews 12:16
- James 3:15: James 4:4
- 1 Peter 2:14: Jude 1:19
- 1 Thessalonians 4:6: Revelation 17:15,16
- Revelation 18:16: Revelation 21:2
- Revelation 21:8: Revelation 17:1-5

**Commandment 8**
- Matthew 19:18: Matthew 23:14
- Matthew 6:19,20: Matthew 21:38
- Mark 12:40: Mark 7:22
- Romans 2:21: Romans 13:9
- 2 Corinthians 11:8: Romans 2:22
- 1 Peter 4:15: 1 Corinthians 6:8
- Revelation 9:21: Revelation 9:21

**Commandment 9**
- Matthew 7:15: Matthew 27:63
- Matthew 26:24,25: Matthew 26:69-75
- Matthew 11:18,19: Matthew 26:34,35
- Matthew 19:18: Matthew 24:32,24
- Matthew 24:4: Matthew 26:59,60
- Mark 13:22: Matthew 15:19
- Mark 14:1: Mark 13:12
- Mark 14:41: Mark 14:30,31
- Mark 13:5,6: Mark 15:22
- Romans 11:3: Romans 3:13
- Romans 13:9: Romans 3:4
- 2 Corinthians 11:13: Romans 3:4
- 2 Corinthians 11:31: 2 Corinthians 11:31
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Commandment 10
Matthew 26:14-16 Matthew 19:22 Matthew 21:38 Matthew 5:28
Mark 4:19 Mark 7:22 Mark 12:7,8 Mark 14:10,11
Romans 1:24 Romans 6:12 Romans 13:14 Romans 13:9
Romans 7:7 1 Corinthians 10:6 Galatians 5:16,24 Ephesians 4:19,22
Ephesians 2:3 Colossians 3:5 1 Thessalonians 2:5 1 Timothy 6:10
1 Timothy 3:3,8 1 Timothy 6:9 2 Timothy 4:3 2 Timothy 3:6
2 Timothy 3:2 2 Timothy 2:22 Titus 3:3 Titus 2:12
Hebrews 13:5 James 1:14,15 James 5:1-5 James 4:1,3
James 3:16 1 Peter 1:14 1 Peter 2:11 1 Peter 4:2,3
2 Peter 2:18 2 Peter 3:3 1 John 2:16,17 Jude 1:1

Fifty Seven Bible Facts About Saturday

1. After working six days to create this earth, God rested on the seventh day of the week (Saturday): Genesis 2:1,2.
2. When God rested upon the seventh day, Saturday became His “rest day.” That is why the Bible calls Saturday “The Sabbath Day.” The word “Sabbath” means “cessation” or “rest.”
3. God blessed the seventh day of the week and made it holy: Genesis 2:3; Exodus 20:11.
4. Just as no one can change your birthday, so Saturday will always be God's Sabbath day. No human can change the day God has blessed and made holy: Numbers 23:19,20.
5. God created the Sabbath day before Adam and Eve sinned. Therefore, the Sabbath is not a “type,” or “shadow” since God introduced “types” and “shadows” after sin.
6. Jesus said that the Sabbath was made for man: Mark 2:27.
7. Since the Greek word translated “man” means “human beings,” the Sabbath is meant for every person regardless of his nationality.
8. Jesus said that He is Lord of the Sabbath day: Mark 2:28. Therefore the seventh day is called “The Sabbath Day,” and also “The Lord's Day.”
9. The Sabbath day is a memorial of creation: Exodus 20:11. Every time we rest from our work on Saturday we are honoring God as our Creator and rejecting the theory of evolution.
10. The Sabbath day is also a memorial of God's redemptive power: Deuteronomy 5:12-15. God redeems us from our slavery to sin, just as He freed the Israelites from Egyptian slavery.
11. The Bible Sabbath is the seventh day of the week: Genesis 2:3. The calendar shows us that the seventh
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day of the week is Saturday. The dictionary tells us that Saturday is the seventh day of the week. Astronomers and chronologers agree that ever since creation, the seventh day of the week has never been changed! The seventh day of the week today (Saturday) is the same seventh day of the week that God blessed six thousand years ago!

12. The Sabbath was not invented by the Jews, for it was created by God 2,300 years before there ever was a Jew.

13. The Bible never calls the seventh day of the week “the Jewish Sabbath.”

14. The Sabbath was part of God's Law before the Ten Commandments were given on Mount Sinai: Exodus 16:4, 27-30.

15. In the Ten Commandments God reminded His people to keep the seventh day holy by resting from their daily work: Exodus 20:8-11. Didn't God mean what He said about the Sabbath? Or are the Ten Commandments just God's “Ten Suggestions”? If God meant what He said about lying, stealing, and murder, didn't He also mean what He said about the Sabbath? Which of us has the authority to contradict God?

16. God not only spoke the Ten Commandments-He also wrote them on two stone tablets with His own finger: Deuteronomy 4:13, 14. This plainly indicates that His law is everlasting.

17. God's Law, including the Sabbath commandment, was preserved in the most holy place of the temple. This indicates that God's Ten Commandments are sacred Deuteronomy 10:1-5.

18. Keeping God's Sabbath day holy is a sign that we accept Him as the true God: Ezekiel 20:20.

19. God has pronounced a special blessing on all Gentiles who keep His Sabbath day holy: Isaiah 56:6, 7. This blessing is part of a prophecy which refers entirely to the “Christian dispensation.” Therefore God intended for all Christians to keep the Sabbath day holy: Hebrews 4:9, 10.

20. God promises to bless everyone who keeps the Sabbath day holy: Isaiah 56:2.

21. God will bless us if we enjoy the Sabbath and call it “honorable”: Isaiah 58:13, 14. Therefore we would not be blessed by God if we said that “the Sabbath is a yoke of bondage,” or “an attempt to earn one's salvation.” Would we say the same thing about the other nine of God's Ten Commandments? Why do some Christians only disagree with obeying the Sabbath Commandment?

22. The Bible prophesied that in these last days God's people will rediscover and restore His Sabbath to its rightful place: Isaiah 58:12-14.

23. All God's prophets in the entire Bible kept Saturday as the holy Sabbath day.

24. When Jesus, the Son of God, was on earth He kept the Sabbath day holy: Luke 4:16.

25. Jesus lovingly obeyed His Heavenly Father's commandments: John 15:10. Won't we also be blessed by following the example that both God the Father and God the Son set for us?


27. Jesus elevated the Sabbath as a day created to bring blessing to all mankind: Mark 3:1-6.

28. Jesus instructed His followers to pray that they would be able to keep the Sabbath day holy even in war time: Matthew 24:20. The war Jesus spoke about came forty years after His death and resurrection. This indicates that He expected Christians to continue resting on the Sabbath even after His resurrection.

29. The day after Jesus' crucifixion His followers rested on the Sabbath: Luke 23:56. This indicates there was no change in the day of worship as far as they were concerned.

30. In the New Testament the Apostle Paul refers to the seventh day as “The Sabbath” more than ten years after Jesus was raised from the dead: Acts 13:27. Who are we to believe: Paul who said the Sabbath was still honored ten years after Jesus' resurrection-or modern teachers who claim the Sabbath ended at Jesus' death?


32. All the Christian churches and Gentile converts were regularly worshipping on Sabbath at least thirty years after Christ's death and resurrection: Acts 15:19-21. In fact, if the Sabbath had been abolished or changed, certainly this first General Council of the Christian Church would have decreed Sunday as the new day of worship! Instead, this Church Council upheld Saturday as God's holy Sabbath Day!

33. The first Christians referred to the seventh day as “The Sabbath” as they assembled to pray and preach the Gospel on Saturday: Acts 16:13.

34. Like Jesus, it was also Paul's custom to go to church on the Sabbath day, and to preach the Gospel: Act 17:2, 3.

35. The book of Acts alone lists some 84 religious meetings that were held by Christians on the Sabbath: Acts 13:14, 44; 16:13; 17:2; 18:4, 11.

36. Never does the Bible record any argument between Christians and Jews as to which day is the Sabbath.

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All agree that the seventh day of the week, Saturday, is the Bible Sabbath.

37. In all the charges that the Jews brought against Paul, never once did they accuse him of failing to keep the Sabbath day holy: Acts 25:7, 8. So why do people today claim Paul was against keeping the Sabbath when his personal example proved the opposite?

38. The Sabbath is mentioned in 56 verses of the New Testament.

39. Never once in the Bible does the word “Sabbath” refer to the first day of the week (Sunday).

40. Not once does God's Word even hint that the Sabbath was abolished, changed, or ignored by Christ, His disciples, or any other New Testament Christian.

41. The weekly Sabbath is mentioned with respect every time it appears in the New Testament.

42. Nowhere in the New Testament does God ever give permission for anyone to desecrate the Sabbath by working on that day. Therefore, what authority do modern Christians have for desecrating God's holy Sabbath day (Saturday)?

43. There is not a single example of any Christian in the New Testament who ever performed his daily work on the Sabbath day.

44. There is no statement in the entire Bible that God has ever removed His blessing from the Sabbath day. Therefore the Bible is clear that Saturday continues to be the holy day of rest and worship created by God for all Christians.

45. Jesus specifically stated: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (Matthew 5:17). Why then do modern Christians claim Jesus came to abolish God's Sabbath commandment when He says He did not? Since Jesus exactly fulfilled the Old Testament prophecies we can be certain that He is God's Son and our Savior. As our Savior, Jesus also perfectly obeyed God's Law. As our Lord, Jesus instructs us: “If you want to enter life, obey the commandments” (Matthew 19:17). Didn't Jesus mean all ten of God's Ten Commandments?

46. Jesus also specifically stated: “I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law” (Matthew 5:18)! The fact that both heaven and earth still exist is proof that God's Law, and His Sabbath still stand!

47. The Sabbath day will be kept holy by all the saved for all eternity: Isaiah 66:22, 23. Then shouldn't each Christian, choose to follow Jesus' example and keep the Sabbath day holy now?

That is what God's Word says about Saturday, the Bible Sabbath. How could so many modern Christians forget about the day God said was the day for rest and worship? No wonder when God wrote out the Ten Commandments He began the fourth commandment by saying: “Remember the Sabbath day by keeping it holy ... !” This week will you remember?

Thirty Bible Facts About Sunday

Now let's consider what the Bible has to say about Sunday. And as you read these thirty Bible facts about Sunday ask yourself: Is Sunday the Bible Sabbath? Did Jesus set an example for us by worshipping on the first day of the week? Was the Bible Sabbath changed from Saturday to Sunday? What Bible authority do modern Christians have for keeping Sunday holy? Thirty Bible facts about Sunday

1. According to the Bible, the very first thing God did was to work on Sunday: Genesis 1:1-5. Since God worked on Sunday, can it be wrong for us to follow His example?

2. In the Ten Commandments God stated that the first six days of the week (Sunday through Friday) are work days. But He specifically told us to “Remember ... the seventh day is a Sabbath. ... The Lord blessed the Sabbath day and made it holy”: Exodus 20:8-11. Modern dictionaries, calendars, and astronomers all agree that the seventh day of the week (Saturday) is the same day of the week that God made holy as the Sabbath. Is it right to disobey God by forgetting what He specifically told us to remember?

3. God never rested upon the first day of the week (Sunday).

4. God never blessed Sunday, but He did bless the seventh day (Saturday): Genesis 2:2, 3.

5. God calls the first six days of the week “working days”: Ezekiel 46:1.

6. God's people have used the first day of the week as a common work day for at least 6,000 years.

7. None of the Old Testament patriarchs kept Sunday holy.

8. None of God's Bible prophets ever kept Sunday holy.

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10. Jesus never observed Sunday as a holy day of rest and worship. Instead, the example He set for us was to obey God by worshipping Him on the Sabbath (Saturday): Luke 4:16.
11. As a carpenter, Jesus worked six days a week (including Sunday): Mark 6:3.
12. Nowhere in the Bible did Jesus ever bless the first day of the week (Sunday).
14. No Bible prophet ever said one word in favor of Sunday as the holy day of worship.
15. There is no law in the Bible requiring us to observe Sunday as a day of rest and worship, or penalizing anyone who works on the first day of the week. Romans 4:15 tells us that where there is no law there can be no transgression (sin). Therefore, according to God's Word, it cannot be a sin to work on Sunday.
16. Since 1 John 3:4 defines sin as breaking God's Law, it is not a sin to follow God's example by working on Sunday. But it is a sin to break God's Law by working on Saturday.
17. Never does the New Testament forbid anyone to work on Sunday.
18. Never does the Bible promise a blessing for anyone who worships on Sunday. But the Bible does promise a blessing to those who remember to keep Saturday holy: Isaiah 56:6, 7.
19. While God has regulations as to how the seventh day Sabbath is to be observed, never once does the Bible provide any regulation concerning how people should worship on the first day of the week. If worshipping on Sunday was God's plan for Christians, wouldn't He have made that crystal clear in the Bible?
20. The Bible never calls Sunday the “Christian Sabbath.”
21. The Bible never calls Sunday “The Sabbath.”
22. The Bible never calls Sunday “The Lord's Day.”
23. The Bible never refers to Sunday as the holy day of rest and worship.
24. The Bible never even mentions the word “Sunday.”
25. The Bible simply refers to Sunday as the “first day of the week.”
26. As far as the Bible record is concerned, Jesus never even uttered the words “Sunday,” or “first day of the week!”
27. The first day of the week is mentioned only eight times in all the New Testament.
28. Six of those eight texts refer to the same Resurrection Sunday. Let's examine each of those eight references to see if even one contains any command to worship on Sunday, or contains any blessing for worshipping on Sunday:

Matthew 28:1
states that the two Marys came to Christ's tomb “after the Sabbath at dawn on the first day of the week (Sunday).” This text is clear that the Bible Sabbath is not the first day of the week. Nothing is said here about changing the Sabbath from Saturday to Sunday.

Mark 16:2
agrees that the two Marys went to Jesus' tomb early on the first day of the week. Comparing with verse 1, again we see that the Bible Sabbath is not the first day of the week. Jesus had been raised from the dead before the women arrived, but there is no command here for us to keep Sunday holy. Instead, even after His resurrection, Saturday is still recognized as the Bible Sabbath.

Mark 16:9
states that Jesus rose from the dead early on the first day of the week. But there is not even a hint He changed the day of worship from Saturday to Sunday.

Luke 24:1
repeats the fact that the women went to Jesus' tomb early on Sunday morning. But again there is no command making Sunday holy or changing the day of worship. There is simply no Bible evidence for Sunday to replace Saturday as the Sabbath.

John 20:1
states that Mary came to Jesus' tomb before dawn on the first day of the week. A visit to a graveyard on Sunday does not command Christians to go to church and worship on Sunday!

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John 20:19 records the fact that Jesus appeared to His disciples in the upper room on Sunday evening. This text states the disciples had gathered behind locked doors because of their feared persecution from the Jews. This was not a worship service commemorating Christ's resurrection - the disciples did not even know He was alive! It was a perfect opportunity for Jesus to tell His disciples He had changed the day of worship from Saturday to Sunday. But Jesus said nothing! Why? Because He had not changed the day of worship! The Bible records no change of the day of worship from Saturday to Sunday. It never calls Sunday a holy day. It never abolishes Saturday as the Bible Sabbath. There is no Bible precedent for worshipping on Sunday. In the Greek, John 20:26 says Jesus met them there again “after eight days.” Eight days after Sunday evening is Monday evening. Does this mean we should worship on Monday? Of course not, God's holy day is Saturday!

Acts 20:7 records the second and last time in the New Testament that Christians specifically gathered together on a Sunday. Notice that they met for two reasons: (1) to eat together (“break bread”), and (2) to bid Paul farewell. They did not celebrate the Lord's Supper (which requires bread and wine). They did not meet to worship God. They did not meet to read the Bible. They did not meet in a church. They did meet in a private home on Sunday evening, indicating that these Christians had spent the day working at their daily occupations before gathering for this special farewell supper. There is no Bible record that Jesus' disciples or the first Christians ever met to worship on Sunday! But the New Testament does list 84 meetings where Christians gathered for worship on Saturday.

1 Corinthians 16:2 tells of a special offering Paul requested from Gentile Christians to help Jewish Christians in a time of need. Notice the following:

Sunday was the day for examining personal finances and setting aside money for the poor.
This was not an offering collected in church; each person was to individually “set aside” what he could afford.
Each person was to “save up” his contribution until Paul arrived.
Paul specifically stated that he wanted “NO collections” to be made. If these contributions were to be received at church, there certainly would have been a collection made!
Not a word is said here about meeting in church to worship God on Sunday.

The facts are clear that not even once in any of these eight texts is there any Bible evidence to support the modern habit of worshipping in church on the first day of the week (Sunday)!

29. Nowhere does the Bible say that we are to worship on Sunday even as a memorial of Jesus' resurrection. Instead, God's Word states that baptism by immersion commemorates the death, burial and resurrection of Jesus: Romans 6:3-5.
30. The Bible evidence is clear: Sunday, the first day of the week, is a normal work day. According to the Bible, Sunday is not a holy day. Sunday is not the Bible Sabbath. Sunday is not a special day blessed by God. Instead, God created the seventh day (Saturday) as the Bible Sabbath. God never changed the day of rest and worship, and He promises to bless you if you lovingly obey Him: Exodus 20:8-11; Isaiah 56:1-7.

The Ten Commandments In Revelation

Revelation 19:4,10 Revelation 4:8-11 Revelation 5:14 Revelation 7:13-17
Revelation 11:16 Revelation 22:3

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Revelation 15:2  Revelation 16:2  Revelation 21:22  Revelation 21:8
Revelation 2:20  Revelation 19:20  Revelation 2:14  Revelation 20:4

Revelation 16:11,21

4. Revelation 14:7


Revelation 17:6  Revelation 19:2  Revelation 9:21

Revelation 17:15,16  Revelation 18:3,9  Revelation 19:2  Revelation 22:15


Revelation 2:2  Revelation 20:3,8  Revelation 22:15  Revelation 3:9
Revelation 21:27  Revelation 20:10


Sunday 'Proof' Texts Examined

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Mark 16:9 states that Jesus rose from the dead early on the first day of the week. But there is not even a hint He changed the day of worship from Saturday to Sunday.

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20. Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellowmen, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture and love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Genesis 1:26-28; 2:15; Haggai 1:3-11; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14.)

21. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (1 John 2:6; Ephesians 5:1-13; Romans 12:1,2; 1 Corinthians 6:19, 20; 10:31; 1 Timothy 2:9,
22. Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, even tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Genesis 2:18-25; Deuteronomy 6:5-9; John 2:1-11; Ephesians 5:21-33; Matthew 5:31, 32; 19:3-9; Proverbs 22:6; Ephesians 6:1-4; Malachi 4:5,6; Mark 10:11, 12; Luke 16:18; 1 Corinthians 7:10,11.)

23. Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of, Jesus. The investigative judgment reveals to heavenly beings who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have a part in the first resurrection. It also makes manifest who, among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Hebrews 1:3; 8:1-5; 9:11-28; Daniel 7:9-27; 8:13, 14; 9:24-27; Numbers 14:34; Ezekiel 4:6; Malachi 3:1; Leviticus 16; Revelation 14:12; 22:12.)

THY WAY, 0 God, is in the sanctuary. Who is so great a God as our God?” Psalm 77: 13.

Christ Becomes a Priest

Now that the law of the earthly priesthood, which limited that service to the tribe of Levi and the house of Aaron, was taken out of the way by being nailed to the cross, the way was open for Christ to enter upon His priestly ministry in heaven. At His ascension He appeared before the Father, who by a solemn oath appointed Jesus to the exalted position of high priest, to officiate in man's behalf in the sanctuary above. Of this experience the Apostle Paul declares:

“For those priests were made without an oath; but this with ail oath by Him that said unto Him, The Lord swore and will not repent, Thou art a priest for ever after the order of Melchisedec.” Hebrews 7: 12. That this appointment was made subsequent to Christ's sacrifice on the cross seems to be indicated by Paul, when he says: “The law makes men high priests which have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore.” Hebrews 7: 28. The oath which made
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Christ a priest was since the law. That is, the law which specified that only Levites could serve in the priesthood acted as a bar to Christ's serving in the capacity of priest; but when the ceremonial law was set aside, He who sprang out of Judah,” could be sworn in, becoming a priest for ever.

Types Found Only in Levitical Service

Some have mistakenly looked to the priesthood of Melchisedec for the types of Christ's priestly ministry instead of to the Levitical service. If the types are to be found in Melchisedec's priestly ministry, it is important that we understand them in order that we may also understand the work of Christ in heaven. But no record of the priestly ministry of Melchisedec is to be found in the Scripture, neither is there found a record of the shedding of blood nor the offering of sacrifices by him. No work of atonement is revealed.

We do, however, find all the work of a priesthood in type and symbol set forth in the work of the Levitical priests. Here is revealed every detail of the work of Christ in the heavenly sanctuary. Without the types of the Levitical priesthood, we are left entirely without a typical ministration. Looking to the Levitical ministry, however, we have a complete typical service, which teaches every essential principle of 'the plan of redemption.

Paul, speaking of Christ's priesthood, declares: “If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things.” Hebrews 8: 4, 5. From this declaration it becomes evident that it is the service of the priests, prescribed by the ceremonial law, that is to be taken as an example of the work of Christ in heaven. These were the Levites. They were designated as priests by the law of Moses. It was their service that was set forth as an “example and shadow of heavenly things.”

It is true that in one outstanding respect (that of appointment to the priesthood) Christ was a priest after the order of Melchisedec rather than after the order of Aaron. (Hebrews 7: 21.) Melchisedec could not have served as a priest under the law of Moses, for he did not become a priest by inheritance. He was “without father, without mother, without descent [margin, pedigree].” Hebrews 7: 3. His genealogy could not be traced to some particular tribe or family in Israel, and thus prove that he had an inheritance in the priesthood. The sons of Aaron were priests, because their fathers were priests. It was an inheritance. The office was handed down from father to son. But not so with Melchisedec. He was appointed to the priesthood by an oath.

This was also true of Christ. He was of the tribe of Judah and not of Levi. According to the ceremonial law, therefore, Christ had no inheritance in the priesthood. He was without priestly parentage, or pedigree.

“He of whom these things are spoken pertains to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.” Hebrews 7: 13-16.

The Priesthood Changed

Like Melchisedec, Jesus was made a priest by special appointment and an oath of God, and not by inheritance. (Hebrews 7: 20.) But since He was not of the tribe of Levi or of the house of Aaron, He could not serve as priest so long as the ceremonial law governing the priesthood remained in force. This made it imperative that the Mosaic law be set aside so as to clear the way for the new priest Christ Jesus to begin His ministry. Thus the Apostle. Paul declares:

“The priesthood being changed, there is made of necessity a change also of the law.” “For the law makes men high priests which have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore.” Hebrews 7: 12, 28.

In this respect, therefore, Christ was a priest after the order of Melchisedec. Let it be carefully noted that it was not Christ's priestly service that was likened to that of Melchisedec, but rather the manner of His appointment to the priesthood. The types of Christ's ministration as priest are found only in the Levitical service. It was in the services of Israel's sanctuary that Christ's ministry was prefigured. Of
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Christ's glorious entry upon His priestly service, the apostle says:

“Now of the things which we have spoken this is the sum: We have such an high priest, who is set
on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true
 tabernacle, which the Lord pitched, and not man.” Hebrews 8:1, 2.

The Hope of Sinners

Upon the facts of Christ's sacrificial death and subsequent priestly ministry in the heavenly sanctuary rests
the hope of all repentant sinners. There, at God's right hand, He offers His precious blood as an atonement
for sin; and there He receives the prayers of His people and, as Mediator, offers them before the Father with
sweet incense. Describing this work, John the revelator says:

“Another angel [Christ] came and stood at the altar, having a golden censer; and there was given
unto Him much incense, that He should offer it with the prayers of all saints upon the golden altar which
was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended
up before God out of the angel's hand.” Rev. 8:3,4.

It is through His mediation that sinners find their way back to God, and through His daily ministry
of His shed blood that they obtain forgiveness for sins and the gift of eternal life.

Taken from Among Men

Paul states that the priests who ministered upon earth were taken from among men. They were chosen from
among those whom they were to serve, in order that they might be compassionate toward the people, and be
sympathetic with their human frailties.

“Every high priest taken from among men is ordained for men in things pertaining to God, that he
may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are
out of the way; for that he himself also is compassed with infirmity.” Hebrews 5:1, 2.

Thus, the priests were taken from among their brethren and not from some strange tribe which had
nothing in common with the people whom they were to serve.

This was also true of Christ. He Himself had to become like unto His brethren before He could
serve as a priest.

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took
part of the same; that through death He might destroy him that had the power of death, that is, the devil;
and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took
not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it
became Him to be made like unto His brethren, that He might be [become, ARV] a merciful and faithful
high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He
Himself hath suffered being tempted, He is able to succor them that are tempted.” Hebrews 2:14-18.

‘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.” Hebrews 4:15, 16.

If, therefore, it was necessary that in all things Christ should become like His brethren in order that
He might become a merciful and faithful high priest, it naturally follows that His priesthood could not
begin until after His incarnation and suffering here on the earth.

Note in the above scriptures the apostle declares it was after Christ “took on Him the seed of
Abraham” He became a priest, and this was one of the prerequisites to His priesthood. This He took, of
course, at the time He was born of Mary. Christ's priestly ministry in the sanctuary above could not begin
until the priesthood of Aaron closed, since the antitype does not run parallel to the type, but follows it. The
changing of the priesthood from Aaron to Christ prepared the way for Christ to begin His priestly ministry
in heaven.
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Must Have an Offering

Also, before Christ could perform priestly ministry, it was necessary that He have some offering to present to God. Said the Apostle Paul: “Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.” Hebrews 8:3.

In the earthly sanctuary service the initial sacrifice was offered by Moses (who in this act represented God), before Aaron was anointed to the priesthood. The priestly service must be performed with shed blood; thus, Christ had first to serve as a sacrifice and shed His blood in behalf of sinners in order that when He as priest should appear before God in man's behalf, He would not appear empty-handed.

Since the Cross

We emphasize this point because it shows conclusively that the entire priestly work of Christ in the heavenly sanctuary has had to be performed since the cross. It could not have begun before He came to earth.

His priestly service subsequent to the cross is, however, efficacious for those who lived before and for those who have lived after the cross. His death on Calvary was in behalf of all penitents. He died for sinners who lived before the cross, and His ministry as priest is equally efficacious for those who lived after the cross.

Begins in First Apartment

In the earthly sanctuary the service was carried on in the first apartment for 3 59 days of the Jewish year, and on one day of the year the work was transferred into the second apartment. Since the service of the earthly priests was an example or a type of the service of Christ, He, too, must serve both in the first and in the second apartments of the heavenly sanctuary; and His service in both these apartments must come after the cross. He must begin His ministry in the first apartment, or “holy place,” then later transfer to the second, or “most holy place.” Since the earthly priests ministered in the first apartment of the sanctuary for the entire year except for one day, it follows that when Christ began His ministry as our High Priest in heaven, He would be occupied most of the time from His ascension to His second advent in the first room of the sanctuary in heaven. Accordingly, He will spend only a short time in the second room, or most holy place, just before the end of time.

Within the Veil

When Christ entered the heavenly sanctuary to begin His priestly work, Paul tells us that He entered “within the veil.”

“Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.” Hebrews 6: 19, 20.

This statement has been wrongly understood by some to mean that Christ passed immediately into the holy of holies, or second room, of the heavenly sanctuary when He ascended. If there were only one veil in the sanctuary, there might be ground for this deduction, but the truth is that the sanctuary has two veils. In describing the earthly sanctuary Paul, in Hebrews 9: 3, refers to “the second veil.” The fact that there are two veils is also clearly set forth in Exodus 26: 31-36, where we read:

“Thou shall make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shall hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. . . . And thou shall make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.”

Here, then, is a dividing veil which separated the two rooms of the sanctuary from each other, and another veil, or hanging, forming the entrance door into the first room of the sanctuary. When Paul refers to
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the first veil, he simply says, “within the veil”; but when he speaks of the dividing veil, he says, “the second veil.”

It is apparent from the foregoing that when the apostle declared that Christ, our High Priest, had entered “within the veil,” he meant He had entered the first apartment beyond the first, or entrance, veil. He did not indicate He had gone within the second veil. Therefore, this statement of the apostle is in confirmation of the fact that when Christ ascended to heaven, He passed into the first room of the sanctuary within the first veil, or entrance door, there to begin His priestly ministry in this heavenly temple.

His Work in the Holy Place

What was Christ's work in the first room of the heavenly sanctuary? Was there anything for Him to do there? There was. His ministry in the first apartment was to plead the merits of His righteousness and of His shed blood in behalf of sinners on the earth who would accept Him. He had said to the people on the earth: “Look unto Me, and be you saved, all the ends of the earth.” Isaiah 45:22. It was through the ministry of His blood that He was able to save.

In 1 John 2: 1 Jesus is said to be our Advocate. In Romans 8:34 Paul states that He “makes intercession for us.” John the revelator sees Him in the holy place before the golden altar, offering up incense with the prayers of the saints; and Jesus Himself declared that He would confess before His Father those who confess Him before men. (Matt. 10: 32.)

This, then, was His work in the first apartment of the sanctuary. As sinners came to God for pardon, and pleaded the shed blood of Jesus in their behalf, Jesus became their Advocate, and made intercession for them before God. He offered up their prayers with sweet incense to the Father, and pleaded that since His blood had been shed in behalf of sinners, and since these had accepted Him as their sacrifice, they might receive pardon. Yes, since He had taken upon Himself the guilt of their sin, He offered to impute to them His life of righteousness. By accepting Jesus as their substitute and sacrifice, the sins of the sinners were transferred from themselves to Him; and from the time He began ministering in the heavenly sanctuary, the sins were accumulating there.

Thus did Jesus perform a continual service in the holy place until the time came for Him to begin His work in the holy of holies just as in the earthly sanctuary the altar fires were to be kept burning continually, in readiness to consume the sacrifice for sinners who would seek pardon, so Christ has stood ready, day and night, continually, to receive sinners and to offer His shed blood in their behalf. His standing invitation to sinners is: “Come unto Me, all you that labor and are heavy laden, and I will give you rest.” Matt. 11: 28. He gives them rest by taking away their load of sin, lifting the burden entirely from their shoulders, and ministering pardon and grace to them. “Surely He hath borne our griefs, and carried our sorrows.” Isaiah 53: 4.

“The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan-of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in - heaven.”-E. G. White, “The Great Controversy,” page 489.

Christ Before the Throne

When Christ entered the heavenly sanctuary, He found Himself in the throne room of the Father. Said the Apostle Paul: “We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.” Hebrews 8: 1.

For the purposes of the sanctuary service, the throne of God had been established in the first room of the sanctuary in order that Christ's ministry might be before the throne, and that He might occupy it jointly with the Father. This placing of the throne is described by John the revelator in Rev. 4: 2-5, where we read:

“Immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were
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seven lamps of fire burning before the throne, which are the seven Spirits of God.”

From the picture given by John it is evident that the throne of God and the additional seats occupied by the four and twenty elders were placed in the sanctuary, and in that part of the sanctuary where the “seven lamps of fire” were burning. This, of course, was in the first apartment, since these seven lamps of fire must necessarily correspond to the golden candlestick of the earthly sanctuary with its seven lamps. And here it is that John sees Christ beginning the priestly ministry of His shed blood, for he adds: “I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.” Rev. 5: 6.

It may be thought by some that the fact that Christ appeared in the presence of His Father and before the throne to begin His priestly ministry constitutes evidence that He went immediately into the most holy place, or second room of the sanctuary, since it is supposed that God's throne is located there.

What Is the Throne of God?

We do not find support in Scripture for the idea held by some that God's throne is stationary, and that it is and always has been situated in the most holy place in the sanctuary. On the contrary, it is very clearly set forth in the Word that the throne of God is movable and that its location is changed from time to time. It does not consist of a great chair that has been built of stone, gold, or wood, but is composed of living creatures who are capable of, moving with the swiftness of lightning. According to Ezekiel 1: 12-14, 19, 24, 25, it is evident that wherever the Majesty of Heaven goes, His living throne goes with Him. In this way He is not limited to one location as a seat of government, but He is king on the throne wherever He may be.

Another description of this living throne is given by John in Rev. 4: 6-9. Here the writer pictures the living creatures who compose and uphold the throne as intelligent beings who cry, “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

From Daniel's prophecy it is evident that the Father's seat was not to be located in the second room, or most holy place, in the heavenly sanctuary until the time of the judgment. Preparation for the work of judgment is described by the prophet, when he says:

‘I beheld till thrones were placed, and one that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.” Dan. 7: 9, 10, RV.

This indicates that God the Father and Christ the Son moved to a new location when the time came for the opening of the judgment, near the end of time. God's throne had been situated in the first room of the sanctuary from the beginning of Christ's priestly ministry, but now both He and the Father move into the second room, or most holy place. This corresponds exactly to the type set forth in the earthly sanctuary, where the priest ministered in the first room 359 days of each Jewish year, and only one day, at the end of the yearly round of service, in the holy of holies.

This transfer of Christ's place of ministry from the first apartment to the second in the sanctuary in heaven, and the opening of the judgment, were to take place at the close of the 2300 days of Dan. 8: 14, which period we shall later show has already been reached.

Thus did Christ minister as high priest in the holy place, receiving there the sins of the people who came unto God by Him. And thus, the heavenly sanctuary has become defiled by the sins of men. This defilement required a cleansing at the close of His priestly ministry.

By His Own Blood

The most glorious feature of this heavenly ministry of our great High Priest is the fact that He offers, not the blood of animals slain by men's hands as an atonement for sin, but His own precious blood, which was shed upon Calvary. Thus, God's way is in the sanctuary. The blood of the animal sacrifices was typical, and could not take away sin. (Hebrews 10: 1.) But His blood “cleanses us from all sin.” (1 John 1: 7.) It constitutes “a fountain . . . for sin and for uncleaness.” (Zechariah 13: 1.) In its crimson flood the vilest
sinner may find cleansing. Whosoever will may come to God through Him and find pardon, peace, and acceptance through His mediation and atoning sacrifice; for He went into the sanctuary above, not with “the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9: 12.
WHAT, then, is the true significance of the sanctuary service in heaven? It is this: that through the vicarious sacrifice and priestly ministry of Jesus Christ there is full and complete pardon for all sins and requisite power for lives of holiness and obedience. Said Jesus, speaking through the pen of the prophet:

“I will cleanse them from all their iniquity, whereby they have sinned against Me: . . . and whereby they have sinned against Me.” Jeremiah 33:8 RV. “For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us.” Psalm 103: 11, 12. And again, “The blood of Jesus His Son cleanses us from all sin,” for “if we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1: 7, 9, RV.

0 soul, bowed down with a sense of guilt, look up and behold your full pardon in the bleeding hand of your great High Priest in heaven. Take it today from the hand that still bears the mark of the crucifixion, and go on your way rejoicing. Provision for your full emancipation was provided when Jesus came forth from the tomb. He tasted death for you and for every man; and His blood, when offered before God in the sanctuary in behalf of all, is counted to be a price sufficiently great to atone for every sin.

No merely human savior could have paid such a price and purchased redemption. The demands of the broken law were too exacting. It had been broken by finite beings, and it required an infinite being to repair the breach. The right of divine government must be upheld, and the honor of the divine law must be vindicated. A perfect obedience must be rendered. But man, as man, could never accomplish this. It required a God-man, Jehovah, incarnate in human flesh to do it. And then He did it, He did a perfect work. He did not purchase a half pardon; He did not provide a partial blotting out, but He gave a pardon as full and as broad as the transgression. Yes, and He did even more, for Paul states that “where sin increased, grace has overflowed.” Romans 5: 20, Weymouth.

It is hard for sinners to realize that it is possible for God actually to forgive their sins and set them free. Men become accustomed to the feeling that they are lost, and that there is no hope nor possibility of changing their situation.

The following story, told by Dwight L. Moody, illustrates how even in this life men are often incredulous when pardon and liberty are freely offered them:

“I was in Ohio a few years ago,” said Mr. Moody, “and preached in the state prison. Eleven hundred convicts sat in front of me. The chaplain said to me, ’Mr. Moody, I want to tell you of a scene which occurred in this room. A few years ago our commissioners went to the governor of the state and got him to promise that he would pardon five men for good behavior. The governor consented, with the understanding that the record was to be kept secret, and that at the end of six months the five men highest on the roll should receive a pardon, regardless of who or what they were. At the end of six months the prisoners were brought into the chapel. The commissioners came up, and the president stood on the platform. Putting his hand in his pocket he brought out some papers, and said, ’I hold in my hand pardons for five men.’ ”

“The chaplain told me that he never witnessed anything like it. Every man was as still as death; many were deadly pale and the suspense was awful; it seemed as if every heart had ceased to beat. The commissioner went on to tell them how they had got the pardon. But the chaplain interrupted him. ’Before you make your speech read out, the names.’ ”

’Reuben Johnson will come and get his pardon’ - and he held it out, but none came forward. He said to the governor, ’Are all the prisoners here?’ The governor told him they were all there. Then he said again, ’Reuben Johnson will come and get his pardon. It is signed and sealed by the governor. He is a free man.’ Not one moved. The chaplain told me he looked right down where Reuben was. He had been there nineteen years, and men looked around to see him spring to his feet. But he himself was looking around to see the fortunate man who had got his pardon. Finally the chaplain caught his eye and said, ’Reuben, you are the man.’ Reuben turned round and looked behind him to see where Reuben was. The chaplain said the second time, ’Reuben, you are the man,’ and the second time he looked around thinking it must be some other Reuben. The chaplain had to say it three times, ’Reuben, come and get your pardon.’ At last the old man got up and came along down the hall, trembling from head to foot, and when he got the pardon he looked at it and went back to his seat and buried his face in his hand and wept.”
It seemed absolutely incredible to Reuben that the pardon was actually meant for him. He had not deserved it. It came as an act of overflowing grace from the governor of the state, who alone had the power and authority to set him free.

A Sufficient Sacrifice

The justice of God demanded a sacrifice equal to the enormity of man's transgression, and in Jesus this demand was more than fully met. Therefore, the vilest transgressor may come to Him today confessing guilt, and receive pardon for every sin. The law, which before condemned him and demanded death, now pronounces him acquitted; and it can never again bring him into condemnation for past sins unless, perchance, he should willfully renounce his confession and his faith in the atoning blood. “There is therefore now no condemnation to them which are in Christ Jesus.” Romans 8: 1. How soul-stirring and inspiring is the following testimony of the Holy Spirit on this point:

“But God's free gift immeasurably outweighs the transgression.” “If therefore we have now been pronounced free from guilt through His blood, much more shall we be delivered from God's anger through Him.” “It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race.” Romans 5: 15, 9, 18, Weymouth.

Long ago this marvelous truth was beautifully stated by another:

“He bore the sin, and consequently the penalty of sin. Had we been left, Christian reader, to bear our sins, we must inevitably have borne alone the punishment of our sins. But Jesus took upon Himself our sins. For this, He became a party in the covenant of redemption; for this He assumed our nature; for this, He sorrowed in Gethsemane; for this, the law of God exacted its utmost claim; and for this, the justice of God inflicted the utmost penalty. Oh, what a truth is this! The Son of God offering Himself up a sacrifice for sin! He who knew no sin; who was holy, harmless, and undefiled; not one thought of evil in His heart, yet made sin, or a sin offering! Oh, the bigness of the thought! If God Himself had not declared it, we could not have believed it, though an angel's trump had announced it. God Himself must proclaim it; and because He has so proclaimed it, we believe it. And God alone can write it upon the heart. '0 Thou blessed and adorable Immanuel! and was this the end and design of Thy intense and mysterious sufferings? Was it that Thou should obey, bear the sin, endure the curse, and bow Thy head in death, that I might go free? Was it in my stead, and in my behalf? 0 love unexampled! 0 grace in finite and free! That God should become incarnate: that the Holy One should so take upon Him sin as to be dealt with by stern justice as though He were Himself the sinner: that He should drain the cup, give His back to the smiter, endure the shame and the spitting, and at last be suspended upon the cross, and pour out His last drop of most precious blood-and all this for me-for me a rebel -for me the chief of sinners!' - O. Winslow, 'The Atonement,” pages 86-91.

Entire Pardon

“The pardon of a believer's sins is an entire pardon. It is the full pardon of all his sins. It were no pardon to him if it were not an entire pardon. If it were but a partial blotting out of the thick cloud-if it were but a forgiveness of some sins only then the gospel were no glad tidings to his soul. The law of God has brought him in, guilty of an entire violation. The justice of God demands a satisfaction equal to the enormity of the sins committed, and of the guilt incurred. The Holy Spirit has convinced him of his utter helplessness, his entire bankruptcy. What rapture would kindle in his bosom at the announcement of a partial atonement-of a half savior-of a part payment of the debt? Not one throb of joyous sensation would it produce. On the contrary, this very mockery of his woe would but deepen the anguish of his spirit. But, go to the soul weary and heavy laden with sin mourning over its vileness. Its helplessness-and proclaim the gospel. Tell him that the atonement which Jesus offers is a full satisfaction for his sins ... that the bond which divine justice held against the sinner is fully cancelled by the obedience and sufferings and priestly ministry of Christ, and that ... God is ready to pardon. How beautiful will be the feet that convey to him tidings so transporting as this.” - O. Winslow, 'The Atonement,” pages 86-91.

Billy Sunday once told the story of a criminal by the name of John Calihan, who was a lifer at the Joliet, Illinois, prison near Chicago. As a result of mission work carried on among the prisoners, this man
was converted and became an exemplary Christian.

Years passed, and the great change that had come to Calihan so impressed those who knew him that finally a number of leading citizens and prison officials joined in petitioning the governor of the state to grant him a pardon. After a careful examination of his case, the pardon was signed, and John Calihan was once more a free man.

Finding himself at liberty, Mr. Calihan decided to spend the remainder of his life and strength in working for others who were in need of Christ. Affiliating himself with a city mission, he began preaching the gospel.

Those who are acquainted with the religious history of Illinois will remember that a half century ago Calihan traveled the length and breadth of the state drawing vast crowds and leading large numbers of men and women to renounce sin and accept the gospel. But John Calihan was not entirely happy. There was still a shadow over his life and a longing in his heart.

In the state archives, where the record of crime is kept, there was a complete history of his former crime, his arrest, trial, and imprisonment. There was also the record that he was sentenced to life imprisonment. True, the record of the governor's pardon was also there, but the record of his crime greatly disturbed him. He could not be fully satisfied while it existed.

One day Mr. Calihan determined to write his friend the governor and request that the record of his crime be destroyed.

The governor replied that the request was very unusual but that out of his great respect for Mr. Calihan, whose life now revealed such a great transformation, he had decided to comply with the request by sending all available records to him so that he himself might have the satisfaction of destroying them.

As the envelope was opened and Mr. Calihan withdrew the crime records, he stepped over to the fire of logs on the grate and threw the documents one at a time into the fire. As the last document was reduced to ashes, he straightened up and said, “Now, John Calihan, you are a free man.”

He not only had the governor's pardon, but now the record was gone. It had been blotted out in the flames. It would never rise again to plague him nor to remind either himself or others of his past. The condemnation was gone. All things had become new.

Just so, “there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Romans 8: 1. But the divine message goes still further: “In those days, and in that time, said the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant.” Jeremiah 50: 20, RV. “I will forgive their iniquity, and their sin will I remember no more.” Jeremiah 31: 34, RV.

“What an astounding message is this! He not only forgives and pardons, but even forgets. 'This sin will I remember no more.' Glory be to His name! Only God could be as generous as that. He forgives, and He also forgets. Not only so, if the sins be sought for, 'they shall not be found,' for 'there shall be none.' What has He done with them? He has cast them behind His back. He has made an end of sin. He has cast them 'into the depths of the sea' (Micah 7: 19), from which place they shall never rise again. 'So fathomless are the depths of the sea of atoning blood, which Christ has poured out, that in it are cast, never to be found again, all the sins of the believer.' “The Atonement,” page 93.

If you who read these lines are not already a child of God, will you come just now to your crucified Lord and High Priest, and be made clean? His salvation is available to all “whosoever will” may come. “Seek you the Lord while He may be found; call you upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.” Isaiah 5 5: 6, 7, RV. His call is to you. It is a personal appeal. Jesus died for you individually just as surely as if you had been the only sinner needing pardon. Had you been the only one, He still would have died. His appeal, therefore, is personal. Your burden is not too heavy for Him to bear. Your case is not too hard for Him to undertake. Your sin is not too grievous for Him to pardon. Today He chides you saying, “Thou has made Me to serve with thy sins, thou has wearied Me with your iniquities. I, even I, am He that blots out thy transgressions for Mine own sake, and will not remember thy sins.” Isaiah 43: 24, 25.

Will you come today and be saved? Wait not until tomorrow. Tomorrow may be too late. Behold, now is the day of salvation. Only today is yours. Come then, while the door to the throne room of God is still ajar, and while Christ, your great High Priest, still waits there to secure full pardon for all your sins.

All night I fled from God, along the waste And dreary spaces of an unknown land Where sorrow and sighing dwell. I heard the cry Of stormy winds behind me, and I knew That darkly on their awful wings He rode Whom I would fain escape. The thunder pealed Above me, and in the thunder was
the sound As of a trumpet, speaking terrible things, And waxing ever louder. For I had sinned, And God was now awake, and had arisen, And left His ancient place to deal with me.

Through the long night I fled; yet God is fleet, And scorned time and space. How is it that He, Thus hastening after me, hath never laid His grasp upon my shoulder, hurling me Beneath His feet in death? Perchance His will Is not to smite me from behind; He trusts That I, being spent, must shortly turn and meet The majesty of His offended face, And die at sight of Him. And still I pressed Trembling across the rough and desolate ground, And went through swollen streams; and in the dark Fell, and arose, and faintly struggled on. Until at last, when night was almost done I heard the sorrowful thunder of the sea, And saw the white waves breaking at my feet, And no way of escape on either hand. Then, death being close before and God behind, I turned at last to meet His face. And, Io, The storms were over, and the morning stars Shone sweetly on the face of the One who wore The likeness of a man, and smiled on me.

At sight of Him I cried aloud. For clear On the fair hair which caught the dawn, I saw A crown of knotted thorn; and on the white, Cold feet, mysterious scars; and on His mouth That smile, a smile for me. And I had drawn Those wounded feet behind me through the night Over the rough and stony ground; for still And ever He is seeking what is lost, And finding what had sought to hide from Him. Ah, this was He from whom all night I fled In trembling and despair. But at the dawn He showed Himself thus marvelous to me, And rose upon me, making darkness light.

-ANONYMOUS.

The Earthly Sanctuary Defiled by Sin, Cleansed with Blood

ONCE EACH year, on the tenth day of the seventh month, the earthly sanctuary was cleansed from the accumulated sins of the people. This special service was performed in the second apartment, or most holy place, of the sanctuary and was called a work of atonement.

During the other days of the year the priest served in the first apartment and in the court, and only on this one day, the last day of the yearly round of service, did he enter within the second, or dividing veil to appear before the sacred ark, which contained the law and above which rested the mercy seat.

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.” Hebrews 9: 6, 7.

The Ordinary Ministration

During the daily ministration in the court and in the first room of the sanctuary the sins of the people were brought into the sanctuary. As previously pointed out, the ceremonial law provided that when anyone in the camp of Israel committed sin, he could bring a lamb or other sin offering to the sanctuary court, place his hands upon the head, and confess his sins over it. In this way the sins of the individual, in type, were transferred from himself to the sacrifice. The lamb now bore the guilt. This done, the animal was killed and its blood carried by the priest to the altar of burnt offerings, where a portion was sprinkled upon the horns of the altar and the rest poured out at its base. On certain occasions the flesh of the sin offering was borne by the priest into the first apartment of the sanctuary, and eaten there.

This entire service typified the removal of sin from the penitent sinner, transferring it first to the sacrifice, and then, through the blood of the sacrifice and by the ministry of the priest, to the sanctuary itself. Thus, throughout the entire year the sins of Israel's host continued to flow into the sanctuary by means of the sprinkled blood, and in this way the sanctuary became symbolically defiled with their uncleanness. This necessitated a cleansing. Full details in Leviticus 16 show how the cleansing ceremony was to be carried out. Verse sixteen states:

“He [the high priest] shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remains among them in the midst of their uncleanness.”
Ceremonies for the Atonement

Upon that day two kids of the goats were furnished by the congregation and brought before the high priest, who was to cast lots over them, thus choosing one for the Lord and the other for Azazel. (‘Azazel’ means adversary, or Satan.) In other words, one goat was to represent the Lord, and the other was to represent God's adversary, the devil.

When this selection by means of the lot had been made, the Lord's goat was slain, and its blood carried by the priests into the sanctuary and through the second veil into the second, or most holy, apartment. There it was sprinkled upon and before the mercy seat, and this act was declared to “make an atonement for the holy place,” which was necessary “because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.” Verses 15, 16.

Further proof that this was a cleansing service is given in verse nineteen: “He shall sprinkle of the blood upon it with his finger seven times, and cleanse it.”

This was a cleansing of the sanctuary from spiritual defilement and was accomplished with blood. It was from sin and uncleanness that it was being purged.

The sins of the penitents had been accumulating in the sanctuary throughout the year, as they were borne in by the priest through the sacrificial blood; now they were to be removed. By the sprinkling of the blood upon the mercy seat, a complete and final atonement was made for the sins of the people; they were thus for ever separated from them. The people were then reconciled to God.

The Scapegoat

The live goat, which represented Satan, was then brought; and the priest's hands were placed upon its head. He confessed over it “all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” Verse 21. This goat was then led into the wilderness, far from the camp of Israel, and there allowed to perish. Thus, in type the sins were entirely removed from the camp of Israel, the sanctuary was cleansed, and the work of atonement for the sins of God's people was completed.

But did not the blood of the first goat fully atone for the sins of the people?, Yes, it must be so. Why then was this second goat necessary? When the live goat was brought, the priest had already made an end of reconciling the sanctuary: “When he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.” Verse 20. What part, then, did the scapegoat, representing Satan, have in this work of atonement? We answer: Satan is the instigator of all sin. He has a definite responsibility for all the sins that men commit, because he is the father of evil. It is his temptations that lead men to break God's law. The atoning blood of Christ does not atone for his (Satan's) share of the responsibility and guilt. After the blood of Christ has atoned for the sins of God's people, Satan must yet answer for his part in those same sins. That is the reason they are eventually placed upon his head, and he is made to suffer for them. He must suffer for his own guilt in leading men into sin. He is the one primarily responsible.

The Judgment Day in Israel

Now, the cleansing of the earthly sanctuary was connected with a solemn work of judgment; therefore, the day of atonement was a day of judgment. This truth is clearly set forth in Lev. 23: 27-30:

“On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and you shall afflict your souls, and offer an offering made by fire unto the Lord. And you shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people.”

A record was faithfully kept of all the families of Israel; but Moses clearly states here that on the day of atonement the careless and indifferent were no longer to be reckoned in the genealogies of God's
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people. They were judged unworthy of any further part with Israel, and were cut off from the congregation. This day was, therefore, a day of investigation, a day of decision in Judgment, and a day of separation for the families of Israel. The Jewish people have always recognized the day of atonement as a judgment day. Even to the present time it is so regarded by modern Jewry, and it is looked upon as the most solemn service connected with the Jewish religion.

“Yom Kippur”

Some time ago the Philadelphia North American published the following very significant announcement of the Jewish day of atonement:

“Yom Kippur, or the day of atonement, the most sacred day in the Jewish calendar, will be ushered in tonight. With the setting of the sun today a twenty-four-hour fast will begin. Not a morsel of food nor a drop of water will touch the lips of any orthodox Jew until tomorrow night, when a long blast of the shofar, or ram's horn, will announce the fast at an end.

'Pious Jews will spend all day tomorrow in the synagogues, and the ultra-pietists will spend even the entire night in prayer.

“Yom Kippur is the judgment Day, when the fate of every man is sealed for the ensuing year, on the strength of his past record.”

Let it be remembered that the entire earthly sanctuary service was typical of the ministry of Christ in the heavenly sanctuary; therefore, the cleansing of the earthly sanctuary must necessarily find its counterpart in the cleansing of the heavenly sanctuary. Also, the work of judgment which accompanied the earthly cleansing must find its antitype in the great judgment Day in heaven, which would naturally be connected with the heavenly cleansing and the final removal of sin.

As the service of the high priest on the typical day of atonement marked the end of the yearly round of ministration, so the priestly work of Christ in the second apartment of the heavenly sanctuary marks the end of this world's history. When it closes, human probation will close and Jesus will come. For this solemn work in heaven a definite time has been set. (Acts 17: 31.) Of this we shall speak further in succeeding chapters.

The Cleansing of the Heavenly Sanctuary; the Judgment

JUST AS the earthly sanctuary required cleansing, so does the heavenly. But the cleansing of the heavenly sanctuary involves the work of the final judgment. “As anciently the sins of the people were by faith placed upon the sin offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded.” - E. G. White, “The Great Controversy,” pages 421, 422.

Evidently, it was the transferring of sin to the sanctuary of which Paul spoke, when he said: 'Some men's sins are open beforehand, going before to judgment; and some men they follow after.” 1 Tim. 5: 24. Whenever a sinner accepts the sacrifice of Christ as the propitiation for his sins, and in contrition and penitence seeks God for forgiveness through the merits of Christ's shed blood, his sins are removed from him to the sanctuary in heaven. There Christ ministers in the sinner's behalf. He spreads His nail-scarred hands before the Father and pleads that because He Himself has paid the penalty, the sinner should go free. To this the Father agrees, and Christ lifts the burden of guilt from the sinner and substitutes His own righteousness instead. The sins are borne into the sanctuary, of which Christ is the priestly minister; and although they are forgiven, the record of them must remain until they are blotted out in the time of the judgment.

Those, therefore, who have through the years accepted Christ's death as a sacrifice for their sins, and who have in penitence turned from them, have by those acts been sending their sins into the heavenly sanctuary for judgment. The sins of the unrepentant sinner are never brought into the sanctuary, since it is only by confession and the offering of a substitutionary sacrifice that sins are admitted there. Christ deals
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only with the sins of the righteous in His priestly ministry. Confessed sins alone are placed under the, sacrificial blood. The sinner who utterly rejects Christ has no claim whatsoever upon the grace of God and has no part in His gracious efforts through His priestly ministry to deliver His people from the burden and bondage of sin.

Sin Taken Away

When sins are confessed and forgiven, are they entirely removed from the sinner? Yes, so far as the individual is concerned. But this does not mean that the sins are at the time finally disposed of. Christ removes them from the records in the books of heaven, but they are then charged against Him. He takes the responsibility for the sins and imputes His righteousness to the sinner. The record of sins still remains, only now they stand no longer charged to the one who committed them, but to Christ, his substitute. He has become the sin bearer (Num. 18:1); but the record of sin, now transferred to the sanctuary, must remain until the judgment.

Again it may be asked: “Why wait until the judgment to blot out and make an end of confessed sins? Why should they not be immediately disposed of?” We answer: “There must first be an investigation of the records.”

Let us illustrate: Take an individual who accepts Christ as his Savior and humbly confesses his sins to God. By these acts and by His acceptance his sins are transferred to the sanctuary. But they cannot at that time be blotted out. The final blotting out must wait until the end of his life or until probation closes for him. Why? Because he may not continue in the faith. Ezekiel declares that if the righteous man turns away from his righteousness, all the righteousness that he has done shall not be remembered. See Ezekiel 3 3: 12, 13. If the forgiven sinner later forsakes God and repudiates his former repentance, all his past sins will be imputed to him again. Jesus will not plead for the unrepentant backslider in the final judgment; for although his sins were once removed, he has not remained faithful, and Christ no longer ministers in his behalf. Of this class the Lord declares: “Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into My lips.” Psalm 16: 4.

Thus, before the Lord can blot out the sins from the record books, a very careful examination has to be made to see Whether those who accepted Christ are still worthy. “Be thou faithful unto death,” says Jesus, “and I will give thee a crown of life.” Rev. 2: 10. It is not the beginning of the race that gives assurance of the crown of life through the final blotting out of sin. It is the successful finishing of that race.

From these considerations it is clear that before the record of sins—even of the righteous—can be closed, and the sanctuary cleansed by a final disposal of those sins, it is necessary that there be an examination of the books of record to ascertain who, through repentance of sin and continued faith in the Lord Jesus Christ, are finally entitled to the benefits of His atonement.

A Work of Judgment

The cleansing of the heavenly sanctuary, therefore, involves a work of investigative judgment, just as was the case in the cleansing of the earthly sanctuary.

Fearful are the warnings that God has given throughout the ages, of the time when men would have to give an account of themselves to God: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5: 10. At that time the destiny of every soul will be determined. Just after the judgment, the rewards or punishments will be meted out.

If men were sent to their places of reward or punishment at death, then the judgment must have been going on for the past six thousand years, ever since sin first entered and men began to die. Untold millions would already be suffering the fate of the lost. But this is impossible, for the reason that a just God would never punish any man for his sins until the individual had first been properly tried and found guilty. Thus, it is clearly taught in the Scripture that there is to be a final judgment, in which all men must be tried, and that this judgment will be near the end of the world. The judgment does not come at death, but sometime after death. “And as it is appointed unto men once to die, but after this the judgment.” Hebrews 9: 27. Paul reasoned before the Roman governor Felix of a “judgment to come.” Acts 24: 25. Just before
the coming of Jesus, God will try in heaven's tribunal those who have lived upon the earth, so that it can be clearly determined what the reward of each shall be.

“For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matt. 16:27.

The punishment of the wicked must wait for this coming judgment. The fire that is to destroy them will not be kindled until the judgment has taken place and the sentences are handed down. For—”the heavens and the earth, which are now.... are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3: 7. The judgment comes first. The fire in which sinners will meet their fate follows. The Apostle Peter states it thus: “The Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” 2 Peter 2: 9.

The Book of Life

The Bible states that God keeps a faithful record in heaven of the names of all His people upon earth. The book in which, these names are enrolled is called – “the Lamb's book of life.” Thus, John the revelator tells that those who will finally enter the city of God are they who “are written in the Lamb's book of life.” Rev. 21:27.

Paul declared of his fellow Christians that their names were written “in the book of life.”, (Phil. 4: 3.) David declares that as a result of judgment there will be those whose names were once recorded in this wonderful record of God's earthly family who will be found unworthy at last, and whose names will finally be “blotted out of the book of the living.” (Psalm 69: 27, 28.) Others there are, according to the beloved John, who will be adjudged “overcomers,” of whom it is said, “He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of his book of life, but I will confess his name before My Father, and before His angels.” Rev. 3:5.

In addition to the books containing the names of the righteous, God also has books of record, that are kept by the unerring hands of heavenly angels. In these books are exact transcripts, faithful records, of each life. Of this the prophet, Malachi says: “A book of remembrance was written before Him.” Mal. 3: 16. Again, in Isaiah 65: 6, God reproves His people for their iniquities, and He declares to them: “Behold, it is written before Me: I will not keep silence, but will recompense, even recompense into their bosom.”

When God, speaking through Moses, chided His people for their disloyalty to Him, He said:

“Is not this laid up in store with Me, and sealed up among My treasures? To Me belongs vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge His people, and repent Himself for His servants, when He sees that their power is gone.” Deuteronomy 32:34-36.

From these record books the righteous will be judged. By what is written in these books the Lord will determine who have remained steadfast in their faith in Christ and in following Him. Those who have been “faithful unto death” will be given “a crown of life.” Their names will be retained in the book of life, and they will be sealed for heaven.

“He that overcomes, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that bath an ear, let him hear what the Spirit says unto the churches.” Rev. 3:5,6.

The Books of Record

The sins, though forgiven when confession was made, are still found in the books of record. These now are blotted out, and final disposal of them is made. Those, on the other hand, who have become careless and have turned back from following Christ will have their entire record of sin turned back upon them, and their names will be blotted from “the book of the living.” This startling truth is forcibly set forth in Hebrews, where it is declared:

“For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall
devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and bath counted the blood of the covenant, whereby he was sanctified, an unholy thing, and bath done despite unto the Spirit of grace? For we know Him that bath said, Vengeance belongs unto Me, I will recompense, says-the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God.” Hebrews 10: 26-31.

These persons, though once enlightened and having tasted the good Word of God, have fallen away and by worldliness and sin have crucified the Son of God afresh. See Hebrews 6: 4-6. The investigation of the books of record in heaven is graphically described by John the revelator:

“I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Rev. 20: 12.

It is clearly stated in the Scriptures that the blotting out of sins is to take place just before the return of Jesus. Thus Peter declares:

'Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3: 19-21.

Thus, the blotting out of sin will take place just before Jesus comes who brings about the “restitution of all things.” It will be accomplished in the very last days of the world's history. After this event comes the day of rewards.

The mere fact that one at sometime in life has become a Christian and has united with the church is no guaranty of his final salvation. The doctrine of “once in grace, always in grace” will not do. There are thousands who start well, but who “cast away” their “confidence” (Hebrews 10: 3 5), and who in the final judgment will be “weighed, and found wanting.”

Now this work of judgment—the searching of the records and the blotting out of sin—is a part of the work of cleansing the sanctuary in heaven. In fact, its cleansing can be accomplished only as decisions are reached in each case and final disposal made of the record of the sins of each individual. It is self-evident that no final removal of the sin from any individual would be possible until his record had been thoroughly searched and a decision reached as to his final relationship to Christ and the plan of redemption.

When this work of searching and cleansing is completed, probation will close, and the work of the gospel will end. At that time Christ's priestly ministry in behalf of sinners will cease, and a mighty fiat will go forth from the throne that will settle the destiny of every soul.

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly and My reward is with Me, to give every man according as his work shall be.” Rev. 22:11,12.

Two Phases of Judgment

The work of judgment has two phases. First comes the trying of the case—the searching of the records, the hearing of the witnesses, and the pronouncing of the sentence. Then comes the work of execution. The first is investigative; the other, executive.

The first phase of the judgment begins simultaneously with the work of cleansing the heavenly sanctuary; the other takes place subsequent to the close of probation and in connection with Christ's coming. When the investigative phase of the judgment begins, it begins with those who have at sometime in life accepted the plan of salvation and have been numbered with the household of God. Thus Peter declares: “The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” 1 Peter 4:17.

The first phase of the judgment work—the investigation of the records of the righteous—is to be carried on while people are still living upon the earth, and while the call to repentance is still being sounded throughout the nations. Thus John declares:

“I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made
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heaven, and earth, and the sea, and the fountains of waters.” Rev. 14: 6, 7.

This work must necessarily all be done before Jesus comes the second time to the earth. At His coming He will bring men's rewards with Him. (Rev. 22: 12.) At that time He will receive His people unto Himself. (John 14: 1-3.) Naturally, it will have to be decided beforehand just who are to be numbered with the redeemed and who are to be “cast out.” Every man's case will have been settled for weal or woe. The unrepentant wicked who have never accepted the plan of salvation, having no claim whatsoever upon God's mercy, are already adjudged to be lost. In the investigatory judgment the tares have been separated from the wheat in the household of God. The way is thus prepared for the final disposition of sin.

Satan, the Scapegoat

Just as in the cleansing of the earthly sanctuary the high priest came forth bearing the sins of his people for which atonement had been made, and placed them upon the head of the scapegoat, so at the close of the investigatory judgment in heaven, Christ, the High Priest, will lay aside His priestly garments, will garb Himself in kingly attire, and will come forth from the heavenly sanctuary bearing the sins of His redeemed people. He will roll them back upon the head of Satan, the great instigator of all evil, who is primarily responsible for all transgression the blood of Christ has covered. The psalmist declared that when God judges the righteous, He will be angry with him who led His people to sin.

“He hath also prepared for him the instruments of death; he ordains his arrows against the persecutors. Behold, he travailed with iniquity, and bath conceived mischief, and brought forth falsehood. He made a pit, and dig it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.” Psalm 7: 13-16.

Just as the scapegoat was led away from the camp of Israel and the habitation of man into a desolate wilderness place to perish, so will Satan be cast into the “bottomless pit” (Rev. 20: 1-3), finally to be consigned to the lake of fire and brimstone, prepared for him and his followers, where he will have to suffer sin's utmost penalty before he finally perishes in the flames. It is in this manner that the sanctuary will be cleansed, and Christ our High Priest will make an end of sin.

With these considerations before us, we are led to inquire earnestly: When is the heavenly sanctuary to be cleansed, and when does the judgment work begin? We shall consider this phase of the subject in the next chapter.

The Judgment Day Fixed

BECAUSE He hath appointed a day, in the which He will judge the world.” Acts 17: 31.

A most startling truth found in the Scriptures is that God has fixed a definite time for the beginning of the final judgment. This time is not a secret. It has been revealed to His people, even to the very day.

This is set forth in the prophecy of Dan. 8: 14. The time for the cleansing of the heavenly sanctuary and the opening of the work of the judgment is unalterably fixed. The prophet records that he heard the divine “numberer of secrets” (margin) declare: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

It is only necessary, therefore, to determine the time at which this 2300-day period was to begin in order also to determine the exact time for the cleansing of the sanctuary in heaven and the opening of the judgment. All this is made very clear in the prophecy itself.

At the time of this startling prediction Jerusalem was lying in ruins. Nebuchadnezzar's hordes had broken down its walls, destroyed its temple, and burned its homes. Many of its political and religious leaders had been carried away-some to be cruelly slaughtered, and others to be captives in Babylon.

Daniel the prophet, one of the captives, was distressed and disturbed over the desolation of the holy city. The pitiable condition of God's cause weighed heavily upon his heart. Clothed in sackcloth, his head covered with ashes, he poured forth earnest supplications to the God of heaven in behalf of Jerusalem and the temple service:

“Now therefore, 0 our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. 0 my God, incline Your ear and hear;
open Your eyes, and behold our desolations, and the city which is called by Thy name.” Dan. 9: 17, 18.

Several months before, in vision, Daniel heard from the lips of Gabriel the announcement that at the end of a 2300 - day period the sanctuary would be cleansed. At that time part of the vision was not clear to him. He was unable to comprehend its meaning. No details concerning it had been given. He had no starting point to enable him to reckon the time.

Gabriel had said: “The vision of the evening and the morning . . . [the part that pertains to time days] is true: wherefore shut thou up the vision; for it shall be for many days.” Dan. 8: 26.

When told that this part of his vision was to be “shut up” and that no interpretation of it was to be given, it was more than the prophet could stand. Of this experience he says: 'I Daniel fainted, and w* as sick certain days; afterwards I rose up, and did the king's business; and I was astonished at the vision, but none understood it.” Verse 27.

Daniel Seeks for Understanding

Still seeking for light that would open up the vision to his understanding, Daniel turned to the prophetic scrolls. Still he found little to comfort or help. The whole matter was a hidden secret. For long months he studied and prayed. Then the answer came. When it did come, it shone with the glory of God's throne.

In desperate earnestness Daniel had pressed his petition before the throne: “0 our God, hear the prayer of Thy servant, ... and cause Thy face to shine upon Thy sanctuary that is desolate.” Dan. 9: 17. He was thinking of the desolation – of Jerusalem. He was burdened over the temple that lay in ruins. What had God's messenger meant when he had declared to him in vision: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed”? Was he speaking of the earthly temple or the heavenly?

The answer to this mighty appeal from God's prophet was immediate. Once more the mighty Gabriel stood before him. He had come, as on the wings of light, to outline to the prophet God's plans, not only for Jerusalem, but for the future as well. In astonishment the prophet relates the wonderful experience of answered prayer:

“Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, 0 Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.” Dan. 9: 21-23.

“I am come to show thee; . . . therefore understand the matter, and consider the vision.” Every feature of Daniel's previous vision had been fully explained by the angel except that part about the cleansing of the sanctuary-the part pertaining to the 2300 - day period. The entire vision is recorded in the eighth chapter of Daniel; and it deals with the rise and fall of world empires, the persecution which God's people must endure through the coming ages, and the appearance of antichrist. (See Dan. 8: 3-12.) As was stated, part of the vision was made clear. But the startling announcement concerning the 2300 days and the cleansing of the sanctuary was still a dark, deep mystery. This was the part that had been It shut up,” because, said the angel, “it shall be for many days.” It pertained to the distant future.

But now Daniel is to be shown even this mystery. “I am now come forth,” declared Gabriel, “to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision.”

Gabriel Explains the 2300 Days

As Gabriel launches into an explanation of the vision, he begins exactly where he had left off. He undertakes to make clear to Daniel the prophetic time period of the 2300 days and its relationship to the cleansing of the sanctuary and the judgment. He begins by dividing and subdividing the period in order to stake out great way marks, so that no possible misunderstanding may arise. He gives a definite starting point for the prophetic period and makes clear the time when it will end.

“Seventy weeks,” began Gabriel, “are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

“Know therefore and understand, that from the going forth of the commandment to restore and to
build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

“And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince, that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

“And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” Dan. 9: 24-27.

Here is a definite series of events from which readers may compute a number of most important and astonishing prophetic dates. In fact, we shall find in our study that the cleansing of the sanctuary and the work of final judgment have not only already begun, but have actually been going on in heaven for more than a full century.

No other conclusions can possibly be reached through a candid study of the above declaration of the angel Gabriel to the prophet Daniel.

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” was the announcement formerly made. In the interpretation given by the “numberer of secrets,” Daniel was instructed to begin the counting of this prophetic period of 2300 days from “the going forth of the commandment to restore and to build Jerusalem.” That was to be the starting point.

The period of seventy weeks, or 490 days, brought to view in Gabriel's interpretation, is only a division of the full period of 2300 days. The seventy weeks also had several divisions, each terminating with some definite event, such as the completion of the work of rebuilding Jerusalem, the baptism of the Savior, the cutting off (or crucifixion) of the Messiah, and the end of the Jews' reign as God's chosen people. Taking the Bible method of reckoning prophetic time, i.e., each prophetic day for a literal year (Ezekiel 4: 6). These seventy weeks, or 490 days, equal 490 literal years, and they date from 457 BC., at which time the final decree to restore Jerusalem went forth. This decree is mentioned in the prophecy as the signal for the starting of the period.

The restoration decree was given in three instalments: first by Cyrus, king of Persia (Ezra 1: 2-4), repeated by Darius (Ezra 6: 6-12), and again repeated by Artaxerxes in the year 457 BC. (Ezra 7: 12-26). In Ezra 6: 14 we read:

“The elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.”

The commandment to restore and to build Jerusalem was, then, according to the scripture itself, a threefold decree, given in its final phase by Artaxerxes in 457 BC. From this date then we begin to count the seventy weeks, as well as the long period of 2300 years. Here we have a definite starting point. This is way mark Number One.

Seven weeks, or forty-nine years, of this time were to cover the period of the rebuilding of Jerusalem. Forty-nine years this side of 457 BC. brings us to 408 BC., and this is the very year in which the reconstruction work in Jerusalem was completed. This is way mark Number Two.

Date of Jesus Baptism

Sixty-nine weeks, 483 years, were to reach to Messiah the Prince. The 483 years, beginning with the decree of Artaxerxes (made effective in the autumn of 457 BC.), brings us to the autumn Of AD. 27. This is the year when Jesus was baptized of John in the Jordan. The Hebrew word “Messiah” means “the anointed one,” as does also the Greek word “Christ.” At that time He was anointed by the bestowal of the gift of the Holy Spirit (John 3: 34), and was proclaimed the Son of God by a voice from heaven. (Luke 3: 21, 22; Acts 10: 38.) This is way mark Number Three.

Messiah was to be cut off in the midst (middle) of the last, or seventieth week. A week is seven prophetic days, or seven literal years, and half a week is three and a half years. Christ was anointed for His earthly ministry in AD. 27. Three and a half years later, or in AD. 31, He was cut off by His crucifixion. This is way mark Number Four.

Now the whole of the seventy weeks was to be devoted especially to the Jews. “Seventy weeks are
determined upon thy people.” By that time they would have filled their cup of iniquity by finally rejecting Jesus, and thus the way would be opened for the gospel to go in power to the Gentiles. Sixty nine and one half weeks ended at the cross. Said the angel: “He shall confirm the covenant with many for one week.” Dan. 9: 27. (This was the seventieth week.) This was fulfilled by Christ's personal ministry to the Jews for three and a half years before the cross and by the ministry of His apostles after the cross. The apostles for three and a half years labored almost exclusively for the Jews. After that time the Jews were no longer to be considered the specially chosen people of God. See marginal reading, Dan. 9: 24.

Beginning with Christ's ministry in AD. 27, this week, or seven literal years, reaches to AD. 34. In that year Stephen died as a martyr, and the Jewish nation, as such, was rejected. In rejecting Christ and His gospel, they rejected the only means of salvation, and God no longer considered them His nation. Soon after, the disciples turned to the Gentiles.

“Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so bath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou should be for salvation unto the ends of the earth.” Acts 13: 46, 47. This is Way mark Number Five.

This division of the first part of the 2300-day prophecy, the seventy weeks-absolutely confirms the fact that 457 BC. is the correct starting date for the entire period. The great way marks are all in place. Figured from the year 457 B.C.1 every detail of the prophecy works out to perfection, showing beyond all doubt that the date is correct.

**Christ's Death Fixes the Time**

Now, to be absolutely certain that these dates are the right dates for the beginning and the end of this great prophetic period, let us reverse the order and begin with the cross of Christ. From the cross as the starting point in our reckoning, we can count backward to find the beginning of the period and forward to find its close. The first sixty-nine and one half weeks of this period were to reach down to the cross, A.D. 31. At the end of sixty-nine and one half weeks, or 486 years (reckoning a prophetic day as a literal year), the sacrifice and the oblation were to cease (Dan. 9:27), which signified that at that time the earthly sanctuary service would come to an end.

The event which terminated the earthly sanctuary service was the crucifixion of Jesus. When He died, the entire sacrificial service ended as signified by the rending of the veil in the temple from the top to the bottom. We know, therefore, that when Christ was crucified, sixty-nine and one half weeks or 486 years, of the 2300-year period had passed. That fact certainly is as clear as the sunlight. Now we have only to figure 486 years back from Christ's death on the cross, which is generally accepted as occurring in AD. 31, to find the correct starting point. This brings us again to 457 BC. We also count forward 1813 years to find the end of the period. This brings us to AD. 1844.

The way marks all stand. This seventy-week period was to “seal up” (make sure) the vision and prophecy. It serves to prove the starting point that is so essential. When we take 457 BC. as the date for beginning this period of 2300 prophetic days, or years, it clearly brings us down to the year AD. 1844. The evidence of this is absolutely conclusive, as the subdivisions of the prophecy leave no room whatever for doubt.

**Sanctuary to Be Cleansed; Judgment Opens**

But why are we at such pains to prove this point? We answer: It is because these considerations bring us face to face with the stupendous fact that in the year AD. 1844-just over a hundred years ago-the hour struck for Jesus, our. High Priest, to pass beyond the dividing veil into the most holy place and begin the solemn work of cleansing the heavenly sanctuary from the accumulated sins of all past ages. Since the cleansing of the sanctuary involves the work of judgment, we also must conclude that then the great investigative judgment began in heaven. With the death of Jesus, the usefulness of the earthly sanctuary passed away. The only sanctuary of God in existence in 1844 was the one in heaven, of which Jesus is priest and minister. It follows, therefore, that the sanctuary which the angel Gabriel predicted would be
cleansed at that time must be the heavenly one.

The beginning of the judgment in the heavenly sanctuary in 1844 is graphically described by the prophet Daniel. Said he:

'I beheld till thrones were placed, and one that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.” Dan. 7:9,10, RV.

The Judgment Scene

This, then, is the time when the “Ancient of Days,” the great God, moves from the first to the second apartment of the heavenly sanctuary. Then the heavenly host assemble to join in the solemn work of judging those who are candidates for salvation. After God is seated upon His throne in the holy of holies, or the inner room of the sanctuary, Daniel describes how Christ, accompanied by the angelic host, is ushered in before Him.

'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven [the angels of God], and came to the Ancient of days, and they brought Him near before Him.” Dan. 7: 13.

The scene of the ministry of Christ the High Priest in the heavenly sanctuary is changed from the first to the second room, or apartment. The opening of the work of judgment is pictured by the prophet Malachi:

“The Lord, whom you seek, shall suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, He shall come, says the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appears? For He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. 3: 1-3.

Without a Wedding Garment

In the parable of Matt. 22:11-13, God is represented as a king who has prepared a wedding feast for his son. The guests have been invited, and are assembled. The appointed hour is near. The marriage is about to take place. But this important ceremony is preceded by the king's coming in to inspect the guests, to ascertain whether they are all properly attired.

“When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how came thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.” Matt. 22: 11-13.

In verse two of this chapter Jesus is recorded as saying: “The kingdom of heaven is like unto a certain king, which made a marriage for his son.” This parable, therefore, is illustrative of the final inspection by the great King of heaven of those who have accepted the invitation to the “marriage supper of the Lamb [Christ].” (Rev. 19: 9.) The prescribed robe to be worn at the marriage of God's Son is described by John:

“Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.” Rev. 19: 7-9.

In this time of awful searching, those who are found without the wedding garment, those whose robes are not washed and made white in the blood of the Lamb are “cast out.” Among those cast out -there shall be weeping and gnashing of teeth.” They are cast “into outer darkness.” In other words, they are rejected by the great judge and are numbered with the lost! The “wonderful numberer” has weighed them in the balances of divine justice, and they are found wanting.

Those, on the other hand, who are found wearing the wedding garment are accepted of God,
sealed for His kingdom, and are declared to be His jewels. Of them He says:

“Thou has a few names even in Sardis which have not defiled their garments: and they hall walk with Me in white: for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” Rev. 3:4,5.

The Investigative Judgment

This work of the examination of character and of the determination of who are to be accounted worthy of eternal life and of a home in God's eternal kingdom is the investigative judgment. The investigative judgment is the closing work to be performed in the heavenly sanctuary. When this work is completed, the sanctuary is cleansed from all record of sin and defilement, and God rewards both saints and sinners. In each case the judgment is absolutely just. Every case will have been tried; every word, thought, or action will have been scrutinized; every weight of evidence will have been taken into account, and a just and righteous sentence will be passed upon every soul. Said the Apostle Paul: “We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5: 10.

The Hour of His Judgment Is Come

For this solemn work God in the long ago appointed a definite time. Acts 17: 31 reads: “He has appointed a day, in the which He will judge the world in righteousness.” God's plans are laid with precision, and He is never late in their accomplishment. When the time prophecy of Dan. 8: 14 ended, in the year 1844, the hour struck for the great and final judgment to begin on those who were candidates for heaven. The time was fulfilled, and the work was begun. As described by Daniel, “the judgment was set, and the books were opened.” John the beloved pictures the dead as standing before God:

“... the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” Rev. 20:12,13.

In the light of these considerations we are brought to the inevitable conclusion that for more than a century we have been living in the time of judgment! These are earth's most solemn hours. That which makes it most solemn is the fact that when this work of investigating and cleansing is finished, human probation will close for ever. The door of mercy will swing shut. In the parable of the ten virgins, this closing of the plan of redemption is described thus: “And they that were ready went in with Him to the marriage; and the door was shut.” Matt. 25:10. This final scene of the judgment work is further described by the words of Jesus recorded in Luke 13:25-30:

“When once the master of the house is risen up, and hath shut to the door, and you begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: then shall you begin to say, We have eaten and drunk in thy presence, and thou has taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me, all you workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.”

This, then, is the great decision hour! In the words of the hymn, “We are living, we are dwelling, in a grand and awful time.” The judgment is in session, and every individual who has ever at any time accepted the provisions of the gospel has his case pending there judgment begins at “the house of God.” (1 Peter 4: 17.) The great wicked world that has openly spurned God's proffered mercy will be judged later. Without Christ as a Savior and Mediator the wicked have “no hope” and are “without God in the world.” (Ephesians 2:12.) The only judgment necessary in the cases of unrepentant sinners will be to determine the degree of punishment to be meted out. There will be time for this after the subjects of God's kingdom are all determined.
How Shall We Stand?

0. A. Newlin, D.D., tells a story of a Hungarian king, who, finding himself on a certain day depressed and unhappy, sent for his brother, a good-natured but rather indifferent prince. To him the king said: “I am a great sinner and fear to meet God.” Here was a king facing Job’s question, “What shall I do when God rises up? And when He visits, what shall I answer Him?” But the prince only laughed at him and treated the matter as a joke, just as some of you are doing now. This did not serve to relieve the royal unhappiness. When you get a vision of your guilt before God, you want help; and your friends may laugh at your seriousness, but that will never answer the question.

It was a custom in Hungary at that time that if the executioner at any time sounded a trumpet before a man’s door, it was a signal that he was to be led forth to execution. The king sent the executioner in the dead of night to sound the fatal blast before his brother's door. The prince, awaking from sleep, realized its awful import. Quickly dressing, he stepped to the door and was seized by the executioner, and dragged pale and trembling into the king's presence. In an agony of terror he fell upon his knees before his brother and begged to know in what way he had offended him. “My brother,” answered the king, “if the sight of a human executioner is so terrible to you, shall not I, having grievously offended God fear to be brought before the judgment seat of Christ?” The sense of sin makes us all fear to face God. We are reminded in the Bible that “it is a fearful thing to fall into the hands of the living God.”

Mercy Still Lingers

Let us pause to assure all who may chance to read these lines, but who are still outside the ark of safety, that there is still opportunity for them to send their sins into the sanctuary in heaven, and have them blotted out for ever. In the earthly sanctuary the priest continued his work of mediation for sinners until he finally left the most holy place on the day of atonement. So it is with Jesus.

Jesus still offers His blood for repentant sinners who come to Him. His hands are outstretched. He is still the Mediator between God and man, holding in His hands the golden censer of mediation; and His gracious words still ring in sinners' ears: “Him that comes to Me I will in no wise cast out.” John 6: 37. Thank God, the door to the mercy seat is still ajar! There is still mercy and pardon for the vilest sinner who in penitence and faith will accept Jesus as his Savior and Friend.

Oh, then, will you not come to Him now? Why linger? Why imperil your soul by rejecting His offer of mercy, To you today is this loving message sent:

“Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit: for why will you die, 0 house of Israel?” Ezekiel 18: 30, 31.

24. The Second Coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Savior's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; John 14: 1-3; Acts 1:9-11; 1 Thessalonians 4:16, 17; 1 Corinthians 15:51-54; 2 Thessalonians 2:8; Matthew 24; Mark 13; Luke 21; 2 Timothy 3:1-5; Joel 3:9-16; Hebrews 9:28.)

1. Promises Of The Second Coming
## SEVENTH-DAY ADVENTISTS

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### 2. Signs Of His Coming

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<td></td>
<td>Wars, Earthquakes, famines, troubles</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Counterfeit miracles</td>
</tr>
<tr>
<td>Luke</td>
<td>17:26,27</td>
<td>As in the days of Noah</td>
</tr>
<tr>
<td></td>
<td>17:28-32</td>
<td>As Sodom and Gomorrah</td>
</tr>
<tr>
<td></td>
<td>21:11</td>
<td>Earthquakes, famines, disease</td>
</tr>
<tr>
<td></td>
<td>21:25,26</td>
<td>Wars, revolutions, perplexity</td>
</tr>
<tr>
<td>2 Thessalonians</td>
<td>2:3</td>
<td>Rise of the Roman Catholic Church</td>
</tr>
<tr>
<td>1 Timothy</td>
<td>4:1-3</td>
<td>False doctrines, Spiritualism and doctrines of demons</td>
</tr>
<tr>
<td>2 Timothy</td>
<td>3:1-13</td>
<td>Perilous times</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Men lovers of self</td>
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<td></td>
<td></td>
<td>Covetous</td>
</tr>
<tr>
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<td>Boasters</td>
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<td>Disobedient to parents</td>
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<td>Unthankful</td>
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<td></td>
<td></td>
<td>Unholy</td>
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<td></td>
<td></td>
<td>Without natural affection</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Truce breakers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>False accusers</td>
</tr>
<tr>
<td></td>
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<td>Incontinent</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Fierce</td>
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<tr>
<td></td>
<td></td>
<td>Traitors</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Despises of those that are good</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Heady</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lovers of pleasure more than God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>High minded</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pretending to be Godly but are not</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Not knowing truth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reject truth of God</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Corrupt minds</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reprobates from the faith</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Evil seducers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Getting worse every day</td>
</tr>
<tr>
<td>James</td>
<td>5:1-8</td>
<td>Labor troubles - strikes</td>
</tr>
<tr>
<td>2 Peter</td>
<td>3:3-12</td>
<td>Scoffers rejecting creationism &amp; flood account</td>
</tr>
<tr>
<td>Jude</td>
<td>14:18</td>
<td>Evil speech</td>
</tr>
<tr>
<td>Revelation</td>
<td>6:12-17</td>
<td>Signs in the heavens</td>
</tr>
<tr>
<td></td>
<td>13:1-18</td>
<td>Rise in power of the Catholic Church</td>
</tr>
</tbody>
</table>
### 3. Powerful And Glorious

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matthew</td>
<td>13:40-43</td>
<td>Furnace of fire</td>
</tr>
<tr>
<td></td>
<td>16:27</td>
<td>Glory of His Father and the angels</td>
</tr>
<tr>
<td></td>
<td>24:27-30</td>
<td>Lightning, every one will see it</td>
</tr>
<tr>
<td></td>
<td>25:31</td>
<td>Glory of God and the angels</td>
</tr>
<tr>
<td></td>
<td>26:64</td>
<td>See Him in the clouds of heaven</td>
</tr>
<tr>
<td>Mark</td>
<td>8:38</td>
<td>Comes with the glory of God the Father</td>
</tr>
<tr>
<td></td>
<td>13:26</td>
<td>Coming with power and great glory</td>
</tr>
<tr>
<td></td>
<td>14:62</td>
<td>Coming in the clouds of heaven</td>
</tr>
<tr>
<td>Luke</td>
<td>9:26</td>
<td>Glory of the Father and the angels</td>
</tr>
<tr>
<td></td>
<td>17:24</td>
<td>As lightning in heaven</td>
</tr>
<tr>
<td></td>
<td>17:26-30</td>
<td>Like the flood that destroyed them all</td>
</tr>
<tr>
<td></td>
<td>21:25-28</td>
<td>See Jesus in the clouds of heaven</td>
</tr>
<tr>
<td>Colossians</td>
<td>3:4</td>
<td>He shall appear</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>4:16</td>
<td>Shout, trumpet, resurrection</td>
</tr>
<tr>
<td>2 Thessalonians</td>
<td>1:7,8</td>
<td>Revealed in heaven, flaming fire</td>
</tr>
<tr>
<td>2 Timothy</td>
<td>4:7,8</td>
<td>Love his appearing</td>
</tr>
<tr>
<td>Titus</td>
<td>2:13</td>
<td>Glorious appearing</td>
</tr>
<tr>
<td>Hebrews</td>
<td>9:28</td>
<td>He shall appear</td>
</tr>
<tr>
<td>1 Peter</td>
<td>1:7</td>
<td>Appearing of Jesus Christ</td>
</tr>
<tr>
<td>2 Peter</td>
<td>1:16</td>
<td>Power and coming of our Lord Jesus Christ</td>
</tr>
<tr>
<td>1 John</td>
<td>3:2</td>
<td>We shall see Him</td>
</tr>
<tr>
<td>Jude</td>
<td>1:14,15</td>
<td>Comes to judge the earth</td>
</tr>
<tr>
<td>Revelation</td>
<td>1:7</td>
<td>All eyes shall see Him</td>
</tr>
<tr>
<td></td>
<td>6:15-17</td>
<td>Face of Him who sits on the Throne</td>
</tr>
<tr>
<td></td>
<td>14:14</td>
<td>Coming in the clouds of heaven</td>
</tr>
<tr>
<td></td>
<td>19:11-16</td>
<td>Comes to destroy the wicked</td>
</tr>
</tbody>
</table>

### 4. He Comes Visibly

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Job</td>
<td>19:25,26</td>
<td>I shall see God</td>
</tr>
<tr>
<td>Psalm</td>
<td>50:3</td>
<td>Devouring fire</td>
</tr>
<tr>
<td>Isaiah</td>
<td>40:5</td>
<td>All flesh shall see His glory</td>
</tr>
<tr>
<td>Nahum</td>
<td>1:5</td>
<td>The earth will burn at His presence</td>
</tr>
<tr>
<td>Matthew</td>
<td>24:30</td>
<td>They shall see Him coming the clouds of heaven</td>
</tr>
<tr>
<td>Mark</td>
<td>13:26</td>
<td>Coming with power and glory</td>
</tr>
<tr>
<td></td>
<td>14:62</td>
<td>See Him coming in the clouds of heaven</td>
</tr>
<tr>
<td>Luke</td>
<td>17:26-30</td>
<td>Fire and brimstone coming down out of heaven</td>
</tr>
<tr>
<td></td>
<td>21:27</td>
<td>See Him coming in a cloud</td>
</tr>
<tr>
<td>Acts</td>
<td>1:9-11</td>
<td>See Him in the clouds of heaven</td>
</tr>
<tr>
<td>1 Corinthians</td>
<td>15:52</td>
<td>Resurrection from the dead</td>
</tr>
<tr>
<td>Philippians</td>
<td>3:20</td>
<td>Looking for Christ to come in the heavens</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>4:17</td>
<td>Meet the Lord in the clouds</td>
</tr>
<tr>
<td>Titus</td>
<td>2:13</td>
<td>Glorious appearing of Christ</td>
</tr>
<tr>
<td>2 Peter</td>
<td>3:10</td>
<td>The heavens shall pass away and earth shall melt</td>
</tr>
<tr>
<td>1 John</td>
<td>3:2</td>
<td>We shall see Him as He is</td>
</tr>
<tr>
<td>Revelation</td>
<td>1:7</td>
<td>All eyes shall see Him</td>
</tr>
<tr>
<td></td>
<td>14:14</td>
<td>Coming in the clouds of heaven</td>
</tr>
<tr>
<td></td>
<td>19:11-16</td>
<td>Destroy the armies of the earth</td>
</tr>
</tbody>
</table>
SEVENTH-DAY ADVENTISTS

5. He Comes Audibly

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Passage</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm</td>
<td>50:3</td>
<td>God shall not keep silent</td>
</tr>
<tr>
<td>Isaiah</td>
<td>27:3</td>
<td>The great trumpet shall blow</td>
</tr>
<tr>
<td>Zephaniah</td>
<td>1:14-16</td>
<td>Trumpet and voice of God</td>
</tr>
<tr>
<td>Luke</td>
<td>17:26-30</td>
<td>Noah's flood, Sodom and Gomorrah</td>
</tr>
<tr>
<td>1 Corinthians</td>
<td>15:52</td>
<td>The trumpet shall sound</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>4:16</td>
<td>Voice of the archangel, trumpet of God</td>
</tr>
<tr>
<td>2 Peter</td>
<td>3:10</td>
<td>Heavens will pass away with a great noise</td>
</tr>
</tbody>
</table>

6. Angels Come With Christ

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Passage</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zechariah</td>
<td>14:5</td>
<td>Come with all his saints</td>
</tr>
<tr>
<td>Matthew</td>
<td>16:27</td>
<td>Come with His angels</td>
</tr>
<tr>
<td></td>
<td>25:31</td>
<td>All the holy angels with Him</td>
</tr>
<tr>
<td>Mark</td>
<td>13:27</td>
<td>He shall send His angels</td>
</tr>
<tr>
<td>Luke</td>
<td>9:26</td>
<td>The glory of the holy angels</td>
</tr>
</tbody>
</table>

7. Reward The Righteous

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Passage</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm</td>
<td>50:3,5</td>
<td>Gather My saints together</td>
</tr>
<tr>
<td></td>
<td>58:11</td>
<td>A reward for the righteous</td>
</tr>
<tr>
<td>Isaiah</td>
<td>40:10</td>
<td>His reward is with Him</td>
</tr>
<tr>
<td></td>
<td>62:11</td>
<td>His reward is with Him</td>
</tr>
<tr>
<td>Matthew</td>
<td>13:37-50</td>
<td>The harvest at the end of the world</td>
</tr>
<tr>
<td></td>
<td>16:27</td>
<td>He shall reward every man according to His works</td>
</tr>
<tr>
<td></td>
<td>24:30,31</td>
<td>Gather together His elect</td>
</tr>
<tr>
<td></td>
<td>25:31-34</td>
<td>Inherit the kingdom of God</td>
</tr>
<tr>
<td>Mark</td>
<td>13:27</td>
<td>Gather together His elect</td>
</tr>
<tr>
<td>John</td>
<td>5:25-29</td>
<td>Resurrection of life</td>
</tr>
<tr>
<td></td>
<td>6:39,40,44,54</td>
<td>Raised from the grave</td>
</tr>
<tr>
<td></td>
<td>13:36</td>
<td>Shall follow Jesus to heaven</td>
</tr>
<tr>
<td></td>
<td>14:1-3,28</td>
<td>Many mansions in heaven</td>
</tr>
<tr>
<td>1 Corinthians</td>
<td>15:51-53</td>
<td>Put on immortality</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>4:16,17</td>
<td>Raised to eternal immortality</td>
</tr>
<tr>
<td>1 Peter</td>
<td>1:4,5,7</td>
<td>Crown of eternal life</td>
</tr>
<tr>
<td></td>
<td>4:13</td>
<td>Share in His eternal glory</td>
</tr>
<tr>
<td></td>
<td>5:4</td>
<td>Receive a crown of glory</td>
</tr>
<tr>
<td>2 Peter</td>
<td>3:10-13</td>
<td>A New Heavens and a New Earth</td>
</tr>
<tr>
<td>1 John</td>
<td>3:2</td>
<td>We shall be like Him</td>
</tr>
<tr>
<td>Revelation</td>
<td>14:14</td>
<td>Harvest the earth</td>
</tr>
<tr>
<td></td>
<td>22:12</td>
<td>Reward every man according to his work</td>
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8. Destroy The Wicked

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Passage</th>
<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>Psalm</td>
<td>37:38</td>
<td>Transgressors shall be destroyed together</td>
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<tr>
<td></td>
<td>68:2</td>
<td>The wicked perish</td>
</tr>
<tr>
<td></td>
<td>91:8</td>
<td>Reward of the wicked</td>
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</tbody>
</table>
SEVENTH-DAY ADVENTISTS

<table>
<thead>
<tr>
<th>Isaiah</th>
<th>13:9-11</th>
<th>Punish the wicked</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>26:21</td>
<td>Punish the inhabitants of the earth</td>
</tr>
<tr>
<td></td>
<td>66:15-17</td>
<td>Shall be slain</td>
</tr>
<tr>
<td>Matthew</td>
<td>3:7</td>
<td>The wrath to come</td>
</tr>
<tr>
<td>Luke</td>
<td>3:7</td>
<td>The wrath to come</td>
</tr>
<tr>
<td></td>
<td>17:26-30</td>
<td>As in the days of Noah and Sodom &amp; Gomorrah</td>
</tr>
<tr>
<td></td>
<td>20:16</td>
<td>Destroy the evil doers</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>5:3</td>
<td>Sudden destruction</td>
</tr>
<tr>
<td>2 Thessalonians</td>
<td>2:8</td>
<td>Destroy with the brightness of His coming</td>
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</tbody>
</table>

9. Is The Second Coming Invisible?

Chariots
Psalm 104:3 Clouds of heaven
Psalm 68:17 Angels - Sinai
2 Kings 2:11 Flaming Chariots
Isaiah 66:15-17 Flaming Sword (Revelation 19:11-16)

Clouds
Exodus
16:10 Visible to human eye
19:9-16 Thunder, lightning, fire, smoke, earthquake
20:18 Exceedingly loud
24:15,16 Devouring fire

Lightning
Psalm 144:6 Destroys the wicked
Zech 9:14 Destroys the wicked
Matt 24:27 From the east to the west
Matt 28:3 Blinding light
Luke 17:24 Lights up the whole sky
Exod 19:16-25 Exceedingly loud and bright
Psalm 77:18 Light up the whole planet and shake it
Psalm 97:4 Burns His enemies to death
Rev 16:18 Devastates the Earth

Thunder
Exodus 9:23,29 Plague of death
Revelation 16:18 Seventh plague
Job 40:9 The voice of God
Exodus 20:18 Exceedingly loud
Psalm 78:48 Kills and destroys wicked

Trumpets
Zech 9:14 Powerful like lightning
Exod 19:13-19 Exceedingly loud
Is 27:1,13 Heard in all the countries
Zeph 1:14-16 Heard in all the cities

10. The Non-Invisible Rapture
SEVENTH-DAY ADVENTISTS

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Translation/Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah</td>
<td>26:19-21</td>
<td>Righteous and wicked rewarded at the End of The World</td>
</tr>
<tr>
<td>Matthew</td>
<td>13:36-42</td>
<td>Harvest - The End of the world.</td>
</tr>
<tr>
<td></td>
<td>16:27</td>
<td>Everyone rewarded at once (Not in two separate phases).</td>
</tr>
<tr>
<td></td>
<td>24:27-31</td>
<td>All eyes see him in CLOUDS at the harvest of the righteous.</td>
</tr>
<tr>
<td></td>
<td>25:31-46</td>
<td>Everyone rewarded at once. Wicked die immediately.</td>
</tr>
<tr>
<td></td>
<td>26:64</td>
<td>Coming in the CLOUDS.</td>
</tr>
<tr>
<td>Mark</td>
<td>13:26,27</td>
<td>All eyes will see Him at the harvest.</td>
</tr>
<tr>
<td></td>
<td>14:62</td>
<td>Coming in the CLOUDS.</td>
</tr>
<tr>
<td>Luke</td>
<td>24:37-43</td>
<td>Jesus rose with a real body - not spirit</td>
</tr>
<tr>
<td>John</td>
<td>2:19-22</td>
<td>Jesus rose and will return in a visible body.</td>
</tr>
<tr>
<td></td>
<td>6:39,40,44,54</td>
<td>Raised from the grave at the Last Day not 7 years before.</td>
</tr>
<tr>
<td></td>
<td>11:24</td>
<td>Resurrection at the Last Day not 7 years before.</td>
</tr>
<tr>
<td></td>
<td>12:48</td>
<td>Last Day - day of judgment not 7 years before.</td>
</tr>
<tr>
<td>Acts</td>
<td>1:9-11</td>
<td>Come in the CLOUDS.</td>
</tr>
<tr>
<td>1 Thessalonians</td>
<td>4:16,17</td>
<td>Meet in CLOUDS.</td>
</tr>
<tr>
<td>2 Thessalonians</td>
<td>1:7-10</td>
<td>Righteous and wicked rewarded at once.</td>
</tr>
<tr>
<td>Hebrews</td>
<td>9:28</td>
<td>Shall openly appear at the harvest of the righteous.</td>
</tr>
<tr>
<td>Revelation</td>
<td>1:7</td>
<td>Comes in the CLOUDS - All EYES WILL SEE HIM Harvest</td>
</tr>
<tr>
<td></td>
<td>14:14-16</td>
<td>In The CLOUDS - HARVEST OF THE RIGHTEOUS.</td>
</tr>
<tr>
<td></td>
<td>20:5,6</td>
<td>Resurrection begins the 1,000 years.</td>
</tr>
<tr>
<td></td>
<td>22:12</td>
<td>Everyone is rewarded at once.</td>
</tr>
</tbody>
</table>

25. Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (1 Timothy 6:15, 16; Romans 6:23; 1 Corinthians 15:51-54; Ecclesiastes 9:5,6; Psalm 146:4; 1 Thessalonians 4:13-17; Romans 8: 35-39; John 5:28, 29; Revelation 20:1-10; John5:24.)

1. State Of The Dead

<table>
<thead>
<tr>
<th>Book</th>
<th>Verse</th>
<th>Translation/Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
<td>2:7</td>
<td>Man is a soul</td>
</tr>
<tr>
<td>Joshua</td>
<td>10:28,30,32</td>
<td>Souls can be killed</td>
</tr>
<tr>
<td></td>
<td>10:35,37,39</td>
<td>Souls can be killed</td>
</tr>
<tr>
<td>Job</td>
<td>4:17</td>
<td>Man is mortal</td>
</tr>
<tr>
<td></td>
<td>7:9, 10</td>
<td>Dead Vanish away, consumed</td>
</tr>
<tr>
<td></td>
<td>14:12, 21</td>
<td>Dead have no knowledge</td>
</tr>
<tr>
<td></td>
<td>17:3</td>
<td>Grave is the house of the dead</td>
</tr>
<tr>
<td></td>
<td>21:7</td>
<td>Spirit is breath of life</td>
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<tr>
<td>Psalm</td>
<td>6:5</td>
<td>Dead have no thoughts</td>
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<td></td>
<td>30:9</td>
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<td></td>
<td>31:12</td>
<td>Dead have no mind</td>
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<tr>
<td></td>
<td>31:17, 18</td>
<td>Cannot speak after death</td>
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<td>38:18</td>
<td>Dead have no thoughts</td>
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<td></td>
<td>71:30</td>
<td>Dead are in their graves</td>
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<td></td>
<td>78:39</td>
<td>Dead disintegrate and disappear</td>
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<td>88:4-6</td>
<td>Lying in the grave</td>
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<td>88:10-12</td>
<td>Dead have no thoughts</td>
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<td>89:48</td>
<td>Goes to the grave</td>
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<tr>
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<td>90:5, 6</td>
<td>Sleeping in the grave</td>
</tr>
</tbody>
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SEVENTH-DAY ADVENTISTS

90:10-12 Thoughts end at death
115:17 Dead are not worshipping God
146:4 Dead have no thoughts at all
Ecclesiastes 9:5-10 No knowledge or thoughts when dead
12:7 Spirit goes to God
Isaiah 38:18, 19 No knowledge in the grave
Ezekiel 18:4,20 Souls do die
Acts 2:29,34 David not in heaven yet
1 Timothy 6:16 Only Christ is immortal
Revelation 16:3 Souls die at the end of time

2. Non Immortality Of The Soul

Genesis 2:7 Soul = Real person
3:19 Go to dust at death
3:22 Adam not immortal
2 Kings 2:11 Real bodies in heaven
Isaiah 66:21,22 Flesh bodies in the New Earth
Matthew 3:10-12 Wicked are Burnt up
7:19-27 Wicked are Destroyed
13:24-43 Furnace of annihilation
13:48-50 Destroyed at the end of time
16:25,26 Loose your soul and end all life
16:27 People are rewarded at the Second Coming
19:16,29 Only the Righteous rewarded with life
25:31-46 Final separation at the Second Coming
John 3:16 Life only in Christ
5:28,29 Dead are in the graves
6:39,40,44,54 Raised from grave at the last day
14:1-3,19 Life only in Christ
Acts 17:31 Judgment yet future
24:25 Judgment yet future
Romans 2:6-12 Wicked perish
14:10 All are judged at once (Matthew 13:39)
1 Corinthians 9:25 We will become immortal
15:53-55 We are not immortal yet
Philippians 3:19 Whose end is destruction
1 Thessalonians 4:16,18 Resurrection and translation - The only way to heaven
2 Thessalonians 1:7-9 Wicked are destroyed
1 Timothy 6:16 God only is immortal
2 Timothy 1:10 Rewarded on the last day - not before
1 Peter 1:4,21,23 Life only in Christ
1 Peter 5:4 Eternal life received at the second coming
Revelation 2:11 Wicked receive the Second DEATH
20:9 Devoured by fire
20:12-15 Wicked receive the Second DEATH
21:4 No more sorrow, pain, crying [No eternal torment].
22:3 No more curse
22:8 Second Death
### 3. What Is The Soul?

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<th>Reference</th>
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<td>12:13</td>
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<td></td>
<td>46:15,18,22</td>
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<td>46:25,26,27</td>
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<td>Leviticus</td>
<td>4:2</td>
<td>Person - Can sin</td>
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<td></td>
<td>5:1,2</td>
<td>Can Sin (Romans 6:23)</td>
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<td></td>
<td>5:4</td>
<td>Can talk with real voice</td>
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<td></td>
<td>7:21</td>
<td>Real human body</td>
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<td></td>
<td>7:18,20,27</td>
<td>Eats physical food</td>
</tr>
<tr>
<td></td>
<td>9:14</td>
<td>Can be destroyed</td>
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<tr>
<td></td>
<td>17:12,15</td>
<td>Eats physical food</td>
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<tr>
<td></td>
<td>18:29</td>
<td>Real people - not ghosts</td>
</tr>
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<td></td>
<td>20:1-6</td>
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<td></td>
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<td>Can be killed</td>
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<td>21:4,5</td>
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<td>Joshua</td>
<td>10:28,30,32</td>
<td>Can be utterly destroyed</td>
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<td>10:35,37,39</td>
<td>Can be utterly destroyed</td>
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<td>11:11</td>
<td>Killed by the sword (Revelation 19:15)</td>
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<td>1 Samuel</td>
<td>2:16</td>
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<td>24:11</td>
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<td></td>
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<td></td>
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<td>Psalm</td>
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<td></td>
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<td></td>
<td>22:29</td>
<td>Not immortal</td>
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<td></td>
<td>33:19</td>
<td>Needs deliverance from death</td>
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<td>35:4,7</td>
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<td></td>
<td>35:17</td>
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<td></td>
<td>40:14</td>
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<td>56:13</td>
<td>Can die</td>
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<td></td>
<td>86:2,14</td>
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<td>89:48</td>
<td>Soul in the grave</td>
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<td></td>
<td>97:10</td>
<td>Needs preserving power</td>
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<td></td>
<td>116:7,8</td>
<td>Can die</td>
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<td>Proverbs</td>
<td>6:30,32</td>
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<td></td>
<td>10:3</td>
<td>Human body</td>
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<td>13:25</td>
<td>Eats food</td>
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<td></td>
<td>19:15</td>
<td>Physical body</td>
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<td></td>
<td>23:14</td>
<td>Goes to grave</td>
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<td>Isaiah</td>
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<tr>
<td>Ezekiel</td>
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<td></td>
<td>18:4,20</td>
<td>Can die</td>
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<td></td>
<td>22:27</td>
<td>Can be destroyed</td>
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<tr>
<td>Matthew</td>
<td>10:28</td>
<td>Destroyed in hell</td>
</tr>
</tbody>
</table>
SEVENTH-DAY ADVENTISTS

Acts 2:27,31,41,43 Person
3:23 Person
7:14 Real people
27:37 People
James 5:20 Can experience death
1 Peter 3:20 Need saving from death
Revelation 16:4 Can die

4. Death Is A SLEEP

Deut 31: 16 Moses 2 Sam 7:12 David
1 Kings 1:21 David 1 Kings 2:10 David
1 Kings 11:21 David 1 Kings 11:43 Solomon
1 Kings 14:20 Jeroboam 1 Kings 14:31 Rehoboam
1 Kings 15:8 Abijam 1 Kings 15:24 Asa
1 Kings 16:6 Baasha 1 Kings 16:28 Omri
1 Kings 22:40 Ahab 1 Kings 22:50 Jehosaphat
2 Kings 8:24 Joram 2 Kings 10:35 Jehu
2 Kings 13:9 Jehoahaz 2 Kings 13:13 Joash
2 Kings 14:16 Jehoash 2 Kings 14:22 Azariah
2 Kings 14:29 Jeroboam 2 Kings 15:7 Azariah
2 Kings 15:22 Menahem 2 Kings 15:38 Joatham
2 Kings 16:20 Ahaz 2 Kings 20:21 Hezekiah
2 Kings 21:18 Menasseh 2 Kings 24:6 Jehoiakim
2 Chron 9:31 Solomon 2 Chron 12:16 Rehoboam
2 Chron 14:1 Abijah 2 Chron 16:13 Asa
2 Chron 21:1 Jehosaphat 2 Chron 26:2 Uzziah
2 Chron 26:23 Uzziah 2 Chron 27:9 Jotham
2 Chron 28:27 Ahaz 2 Chron 32:33 Hezekiah
2 Chron 33:20 Manasseh Job 3:13 Job
Job 7:21 Job Job 14:12 Dead People
Psalm 13:3 David Psalm 76:5,6 Wicked
Psalm 90:5 Wicked Jeremiah 51:39 Lost People
Jeremiah 51:57 Lost People Dan 12:2 Saved and Lost
Matt 9:24 Daughter Matt 27:52 Saints
Mark 5:39 Damsel Luke 8:52 Damsel
John 11:11 Lazarus Acts 7:60 Stephen
Acts 13:36 David 1 Corr 11:30 Sinners
1 Corr 15:6 Brethren 1 Corr 15:18,20 Saints
1 Thess 4:13,14,15 Saints 1 Peter 3:4 Humans

5. Hellfire - Is It For Real?

2 Peter 2:9 Nobody in hell today
Matthew 13:42 Wicked are cast into hell at the end of the world
John 12:48 Judged on the last day
John 5:28,29 Now in the grave
Job 21:30,32
Romans 6:23 Receive death not life
Revelation 21:8 Annihilation
Romans 6:23
Job 21:30

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## 6. The Wicked Are Annihilated

<table>
<thead>
<tr>
<th>Scripture</th>
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<tbody>
<tr>
<td>Genesis 3:19</td>
<td>Turned to dust</td>
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<tr>
<td>6:7,17</td>
<td>Completely destroyed</td>
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<tr>
<td>19:23-29</td>
<td>Fire and brimstone</td>
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<tr>
<td>Exodus 22:20</td>
<td>Utterly Destroyed</td>
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<tr>
<td>1 Chronicles 28:9</td>
<td>Cast off forever</td>
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<tr>
<td>Job 18:18</td>
<td>Blotted off the planet</td>
</tr>
<tr>
<td>20:9</td>
<td>No longer exist</td>
</tr>
<tr>
<td>21:17</td>
<td>Blotted out</td>
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<tr>
<td>22:20</td>
<td>Fire Consumed them</td>
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<tr>
<td>34:24</td>
<td>Brake in pieces</td>
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<tr>
<td>Psalm 1:6</td>
<td>Ungodly shall perish</td>
</tr>
<tr>
<td>2:9</td>
<td>Brake in pieces</td>
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<tr>
<td>21:9,10</td>
<td>Destroyed utterly by fire</td>
</tr>
<tr>
<td>34:21</td>
<td>Slay the wicked</td>
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<tr>
<td>37:1,2</td>
<td>Cut down and wither away</td>
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<tr>
<td>37:9</td>
<td>Evil doers will be cut off</td>
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<tr>
<td>37:10</td>
<td>Shall not be</td>
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<tr>
<td>37:20</td>
<td>Turn to smoke - perish</td>
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<td>37:22,28,34</td>
<td>Cut off</td>
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<td>37:36,38</td>
<td>Destroyed altogether</td>
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<td>50:3</td>
<td>Devoured</td>
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<td>52:5</td>
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<td>55:23</td>
<td>Destruction in pit</td>
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<td>58:7</td>
<td>Melt away as water and cut in pieces</td>
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<td>59:13</td>
<td>Consumed in wrath</td>
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<td>62:3</td>
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<td>68:2</td>
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<td>No longer exist</td>
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<td>145:20</td>
<td>Destroyed the wicked</td>
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<td>12:7</td>
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<td>11:4</td>
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<td>4:1</td>
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<td>Destruction, Chopped up and burnt, Fall and ruined</td>
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<td>3:19</td>
<td>End is destruction</td>
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### 7. Resurrection And Translation - Only Way To Heaven

- Genesis 5:24 Enoch
- Hebrews 11:5 Enoch
- 2 Kings 2:1-11 Elijah
- 1 Thess 4:16 Righteous of all ages

### 8. The Source Of Life

#### A. God is the Source of Life

- Job 12:9,10 Ps 36:9; 66:8,9
- Jeremiah 2:13 John 5:27
- Acts 17:24,25,28

#### B. Life Given at the Beginning

- Genesis 2:7 Job 33:7
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Is 45:12 Jeremiah 27:5

C. Forfeited By Sin
   Genesis 2:17; 3:19 Romans 5:12,15

D. God Through Jesus Returns Life to Us
   John 1:4; 3:16; 5:21,25; 6:33,47-51
   John 10:10,27,28; 14:6; 17:2
   Romans 6:23

E. Conditional Immortality
   John 3:15,16,36; 4:14; 6:40; 20:31
   1 Tim 1:16 2 Tim 1:1
   1 John 5:11-13


A. Paradise is Heaven
   2 Corr 12:2 God's dwelling place
   Rev 2:7 Tree of life is there
   Genesis 2:8 Was In Paradise
   Rev 22:1-3 The Tree Of Life is Now In the New Jerusalem
   New Jerusalem Is Now in Heaven
   Rev 21:2,10; 3:12
   Heb 11:16; 12:22

B. Thief Had Not Gone To Heaven That Day
   John 6:39,40,44,54
   14:1-3
   Matt 13:36-43

C. Jesus in The Heart of the Earth After He Died
   John 20:17 Had not yet gone to heaven
   Psalm 16:10 Still in hell (The Grave) for three days and nights
   Acts 2:25-27 Three days and nights in grave
   Matthew 12:40 Three days and nights in heart of earth

D. Both In The Grave
   Matt 27:60 Mark 15:46

26. The Millennium and the End of Sin
   The millennium is the thousand-year reign of Christ with His saints in heaven between the first
   and second resurrections. During this time the wicked dead will be judged; the earth will be utterly
   desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with
   His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be
   resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and
   cleanse the earth. The universe will thus be freed of sin and sinners forever. (Revelation 20; Zechariah
   14:1-4; Malachi 4:1; Jeremiah 4:23-26; 1 Corinthians 6; 2 Peter 2:4; Ezekiel 28:18; 2 Thessalonians 1:7-9;
   Revelation 19:17, 18, 21.)
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Christ's Final Victory Over Sin

AT THE coming of Christ, mighty changes will take place upon the earth. Its cities will be destroyed, it will be entirely depopulated, and it will become a place of total darkness.

For an entire millennium, the earth's only inhabitants will be Satan and his angels. It is at Christ's Second Advent that Satan is to be bound and cast into what in Scripture is called "the bottomless pit." There he is to be held prisoner for a thousand years.

This binding of Satan is graphically described by John in the Revelation, where, in portraying the scenes clustering about the end of time, he exclaims:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in His hand. And He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceivethenations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

Of course, the angel here seen coming down from heaven is Christ, as He comes the second time to earth. Only He has the power to lay hold of and bind Satan. Only He can cast him into the bottomless pit.

The time has come for God to settle accounts with the great adversary. For six thousand years, Satan's nefarious work of deception and destruction has been going on, until the entire earth is corrupt and defiled. Now he must 'lick the dust." (Psalm 72: 9.) "For He [God] will finish the work [margin, the account], and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9: 28.

The sure promise of God to His people is:

"The captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contends with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob." Isaiah 49: 25, 26.

Jesus comes and lays hold on the dragon, that old serpent, called the devil and Satan, and binds him with a great chain. This is in direct fulfillment of the promise given in Eden when God declared that the Seed of the woman would eventually bruise or crush the head of the serpent. The time for the death blow has almost come; and in preparation for the final execution, Satan is bound and imprisoned.

Into the Bottomless Pit

The term "bottomless pit" used here has the same meaning as does deep in Gen. 1:2. There we are told that when the earth was first created, and before it was beautiful and perfected, it "was without form, and void; and darkness was upon the face of the deep."

The expression in Revelation 20 refers to this earth when it has once again become a great abyss. At the Second Advent of Jesus, it is reduced to a pile of rubble. The Bible abounds with divine predictions of this impending destruction.

D-Day

As Jesus prepares to leave for the earth, a great voice proceeding out of the temple and from the throne will announce, "It is done." (Rev. 16: 17.) This closes human probation and the work of the gospel.

D-Day has now arrived. It is time for the great invasion. Christ and His armies are about to go on the march.

Now the softening up process begins.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. 16: 18, 19.

 Warns the prophet Isaiah:
"Howl you; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travails: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isaiah 13: 6-9.

Not only will the cities of the earth fall, but God promises to make the earth empty, to turn it upside down, and to scatter abroad the inhabitants thereof. During the mighty earthquake, the earth is to move exceedingly. (Isaiah 24: 19.)

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the, high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Isaiah 24: 20-23.

Here again the pit or abyss where Satan is to become a prisoner is mentioned. It is the world reduced to chaos. Upon the frightful scene, even the sun and moon seem to refuse to shine. They hide in shame, as it were, from the awful tragedy sin has wrought in the earth; and as a result the earth becomes a veritable dungeon. It is of this same terrible experience that Jeremiah also prophesied:

'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jeremiah 4: 23-28.

This is the bottomless pit-the dark, sunless prison into which Satan is to be cast as a prisoner, when Christ arises to shake terribly the earth, and when He prepares for His great invasion into His enemy's kingdom.

The Wicked Destroyed

Not only will the cities of the nations fall, but as the 'heavens burst asunder and reveal the returning Lord, the wicked of earth will find that they are not able to stand before Him. They will instantly perish upon the earth; they will be destroyed by the brightness of His appearing. (2 Thessalonians. 2: 8.)

"Out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God." Rev. 19:15.

Thus, Jeremiah could truly say, 'I beheld, and, lo, there was no man". for the earth will be entirely depopulated during the long period of Satan's imprisonment in it. The wicked dead will be strewn from one end of the earth to the other. They shall not be gathered, neither lamented nor buried, but shall smolder away upon the ground. See Jeremiah 25: 33.

Righteous in Heaven

But where are the righteous during this time of awful retribution? They are in heaven. As Jesus appears, they are caught up to meet Him and are evacuated from the earth. They do not belong in the environment of chaos caused by the wickedness of man, to which the world will be reduced at the advent of Christ. Until the time comes for the renovation of the earth to take place, they are to have a long sojourn in heaven. Of them the earth was not worthy, and they are delivered out of it.

No wonder the revelator exclaimed of the righteous: 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him' a thousand years." Rev. 20: 6.
Righteous Judge the Wicked

During the thousand years that God's people spend in heaven, they are to reign with Christ. There is serious work to be done in preparation for the final overthrow of sin, which occurs at the close of the millennium. During the investigative judgment (carried on in the heavenly sanctuary before Christ's second coming), only the cases of those whose names were written in the book of life were considered. The unrepentant sinners, who had never accepted the gospel, are still to be finally judged.

This is the work that will occupy the righteous during their heavenly sojourn. "Do you not know," asked the apostle, "that the saints shall judge the world?" 1 Corinthians 6: 2.

Even the fallen angels, who are now held “In chains of darkness to be reserved unto judgment" (2 Peter 2: 4), will be judged by the redeemed. "Know you not that we shall judge angels?" 1 Corinthians 6: 3. The full punishment of these allies of Satan is yet to be determined. How fitting that those who have been tempted and buffeted in the world should now be called upon to join in passing sentence upon these offenders and in determining their punishment.

"Let the saints be joyful in glory," exclaimed the psalmist, "let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron to execute upon them the judgment written: this honor have all His saints. Praise you the Lord." Psalm 149: 5-9.

What a revelation of infinite wisdom is seen in this provision. Since the saved will have a part in passing sentence upon the wicked, since they will have freely and fully searched all the records, all will be absolutely satisfied that every case has been dealt with fairly and justly. The decision reached in each case will be theirs as well as God's. Now God can safely bring about the destruction of the wicked, knowing that in doing so He will have the approbation of all the subjects of His kingdom. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11: 33.

Bound by a Chain

The chain that binds Satan while he roams to and fro throughout the devastated earth during the millennium will not be of steel, but is a series of circumstances with which he will be surrounded. The righteous will be in heaven. They will be forever beyond Satan's reach. No longer can he buffet and tempt them. No longer will they suffer persecution at his hands. The prey of the mighty will have been delivered.

All the wicked will be either in their graves or lying dead upon the earth and will be beyond his reach. He will have no one to victimize. He will be isolated, and for one thousand years he and his allied angels will be confined as prisoners amid the revolting scenes produced by their rebellion and iniquity.

Satan to Be Loosed Again

Satan's work of deception will not be entirely over, however. Said the revelator: "He should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:3.

The circumstance that will loose Satan from prison is revealed in verse five of this chapter. "But the rest of the dead lived not again until the thousand years were finished." Only the righteous dead arise at Christ's second coming. These are the blessed and holy. The wicked will all come up later in the second general resurrection, at the end of the thousand years. To this agree the words of Jesus:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

There is, then, a resurrection of life; and there is a resurrection of damnation. These two
resurrections are a thousand years apart. They are divided from each other by the millennial reign of Christ with the saints in heaven.

As soon as the wicked dead are raised to life, Satan is loosed out of his prison. Circumstances have been definitely altered as a result of the second resurrection. He again has subjects to work with and prey upon; and he resumes his work at once. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number, of whom is as the sand of the sea." Rev. 20: 8.

The City of God Comes Down

Just at this point a spectacular move is made in heaven by God. By His omnipotent power, He removes the capital city of the universe from heaven to earth, where in the future it is to be located. He chooses to change its location when Satan is busy trying to reconstruct his kingdom upon earth.

As John saw all this in vision, he described the scene thus: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2.

The Wicked Flee

As the wicked behold the city of transcendent beauty and glory floating down through the skies, they are seized with consternation, and try to flee from the scene. Speaking as if to the wicked who will witness this startling phenomenon, the prophet Zechariah declares:

"And you shall flee to the valley of the mountains. For the valley of the mountains shall reach unto Azal; yea, you shall flee, like as you fled from before the earthquake-in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. Zechariah 14: 5.

Jesus precedes the heavenly city as it descends to the earth, and instead of remaining suspended in the air as at His second coming, He will come all the way to the earth.

"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Verse 4.

The Mount of Olives will not be able to hold Jesus up. As His feet touch it, it will divide into two parts. A massive valley will thus be formed, and into this place the Holy City of God will settle. Thereafter the universe will be governed from this center, "and the Lord shall be king of all the earth... but Jerusalem shall be safely inhabited." Zechariah 14: 9-11.

A Battle Is Staged

After the first fright has passed, Satan begins marshalling the nations of earth for a siege of the City of God. He is still the great deceiver, and now he succeeds in leading the resurrected wicked to believe that the New Jerusalem can be taken by force. They have stubbornly refused an inheritance therein, through the merits of Christ's atonement; but now, realizing what they have lost they determine to gain admission and Control by siege and battle.

Inside the city are the righteous, who have now returned to the earth from their long vacation in heaven. (See Zechariah 14: 5 and 1 Thessalonians. 3: 13.) Christ is about to give them the earth as an everlasting inheritance. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Thus, the promise that the meek will inherit the earth is about to be realized. Now they are to enter into their rightful possession. But Satan will not yield his control of the earth without a mighty struggle. He
failed in the rebellion in heaven, he failed again at the cross, but now he is determined to make a final stand against God. Let us note again the words of John, as he describes Satan's actions at the close of the thousand years:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20: 7-9.

Wonder of wonders! The City of God is under siege. What an array of soldiers is there! Many of the great generals of past ages lead the armies, which are made up from those who lived in their respective eras. Untold millions of men trained in battle encompass the great city. Surely such a force cannot be overcome. How can it be possible for one city, even God's City, to hold out against a world?

The great engines of war have been wheeled into position. The roar of mighty bombers, like a mighty cyclone, fills the air. The terrible atom bomb, the secret of which was discovered just before Jesus' Second Advent, is ready for its frightful work of destruction. No detail has been overlooked. He who is "wiser than Daniel" is ordering the battle, and he is determined that this time he shall be gloriously victorious. The siege is laid. The dogs of war, ready for the mighty onslaught, are pulling the leash. The command for attack has been given, and now the mightiest army ever marshaled upon earth, confident of early victory, begins to move toward the pearly gates and the jasper walls.

City Walls Transparent

As the mighty war machine draws near the city, a startling discovery is made. The jasper walls with which Jerusalem is surrounded are seen to be transparent; and from this forward position, those outside can witness the life going on within. Soon, to their utter astonishment, they begin to recognize familiar forms and faces among those who are walking the streets of the City of God. Some see mothers or wives who are among the saved. Women on the outside may see their husbands. All the righteous of all ages are within. All the wicked are without.

As a result of this experience, the courage of the armies fails. The morale of the soldiers is absolutely destroyed. Their hearts fail within them as they now see and partially realize what they have lost. Like Esau they have sold their heavenly birthright for a mess of pottage a life of pleasure and sin. Instead of an attack, a mighty wail arises from their lips as they acknowledge that they are lost.

"There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28. "The harvest is past, the summer is ended, and we are not saved." 8: 20.

This will be the last meeting of families of earth. Never again will the righteous and the wicked look upon one another's face. Between them, at this time, "is a great gulf fixed." (See Luke 16: 19-31) No one can go in or out of the city. Probation has closed. God's nation is made up, and no further mercy will be shown the sinner. God is even now about to pour upon them the vials of His wrath and destroy them forever from the face of the earth.

All Must Confess Christ

But before the devil and his followers are put to death, they will, with unanimous voice, confess that God is true. This will be done within the hearing of those in the City of God and the inhabitants of the entire universe. They acknowledge that God is righteous, that they through rebellion and transgression have no claim upon immortality and the joys of heaven, and that God is justified, therefore, in destroying them for ever from the face of the earth.

Instead of the noise of battle, there now is heard the wailing of the lost; and soon every knee in the vast throng is bent in adoration and acknowledgment of King Jesus, the only rightful Ruler of the earth.

"Wherefore God also hath highly exalted Him [Jesus], and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of, God the Father." Phil. 2: 9-11.
"For it is written, As I live, said the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Romans 14: 11, 12.

The Hour of Execution

Thus, God's justice is vindicated. The entire universe, witnessing the scene, has heard the testimony of the unsaved. They have confirmed their own guilt; they have pronounced judgment upon themselves. Never will God's right to destroy them be brought into question.

The hour of execution has come at last. God, who is longsuffering to usward, not willing that any should perish, finds it absolutely necessary to rid the earth of sinners. To permit them to continue to live would bring only continued misery to them and certainly no glory to God. His divine mercy, which is as fathomless as the sea, has at last reached its utmost limit. The foul curse must be removed from the earth, and His universe must be cleansed of rebellion and sin.

There is nothing more God can do for the unsaved. He has poured out His life's blood for them, but they have spurned His love. They have "trodden under foot the Son of God" (by denying Him), have counted the blood of the covenant an unholy thing, and have done despite to the spirit of grace. Now there is "no more sacrifice for sins." Christ will not die for them a second time. Nothing is left but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." See Hebrews 10: 26-31. At this time apply the words of the prophet:

"The Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act... For I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isaiah 28: 21, 22.

Yes, the destruction of men and women will be a strange act for a God of love. But He has no other course. They have brought the wages of sin upon themselves. They have chosen to walk in the ways of death.

Fire from Heaven

Reverting again to the pen picture of these scenes, as drawn by the revelator, we are brought face to face with the final overthrow of the wicked as Satan's army marches forward.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 9, 10, 14, 15.

This is the end of the wicked. Hell-fire, kindled here upon the earth, will devour them. They shall burn as stubble. As the fat of lambs shall they consume away. They shall be reduced to ashes upon the earth.

"And and this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zechariah 14: 12.

"Your hand shall find out all Your enemies: Thy right hand shall find out those that hate Thee. Thou shall make them as a fiery oven in the time of Your anger: the Lord shall swallow them up in His wrath, and the fire shall devour them. Their fruit shall Thou destroy from the earth, and their seed from among the children of men. For they intended evil against Thee: they imagined a mischievous device, which they are not able to perform." Psalm 21: 8-11.

The saved, inside the jasper walls, witness the final punishment of the lost. Said the psalmist, "When the wicked are cut off, thou shall see it." Psalm 37: 34. And again: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with your eyes shall thou behold and see the reward of the wicked." Psalm 91: 7, 8.
The Devil Destroyed

Not only will the fire of God bring about the utter destruction of wicked men, but also of Satan and of his angels. Isaiah, after taunting Lucifer regarding his self-exaltation and fall from heaven, concludes with the warning, "Yet thou shalt be brought down to hell, to the sides of the pit." See Isaiah 14: 12-15. Ezekiel also foretells the end of the rebel leader in the solemn declaration:

"Thou has defiled thy sanctuaries by the multitude of your iniquities, by the iniquity of thy traffic. Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shall be a terror, and never shall thou be any more." Ezekiel 28:18,19. Though thou be sought for, yet shall thou never be found again." Ezekiel 26:21.

Jesus made it clear as He dealt with the question of Satan's destiny that the fires of hell have been prepared especially for the devil and his angels and that his destruction would be utter and complete. (See Matt. 25:41.) Contrary to a popular opinion, Satan is not the superintendent of hell, but instead he will be its chief sufferer. Since he is the great instigator of all sin, his punishment will be comparable to the degree of his guilt. He will be the very last to perish in the flames.

Eternal Fire

True, the fire with which the wicked will be destroyed is called "eternal fire." They are to go away into eternal punishment"; that is, it will be eternal in its effects. The punishment to be meted out to sinners is death, eternal death—not an eternal life in hell, but eternal destruction by the fire of hell, a destruction so complete that the sinner can never be brought back to life again. They will be as though they had never been.

The fact that the Bible speaks of everlasting punishment for the wicked has caused many to draw the conclusion that the wicked would continue to suffer in hell eternally. These have grossly misunderstood the teachings of Scripture. One text thus interpreted is Matt. 25: 46: "And these shall go away into everlasting punishment: but the righteous into life eternal."

This verse teaches "everlasting punishment," but it does not mean eternal torment in hell. On the contrary, it means that those who suffer the second death will be everlastingly dead. "The wages of sin is death," and the second death is everlasting. From it there is no resurrection. They shall never live again. Thus, their punishment death - is eternal.

There is a vast difference between everlasting punishment and everlasting punishing. There will be no everlasting punishing. God is neither a tyrant nor a fiend. He has no pleasure in the death of the wicked, and surely He would have no desire to continue torturing them forever. He must destroy them, in order to put down sin and rebellion and make the universe a safe and decent place for His people to inhabit. The sinner's destruction will be like that of stubble fully dry." They will consume as the fat of lambs; into smoke shall they consume away." (See Psalm 37: 20.) And that shall be their end.

Here the curtain drops upon an era of rebellion and sin. Christ the Deliverer has shown Himself mighty to save. His archenemy is no more. The results of the curse have been destroyed. Fire has melted and purified the earth. Once more the universe is clean. Once more perfect harmony is restored. Now Jesus is Lord of all.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders. And the number of them was ten thousand times ten thousand, and thousands of thousands; saying a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sits upon the throne, and unto the Lamb for ever and ever." Rev. 5: 11-13.

Enthroned on a cloud, the judge will come. Bright flames prepare His way; Thunder and darkness, fire and storm, Lead on the dreadful day.
No more shall bold blasphemers say,
"Judgment will never begin";
No more abuse His long delay
By carelessness and sin.

Then shall the Lord a refuge prove
For all His poor oppressed,
To save the people of His love,
And give the weary rest.

Bible Study Summary

When Christ comes the second time, what will happen to the cities of earth?
"And the cities of the nations fell." Rev. 16: 19.
'I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4: 26, 27.

To what condition will the earth be reduced?
"Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." 'I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light." Jeremiah 4: 20, 23.

After the righteous are taken to heaven by Christ at His coming, how many persons will be left living on the earth?
'I beheld, and, lo, there was no man." Jeremiah 4: 25.

What has happened to the wicked?
"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians. 2: 8.
"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25: 33.

NOTE - The wicked will be utterly overwhelmed by the awful splendor of His coming and will all fall dead to the ground. (See 2 Thessalonians. 2: 8.) Unnumbered millions of dead of all nations will be scattered over the earth. There will be no one to lament them or bury them. Wherever they fall, they must remain until the second resurrection.

What will happen to Satan at Christ's coming?
"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in His hand. And He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. 20: 1, 2.

After Satan is bound, where will he be cast?
"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20: 3.

NOTE - The bottomless pit here referred to is the earth after it has been broken down, made waste and void, and when the sun no longer shines upon it, as described above. It will become a desolate dungeon, and in this abyss Satan and his angels will be confined for one thousand years. He can "deceive the nations no more," because the righteous are in heaven, and the wicked are dead upon the earth. Thus, he is bound.

What is to happen at the end of the one thousand years?
The wicked will be raised to life: "But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. This is "the resurrection of damnation" spoken of by Christ, as recorded in John 5:
29. Only the righteous are raised in the first resurrection. See Rev. 20: 6.

**How does the resurrection of the wicked affect Satan?**

It looses him, for now he has someone to tempt again. "After that lie must be loosed a little season." Rev. 20:3.

"And when the thousand years are expired, Satan shall he loosed out of his prison." Rev. 20: 7.

**After the wicked are raised, what glorious event next takes place?**

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2.

NOTE - Christ and the righteous return to the earth with the City of God.

When the wicked see Christ and the city, New Jerusalem, coming down from heaven, what will be their reaction?

They shall flee in terror. "And you shall flee to the valley of the mountains; ... and the Lord my God shall come, and all the saints with Thee." Zechariah 14: 5.

**When Satan is loosed, what nefarious work does he begin?**

"Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog." Rev. 20: 7, 8.

**How many people are then subject to his deceptions?**

"The number of whom is as the sand of the sea." Rev. 20: 8.

**What is the object of his deceptions?**

"To gather them together to battle." Rev. 20: 8.

**What diabolical attempt is made by Satan and his host?**

They lay siege to New Jerusalem. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20: 9.

**As they surround the city, what scene meets their vision?**

"You shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28.

**How will they react to the situation?**


As the wicked look upon the city and mourn over the fact that they are shut out, what terrible calamity befalls them?

"And fire came down from God out of heaven, and devoured them." Rev. 20: 9.

"Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalm 11:6.

**What is created by this rain of fire and brimstone?**

A "lake of fire." Hell. See Rev. 20: 10.

**Who besides the wicked are cast into the lake of fire?**

"And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:10. See Matt. 25:41.

**How completely will the fire destroy the wicked?**

"For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, said the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.
Will Satan also be destroyed in the fires of hell?
In Ezekiel's prophecy, Satan is referred to under the title of the prince of Tyrus; and to him God says: "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shall thou be any more." Ezekiel 28: 18, 19.

What is the death in the lake of fire called?
"And death and hell [the grave] were cast into the lake of fire. This is the second death." Rev. 20: 14.

Besides destroying wicked men and the devil, what else will the fires of hell accomplish?
"But the day of the Lord will come as a thief in the night. In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.
NOTE - The earth and the elements will be melted with fervent heat, and the works of man are to be burned up. As the Nagasaki atomic bomb caused even steel to melt and disintegrate, so the fire of God will completely destroy man's cities and inventions. Also, the results of the curse which God pronounced upon the ground will be destroyed. Disease germs, noxious weeds, thorns and thistles, and poisonous gases, will be burned up. The fire will completely purify the sin-cursed earth.

The Events Of The Millennium - By Dwight Waterhouse
King James version unless specified otherwise

Introduction
The word “Millennium” is not found in the Bible but is derived from two Latin words “mille” meaning a thousand, and “annus” meaning years, thus the term “millennium” is often used to refer to the thousand-year period mentioned in Revelation 20. This study will include the events that mark the beginning, the events during, and the events at the end of the Millennium. With each event, a chart is provided that shows its placement plus any previous event. Events that do not mention the Millennium can be anchored to those that do. For example: The “Second Coming” texts do not mention the Millennium but they mention the “Resurrection” and the “Resurrection” texts mention the Millennium, so by first placing the “Resurrection,” the “Second Coming” can then be placed. For this reason the events are not in a chronological order.

Study the Bible texts listed under each event, look for the clue(s) that anchors it to the Millennium or to an event(s) that has already been anchored. Then determine in which period of the Millennium that event will take place. As the chart grows, with each added event, the study will often refer to events, already in place, as support for the placement of the current event. The chart will show the current event in boldfaced letters and the supporting events with only their numbers boldfaced. Three events are included, that are not part of the Millennium, because they are mentioned in the Bible texts for this study. The first heading is for these three events. A final chart shows all events in chronological order, according to the author's undestanding.

1. EVENTS BEFORE THE MILLENNIUM

1 - The First Phase Of The Judgment (Investigative - Guilty or innocent)

REVELATION 22:
11 “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”
12 “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

NOTE:
SEVENTH-DAY ADVENTISTS

This is another way of saying, let him who is guilty be guilty still and he who is innocent be innocent still? In this case it would be more appropriate to say pardoned or unpardoned because we are all guilty of sin.

MATTHEW 25:
31 “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:”
32 “And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:”
34 “Then shall the King say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:”
41 “Then shall he say also unto them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels:”

NOTE:
At His coming Christ gives to each person his reward according to the way he has lived. Revelation 22:12 The righteous inherit the kingdom but the wicked go into everlasting fire. Matthew 25:34,41 It is obvious, by the time Christ comes, the life of each person has already been investigated to determine what reward he will receive. Is one innocent because he is covered by Christ's blood or is he guilty because he refuses to accept His pardon? Since He comes bringing His rewards with Him it is logical that the Investigative Judgment takes place before the second coming. The second coming is at the beginning of the Millennium.

2 - Receiving The Mark Of The Beast

REVELATION 20:
4 “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

NOTE:
Beheaded for the witness of Jesus, not worshiping the beast or his image, and not receiving the mark of the beast are some of the experiences of the Saints who are going to live and reign with Christ during the thousand years. The wicked would have to receive the mark of the beast before the Millennium begins because Christ knows at the beginning who qualifies to reign with Him and who doesn't. Notice that the “had” in REVELATION 20:4 is in the past tense.

2. EVENTS BEGINNING THE MILLENNIUM

1 - The Second Coming Of Christ

1 THESSALONIANS 4:
16 “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:”
17 “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.”

NOTE:
We have seen that the Saints (“dead in Christ”) are raised at the beginning of the Millennium. In 1 THESSALONIANS 4:16 we see that the resurrection happens at the time that our Lord descends from heaven. So if the resurrection happens at the beginning of the Millennium and at His coming, then His coming would have to happen at the beginning of the Millennium, also. Notice that 1 THESSALONIANS 4:17 talks about the Saints being with the Lord. This is supported by the placement of event 5.

2 - The Wicked Try To Hide
REVELATION 6:
14 “And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.”
15 “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;”
16 “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”
17 “For the great day of his wrath is come; and who shall be able to stand?”

2 THESALONIANS 1:
7 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,”
8 “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:”

LUKE 9:
26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers, and of the holy angels.

NOTE:
It is evident that this happens at His coming because of phrases like: “hide us from the face of him that sitteth on the throne,” and “the great day of his wrath is come.” Revelation 6:16,17 The Lord comes at the beginning of the Millennium. It is no wonder that the wicked want to hide because He is coming in “flaming fire”(in all His glory) and all His mighty angels with Him. 2 Thessalonians 1:7,8. Examine the following Bible references which give some previous examples of the effects that heavenly glory has had on humans. The first reference tells of the effects of just one angel and the second is the description of God's glory on Mount Sinai.

1. MATTHEW 28:2-4 ...”countenance was like lightning” ... “keepers did shake, and became as dead men.”
2. EXODUS 24:16-17 ...”the sight of the glory of the Lord was like a devouring fire”...

3 - The Saints Are Resurrected (First Resurrection)

REVELATION 20:
4 “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”
6 “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

JOHN 5:
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

1 THESALONIANS 4:
16 “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.”

NOTE:
Notice that the Saints, the “blessed and holy,” are the ones who take part in the first resurrection. The Saints are with Christ during the thousand years, so they will have to be resurrected at the beginning of the Millennium. Revelation 20:6. People who have been “beheaded,” as a witness for Jesus, would certainly be
dead but John saw them alive (“they lived and reigned with Christ”) during the Millennium. These people must be included in the “first resurrection.” Revelation 20:4 John saw them alive because they had been called back to life by Christ in the “first resurrection.” John 5:28,29. REVELATION 20:6 “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Notice that the “second death” has no power over the Saints which are resurrected in the first resurrection. More about the second death in event 19.

4 - The Wicked Are Destroyed By His Coming

2 THESALONIANS 1:
7 “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,”
8 “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:”

2 THESALONIANS 2:
8 “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”

PSALMS 68:
2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

REVELATION 6:
14 “And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.”
15 “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;”
16 “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:”
17 “For the great day of his wrath is come; and who shall be able to stand?”

JEREMIAH 4:
25 “I beheld, and, lo, there was no man, and all the birds of the heavens were fled.”
26 “I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.”

JEREMIAH 25:
33 “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

NOTE:
The glory of the Lord and the glory of all His angels combined will be like “flaming fire,” killing all the wicked and breaking down all the cities. 2 THESALONIANS 1:7 & 8 and JEREMIAH 4:26. If His coming occurs at the beginning of the Millennium and the wicked are destroyed by the brightness of His coming, then event 13 must occur at the beginning of the Millennium.

5 - The Saints Are Taken To Heaven

JOHN 14:
2 “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”
3 “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.”
1 PETER 1:
4 “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,”

1 THESSALONIANS 4:
16 “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.”
17 “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.”

NOTE:
Christ says, He goes (leaves this earth) to prepare a place for us. Then He will come back for us so we can be with Him forever. Luke 24:50, 51 and John 14:2, 3. Christ says, He goes (leaves this earth) to prepare a place for us. Then He will come back for us so we can be with Him forever. Luke 24:50, 51 and John 14:2, 3. Peter says, our inheritance is reserved for us in Heaven. 1 Peter 1:4. When Christ comes back the “dead in Christ” are raised to life and are “caught up together” with those who are still alive. 1 Thessalonians 4:16,17. The dead who have been restored to life and those who are alive when Christ comes, travel together to Heaven. There would be no need to be “caught up” if He was coming to dwell with us here on this earth. 1 Thessalonians 4:16,17. We have already seen by the placement of event 9 that His coming is at the beginning of the Millennium, so the Saints would be caught up at this time. Going to Heaven at the beginning of the Millennium is also supported by the placement of events 05,14 and 17.

3. EVENTS DURING THE MILLENNIUM

1 - Satan Is Bound Or Captured

REVELATION 20:
1 "AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."
2 “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,”

NOTE:
If Satan is held captive for a thousand years, then it is obvious that the angel will lay hands on him and bind him at the beginning of the Millennium. REVELATION 20:2. The same thing happens today. A criminal is captured and handcuffed before he is put in prison and starts serving his sentence.

2 - The Wicked Live Not

REVELATION 20:
5 “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

2 PETER 2:
9 “The Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

NOTE:
The last part of verse five has to refer to verse four, because as we have already seen, it is the saints who are in the first resurrection and who are alive during the Millennium. (Events 4 & 5). The resurrection of the Saints takes place at the beginning of the Millennium so the rest of the dead would have to be the wicked. They don't live again until the end of the thousand years so they are dead during this period. Revelation 20:5. The wicked are being preserved until the day of punishment. 2 Peter 2:9
**SEVENTH-DAY ADVENTISTS**

3 - The Saints Reign With Christ

**REVELATION 20:**
4 “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”
6 “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

1 THESALONIANS 4:
16 “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:”
17 “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.”

**NOTE:**
The Saints who were dead, but are now alive because of the resurrection, live and reign with Christ a thousand years. Revelation 20:6. The Saints living when Christ comes are caught up together with those who were resurrected. 1 Thessalonians 4:16,17. So if the resurrected Saints are going to be with Christ a thousand years and those who are “alive and remain” are caught up with them, then those who are alive when Christ comes will dwell with Christ during the thousand years also. Place this event under the “during the Millennium” heading.

4 - The Earth Is Void

**JEREMIAH 4:**
23 “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.”
24 “I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.”
25 “I beheld, and, lo, there was no man, and all the birds of the heavens were fled.”
26 “I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.”
27 “For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.”

**JEREMIAH 25:**
33 “And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.”

**NOTE:**
The earth is without form and void, there is no man, all the cities are broken down, the whole land is desolate. JEREMIAH 4:23,25,26,27 The bodies of the wicked lay all over the ground, until they turn to dust, because there is no one to bury them. JEREMIAH 25:33. We know this is after Christ's coming because the cities are broken down by His presence. Jeremiah 4:26 The Saints are taken from this world by Christ at His coming. The wicked are killed by His presence. The wicked will not live again until the end of the Millennium, so it is obvious that it is during the Millennium that the earth is void. In spite of the condition of the earth during this period, God says, I will not make a full end yet. JEREMIAH 4:27

5 - Satan Is Held Captive

**REVELATION 20:**
2 “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,”
3 “And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”
7 “And when the thousand years are expired, Satan shall be loosed out of his prison,”

NOTE:
It is very clear that Satan serves his prison sentence during the Millennium. REVELATION 20:2. Revelation 20:3 Says, after the thousand years are fulfilled Satan will be loosed for a little season. Satan's prison is the bottomless pit. REVELATION 20:3,7.

6 - The Second Phase Of The Judgment (Judicial)

REVELATION 20:
4 “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”
12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

1 CORINTHIANS 6:
2 “ Do you not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters?”
3 “ Know you not that we shall judge angels? how much more things that pertain to this life?”

DANIEL 7:
21 “I beheld, and the same horn made war with the saints, and prevailed against them;”
22 “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

NOTE:
The responsibility of judgment is given to those who reign with Christ for the thousand years. Revelation 20:4 God has determined who is saved or lost (pardoned or not pardoned) , but the Saints will have a part in the judgment of each unpardoned sinner. Revelation 20:12 Says, “the dead were judged.” Any wicked living at the time of Christ's coming were killed by the brightness of His coming so all the wicked are dead at this time. The Saints will judge the world and angels. 1 Corinthians 6:2, 3 Apparently the saints will also have a part in deciding the punish-ment Satan and his angels will receive.

4. EVENTS AT THE END OF THE MILLENNIUM

1 - The Wicked Are Resurrected (Second Resurrection)

REVELATION 20:
5 “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.”

NOTE:
The people who are raised in the first resurrection are described as “blessed and holy” Revelation 20:6 so it would have to be the wicked who are resurrected second. The Bible doesn't use the term “second resurrection” but it is logical to conclude that if there is a first then there must be at least a second. The Bible says, the rest of the dead did not live again until the thousand years were finished. Revelation 20:5. This must be the event that will loose Satan from his prison. Revelation 20: 3 Says, Satan was cast into the bottomless pit so “that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.” Satan can not deceive the nations (or people) because there is no one alive here on this earth, during the Millennium, for him to deceive. Revelation 20:6 Says, the “second death” has no power over those of the first resurrection, so it stands to reason that it does have power over those who are raised in the second resurrection.
2 - Satan Is Loosed

REVELATION 20:
3 “And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”
7 “And when the thousand years are expired, Satan shall be loosed out of his prison,”

NOTE:
The Bible says “when the thousand years are expired (ended), Satan shall be loosed out of his prison.”

3 - The Saints And The Holy City Come Down From Heaven

REVELATION 21:
2 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

REVELATION 20:
7 “And when the thousand years are expired, Satan shall be loosed out of his prison,”
8 “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”
9 “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

NOTE:
If the earth is void, with no man, during the Millennium, the Saints are in Heaven during the millennium, and if the wicked, with Satan as their commander, surround the city and the camp of the saints at the end of the Millennium, then the Saints and the Holy City must come down at the end of the period.

4 - The Wicked Try To Take The City

REVELATION 20:
7 “And when the thousand years are expired, Satan shall be loosed out of his prison,”
8 “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”
9 “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”

NOTE:
At the end of the Millennium the wicked dead are raised to life. This event gives Satan a chance to try to deceive them. Satan apparently convinces them that they are so vast in number that they can battle against God and the holy city. Revelation 20:8,9

5 - The Third Phase Of The Judgment (Executive) (The Sentence Is Executed)

REVELATION 20:
7 “And when the thousand years are expired, Satan shall be loosed out of his prison,”
8 “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”
9 “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”
10 “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”
12 “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”
14 “And death and hell were cast into the lake of fire. This is the second death.”

**REvelation 20:**
13 “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

**REvelation 21:**
8 “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

**Note:**
After Christ has determined who is unworthy of His pardon, He comes back to this earth bringing His reward with Him. Christ divides the pardoned from the unpardoned by life or death. In Heaven the Saints go over the books and have a part in the judgment of each wicked person, including Satan and his angels, while the wicked are reserved in death awaiting their final punishment. At the end of the Millennium the wicked are resurrected from the grave and their just punishment is served. Fire comes down from God and devours them and they die the second death. Revelation 20:9 and Revelation 21:8.

6 - Satan And The Wicked Are Destroyed This Is The Second Death

**Revelation 20:**
7 “And when the thousand years are expired, Satan shall be loosed out of his prison,”
8 “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”
9 “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”
10 “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”

**Revelation 21:**
8 “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

**Revelation 20:**
14 “And death and hell were cast into the lake of fire. This is the second death.”

**Matthew 25:**
41 “Then shall he say also unto them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels:”

**Note:**
At the end of the Millennium Satan is freed from his prison because he is once again able to deceive the wicked. The wicked have been raised to life to face their final judgment but Satan convinces them to defy God, once again, by trying to take the Holy City, but the fire that is prepared for him and his angels comes down and destroys them and all those who chose to follow him instead of Christ. Revelation 20:10 and Matthew 25:41 (Also see Ezekiel 28:16-19 and Hebrews 2:14). As the wicked surround the Saints and the City, fire comes down from God and destroys them. This is the second death. Revelation 20:9 and Revelation 21:8. The devil, his angels, and the wicked are destroyed in the lake of fire at the end of the Millennium. The lake of fire is the second death. Revelation 20:14 and Revelation 21:8

**Revelation 20:**
6 “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”
NOTE:
Notice that the “second death” does not have power over the Saints who are raised in the first resurrection, so it stands to reason that the “second death” does have power over those who are raised in the second resurrection.

7 - The Second Death

HEBREWS 9:
27 “And as it is appointed unto men once to die, but after this the judgment:"

NOTE:
The Bible doesn't mention the “first death,” but it stands to reason that if there is a “second death” then there must be a first. See REVELATION 20:14 and REVELATION 21:8. The first death is before the judgment. HEBREWS 9:27 This is supported by events 10,15 & 18. The first, “first death” was Abel who was killed by his brother, Cain. GENESIS 4:8. Both the wicked and the righteous die the first death. For the wicked the first death ends one thousand years later then it does for the righteous. The second death will be for the wicked only. The second death is the “wages of sin” that is spoken of in ROMANS 6:23 which is an eternal death.

8 - The New Earth

REVELATION 21:
1 “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.”
2 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”
3 “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”
4 “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”
5 “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

NOTE:
After fire cleanses this earth of everything pertaining to sin, God makes everything new again. REVELATION 21:4 & 5.

My prayer is that God will bless in your study of His Word.

27. The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Genesis 17:1-8; Isaiah 35; 65:17-25; Matthew 5:5; Revelation 21:1-7; 22:1-5; 11:15).

Paradise Restored

THE rebellion is ended. Christ Jesus is gloriously victorious. The fires of hell have done their purifying work. Satan, sin, and sinners are gone; they have utterly perished from the face of the earth. Gone
also are all the works of man. Every defiling and hurtful thing has been destroyed in the flames. The results of sin are past.

Now that all this is fully accomplished, the destroying, purifying fire will go out for want of material to burn; and the smoke of the great conflagration will clear away. Thus, Isaiah indicates that when the fire burns up the wicked as stubble, and has completed in work of destruction and cleansing, it shall become so completely extinct that thereafter - there shall not be a coal to warm at, nor fire to sit before it." The fire will die out. See Isaiah 47:14.

The destruction of Satan and all his followers will finally open the way for the complete establishment of Christ's kingdom upon the earth and the restoration of man to his Paradise home.

It was God's original purpose that righteous men should dwell on the earth, and this purpose, though temporarily halted by the intrusion of sin, finally will be carried out.

"The righteous shall be recompensed in the earth." Prov. 1: 3 1. This earth is man's inheritance. The promise to Abraham that he and his seed should be heirs of the world was not an idle promise. It is as certain of fulfillment as that God lives, for "He is not slack" concerning His promises. Not one of them will fail. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4: 13.

After describing the purification of the earth by the fires of hell, the Apostle Peter exclaims in ecstasy, "Nevertheless we, according to His promise, look for new heavens and a new earth." 2 Peter 3: 10-13.

**A New Earth**

The lake of fire, therefore, is not to destroy the earth but only to melt and renovate it. When the smoke has lifted and only ashes remain, the Lord will once more exercise His creative power by making it new again. This, too, is God's promise., for "He that sat upon the throne said, Behold, I make all things new." Rev. 21:5.

This arrangement is as old as the plan of redemption. When God set in motion the program for saving man, it included not only his person but also his home. The Bible abounds with God's promises of a renewed earth in which His people shall dwell. Thus, He declared through Isaiah the prophet:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be you glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isaiah 65:17-19.

To this agree the words of Jesus spoken on the mount of blessing, when He said, "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

John the beloved tells us that in heavenly vision he saw the home of man in its restored state. "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." Rev. 21:1.

To the new earth, the glory of Eden will be fully restored. The earth will be as it was before the blight of the curse fell upon it. What a fitting place this will be for an eternal abode for God's people!

And this is exactly what is in store for them. As soon as everything is fully restored, Christ will present the entire earth to His people, who have returned with the Holy City. The promise is:

"But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and you shall go forth, and grow up as calves of the stall. And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, said the Lord of hosts." Mal. 4: 2, 3.

Yes, they will go forth from the City of God and will once more possess the earth. For "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 18. In graphic language the prophet Isaiah describes the new earth as it is restored to man and as it was shown him in vision.

"The wilderness and the solitary place shall be glad for them; and, the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."
"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a deer, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habituation of dragons, where each lay, shall be grass with reeds and rushes." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. But the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:1,2,5-7,9,10.

This is man's long-lost home. All that was lost by him in the fall will be restored to him again in the new earth. There is to be a "restitution of all things." (Acts 3: 21.) The first dominion is to be restored to man through Christ (Micah 4: 8); and, thank God! - This restoration will include the return of the Garden of Eden to the earth. Once again man will walk by the side of the river of life and drink of its sparkling, life-giving waters. Once again will he have free access to the tree of life, from which he has so long been exiled. Yes, Eden, the garden of God, the first home of man, will once more shed forth upon the earth the fragrance of its bloom and verdure.

The New Jerusalem

The New Jerusalem will become the eternal capital. This wonder city, with its towering walls of jasper, its twelve gates, each of one solid pearl; with its streets of transparent gold; with its "many mansions?" prepared for the saints by Jesus and the angels, will be already resting upon the earth. It will have safely out ridden the awful conflagration which destroyed the devil and sinners, and from within its walls, King Jesus will govern the nations.

John attempts a description of this mighty metropolis as he saw it descending out of heaven from God. He pictures it as "having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21: 11.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Verse 3.

This city is of sufficient size to furnish a home for all the saved. John declares the measure of it to be "twelve thousand furlongs" and that "the length and the breadth and the height of it are equal." (Verse 16.) Whether this measure is of one side only or of the entire circumference of the city is not clear. In the one case, it would be 375 miles square; in the other, it would be 1,500 miles on each side. Many times larger than any metropolis we have seen upon earth before, it will become the very center, not of the earth only, but also of the entire universe, for God will dwell there.

"And I saw no temple therein," John declared "for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Verses 22-25.

Thus, the earth, the battlefield, of the forces of good and evil, which for nearly six thousand years has been in the hands of the rebel leader, will not only be restored to God's kingdom but will be exalted above any of the millions of worlds and planets in God's vast creation. The City of God, as a memorial, will be located on the very spot where Jesus was put to death by His enemies. At that time Satan thought the victory was his. He had succeeded in placing the lifeless form of the Son of God in the tomb and had sealed it with the Roman seal.

But He who came forth from the tomb, a conqueror over the devil and death, will establish His eternal throne on Mount Zion as an everlasting memorial of His complete triumph over all His enemies.

"The Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.... And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zechariah 14: 4-11.
Country Homes

But the saints are not to dwell only in the city. They are also to establish homes in the country. The entire earth will be theirs; for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." Dan. 7:27. As Adam and his posterity were bidden to go forth from Eden and replenish and subdue the earth, so the redeemed will go forth from Jerusalem to inhabit all sections of the new world. They are not to spend their time in idleness. They will be real people, living in a real earth; and their time is to be employed in useful labor.

Adam was told in Eden that he was to dress the garden and keep it. (Gen. 2:15.) So will it be with the redeemed. Concerning this the Lord has spoken through the prophet Isaiah, saying:

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:21-23.

Peace

Think of it! The saved will have eternity in which to build and beautify a home and develop a country estate! No invading armies will march in to pillage and destroy. No thieves will break through and steal. No one will molest or make afraid, for God will plant His people, and they will move no more. The soil, which was cursed for Adam's sake, will yield its strength once more. No chilling frosts nor summer heat will destroy the fruit of the ground. The climate will be perfect. No destructive insects will attack the crops, for all these pests will have been destroyed. No pestilence will come, no storm will sweep over the land, no floods will inundate the crops; for the forces of nature, thrown out of joint as a result of sin, will have been adjusted again, and everything will work to man's interest and not against him as now.

The species of animals we have known this life will be seen in the new earth also, but none will be ravenous or cruel; they will have lost their ferocious natures.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 6-9.

Sweet birds of this Paradise will carol their songs of praise to their Creator; rich verdure will cover hill and valley; majestic trees, which dwarf the giant sequoias, will wave their proud branches in the breeze; and the entire earth will be a place of glory and beauty.

There will be no hospitals there, for the inhabitants of that land will never say, 'I am sick.' (See Isaiah 33: 24.) There will be no graveyards, no crepe on the doorknob; no black-plumed hearse will ever go creaking down the streets of glory. The bloom of eternal youth will be upon every brow. The defects of the former life having been left in the grave, everyone will be physically perfect.

That will be a country of riches without want, health without sickness, pleasure without pain, joy without sorrow, laughter without tears, and life without death.

'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, . . . I make all things new.... Write: for these words are true and faithful." Rev. 21:4,5.

But who can picture the glory of that land? Who can estimate the value of eternal life. Not in man's fondest dreams can he conceive it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2: 9. Higher than the highest human thought can reach is God's love for His children, and this love will be made manifest in the reward that He waits to lavish upon them in the future life. Only then will we enter fully into the "more abundant life" that Jesus declared He had come to give.

The Bible opens with Eden lost, with the curse resting heavily upon man, who has been cut off from God and is under the sentence of death. It closes with Eden restored, with man fully reinstated in his
lost home and enjoying the honor and blessing of immortality and eternal life.

The Cross Stands Between

Do you ask the question, "What makes the difference," Our answer is: "The cross of Christ." It cost the life of the Son of God to bring sinful man again to his lost home. Christ is "the way" back to God and Paradise. Only through Him can man regain his forfeited "right to the tree of life" that he may eat and live forever. "This is life eternal, that they might know Thee -the only true God, and Jesus Christ, whom Thou has sent.” John 17: 3.

Will you come to Him today and be saved? He waits to welcome you to His heart and home. He longs to take from you the filthy garments of sin and clothe you with the white robe of His righteousness. He will wash you in His blood and make, your life as white as the driven snow. Even now His voice is calling you oh, so earnestly-saying, "My son, give Me your heart." He longs to have you with Him throughout eternity.

It was for you that He suffered, bled, and died on Calvary.
Some time ago a man was travelling in the great Sahara, and had run out of water. He was famishing with thirst and was upon the verge of utter despair. As he attempted to struggle on a little further in the apparently vain hope of relief, he suddenly noticed by the side of the path a sign which said:
"Ten paces to the East, O Traveler, you will find the treasure of Paradise."
Quickly he took the ten steps, dug into the loose sand, and found clear water. His life was spared.

Just so the treasure of eternal life and heaven is near us, perhaps less than ten paces away. God is not very far from any one of us. In the light of eternity's joys, there is so little to give up. Will you just now take the few necessary steps to enable you to drink of the water of life freely? Christ beckons you to come.

For you He is even now preparing a crown of glory and a home in the City of God. Hear Him as He pleads, "Why Will you die?" It is to you He is speaking. Will you say to Him, "Nay"? Will you harden your heart against His great love? Will you say, "I am ashamed to own Him"? Oh, how can it be! How can we despise God's matchless love! How can we, by refusing to come to Christ, crucify Him afresh and put Him to open shame! How can we neglect His great salvation!

"To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

Bible Study Summary

When God created the earth, to whom did He give it?
"The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalm 415: 16.

In what position did God place man?
"Thou made him to have dominion over the works of Thy hands; Thou has put all things under his feet." Psalm 8: 6.

How did man lose that dominion? To whom?
"For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19.

And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whom so ever I will I give it." Luke 4: 5, 6.

Is this first dominion to be restored? How?
"And thou, 0 tower of the flock, the stronghold of the daughter of Zion [Christ], unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

When will this restoration occur?
"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut
off, thou shalt see it." Psalm 37: 34.

**What will the earth look like when re-created?**
"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it.... they shall see the glory of the Lord, and the excellency of our God." Isaiah 35:1,2.

**In what activities will the righteous participate in this new earth?**
"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.... And Mine elect shall long enjoy the work of their hands." Isaiah 65: 21, 22.

**What has God prepared for the righteous in this new earth?**
"God is not ashamed to be called their God: for He hath prepared for them a city." Hebrews 11: 16.

**What does John tell us of the magnificence of this city?**
"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21 2-27; 22.

**What will be the privilege of those who enter the city?**
"The throne of God and of the Lamb shall be in it; ... and they shall see His face." Rev. 22: 3, 4.

**What seasons of worship will be observed in the new earth?**
"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, said the Lord." Isaiah 66:23.

**How will the ransomed of the Lord return to their home?**
"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10.

**How long will this kingdom last?**
"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 18.

**What is the essential requirement for citizenship in this country?**
"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

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**1. The New Jerusalem**

**A. What is God Preparing for His people?**
Hebrews 11:16, 12:22 God is preparing a city

**B. Where is This City now Located?**
Revelation 21:2 In heaven in outer space
1 Kings 8:28-30

**C. What is the city like?**
Revelation 21:16
- Length: 590 Kilometers
- Circumference: 2360 Kilometers
- Walls: 88 Meters
- Area: 348,100 Square Kilometers
- 34,810,000 Hectares
- 87,025,000 Acres
Number of Houses
If every road is 50 meters (166 feet) wide and every house block is one hectare (2.5 acres) in size there would be:

- 15,469,800 Houses
- 7,866 Roads
- 4,641,333 Kilometers of Roads
- 15,469,800 Street Intersections
- (12 times the Distance from the Earth to the Moon)
- (The Circumference of the Sun)

Housing Capacity
If each house had one person per story and the dining table at the great wedding supper is double sided with one person every meter on both sides then:

- 100 Stories: 1,546,980,000 Housing capacity, 773,490 Kilometers long dining table (Sun's Radius)
- 500 Stories: 7,734,900,000 Housing capacity, 3,867,450 Kilometers long dining table (Three times diameter of the Sun)
- 1,000 Stories: 15,469,800,000 Housing capacity, 7,734,900 Kilometer long dining table (Five times diameter of the Sun)

To spend one day exploring each building of the New Jerusalem would equal 42,383 years. To take one day meeting everyone in the New Jerusalem (1,546,980,000 people) would equal 4,238,301 years. To spend one day exploring each square kilometer of the New Earth would equal 1,400,500 years. To spend one day exploring each square kilometer of the New Earth with a different person each time would take 2,166,545,490 Million years (2,166 Trillion, 545 Billion, 490 Million Years).

D. What is the City Like?
Revelation 21:2 NAME
Revelation 21:17,18 WALLS
Revelation 21:19-21 FOUNDATION
Revelation 21:12,13,21 GATES
Revelation 21:21 STREETS
Revelation 21:2,11,16 APPEARANCE
Revelation 22:1,2 TREE OF LIFE
Revelation 22:1,2 RIVER OF LIFE (Genesis 2:10-14)

E. Where Will it be Transferred to?
Matthew 5:5 On this earth
Isaiah 66:22,24 New earth

F. What Reassuring Facts are there About the New Earth?
Revelation 21:3 God will live with us
Psalm 16:11 No boredom
Isaiah 33:24 No sickness or iniquity
Revelation 22:3 No more curse
Isaiah 65:22,23 Build homes and live in them
Revelation 7:16,17 No hunger, thirst or pain
Isaiah 40:31 No more tiredness
Isaiah 35:5,6 No more blind, deaf, lame, and sick
Philippians 3:21 All healed of diseases
Revelation 21:8,22:25 Wicked excluded
G. Will the Saints Have Real Bodies in Heaven?

Luke 24:36-43,50,51 Jesus rose with a real body
Acts 1:9-11 Jesus went to heaven with real body
Philippians 3:21 Give us real bodies at His coming
Isaiah 66:22-24 All FLESH

H. What Thrilling Things Will There be to do in the New Earth?

Isaiah 65:21,22 Building houses and vineyards
John 14:1-3 Having a home in the Holy City
Isaiah 35:10 Everlasting joy and peace
51:11 Singing songs of praise
Revelation 15:1-4 Playing musical instruments
Revelation 14:2,3 Sing and play music in the heavenly Choir
Isaiah 66:22-24 Keeping God's Sabbath Day
Matthew 8:11 Meeting the patriarchs and prophets
Revelation 7:9-17 Living with Jesus forever
Revelation 14:4 Seeing God's face and live
Zephaniah 3:17 Hearing God sing to us
Psalm 37:3,4 Having all our desires fulfilled
2 Kings 2:11 Exploring outer space
Matthew 14:25,26 Being able to walk on water (Philippians 3:21)
Revelation 5:11,12 Fellowship with the angels

I. How Good Will the New Earth and the New Jerusalem be?

1 Corinthians 2:9 Beyond our imagination
Isaiah 64:4 Beyond human comprehension

J. Does God Offer Everyone a Place?

Revelation 22:17 Who so ever will
1 Peter 1:4 Reserved in heaven
John 14:1-3 Prepared by Jesus Himself for us

K. How can we be Assured a Place in the Holy City?

Revelation 3:20 Open our hearts to Jesus
22:14 Keep God's 10 Commandments
John 1:12 Power to obey His will
Matthew 7:21 Must do God's will to be saved

2. Ascending To Heaven

Seven days Ascending to the Sea of Glass

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. {Early Writings - 60}

The Redeemed Worship God as they Ascend to the Holy City

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, “Holy,” and the wings, as they move, cry, “Holy,” and the retinue of angels cry, “Holy, holy, holy, Lord God Almighty.” And the redeemed shout, “Alleluia!” as the chariot moves onward toward the New Jerusalem. {Great Controversy - 645}
SEVENTH-DAY ADVENTISTS

The Other Inhabited Worlds
Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin—a sample of what the whole earth would have become had man but fulfilled the Creator's glorious plan. {Adventist Home - 539}

Exploring Other Planets
Heavenly Knowledge Will Be Progressive. --All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar--worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through the ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation--suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character.

Social Life. There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together “the whole family in heaven and earth”—all are among the experiences of the hereafter. {Adventist Home - 548}

Our Daily Activities In Heaven
Occupations in the New Earth. “In the earth made new the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.”

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. {Adventist Home - 549}

Sinless Perfection
Perfection exists in the least as well as in the greatest of the works of God. The hand that hung the worlds in space is the hand that fashions the flowers of the field. Examine under the microscope the smallest and commonest of wayside blossoms, and note in all its parts the exquisite beauty and completeness. So in the humblest lot true excellence may be found; the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight. Conscientious attention to the little things will make us workers together with Him, and win for us His commendation who sees and knows all. {Education - 114}

The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligence's of the unfallen worlds; the science that engages the attention of our Lord and Savior; the science that enters into the purpose brooded in the mind of the Infinite—"kept in silence through times eternal" (Romans 16:25, R.V.); the science that will be the study of God's redeemed throughout endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul. {Education - 126}

The Glories Of Heaven
When we shall stand with the redeemed upon the sea of glass with harps of gold and crowns of glory and before us the unmeasured eternity, we shall then see how short was the waiting period of probation. {Last Day Events 42}
3. There Is Only One Universe

Here are the trophies which Christ took up with Him and presented to the universe of heaven and the worlds that God has created. Any affection that ever they had for Lucifer, who was the covering cherub, is now destroyed. God gave him a chance to work out his character. If He had not done this, there might have been those who felt the accusation he brought against God that He didn't give him a fair chance was justified. {Faith and Works 74}

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love. {Great Controversy - 678}

They return enmity for love that is as high as heaven and as broad as the universe. {Acts of Apostles - 425}

The knowledge of God is as high as heaven and as broad as the universe. {Christ Object Lessons - 42}

4. Innumerable Planets

God's glory in the heavens, the innumerable worlds in their orderly revolutions, “the balancing of the clouds” (Job 37:16), the mysteries of light and sound, of day and night--all were objects of study by the pupils of earth's first school. {Child Guidance - 45}

A mysterious life pervades all nature--a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit. {Education - 99}

With Him who could thus call into existence unnumbered worlds, how long a time would be required for the evolution of the earth from chaos? In order to account for His works, must we do violence to His word? {Education - 129}

Could the law have been abolished, and the government of heaven and earth and the unnumbered worlds of God maintained, Christ need not have died. {Faith and Works 118}

Behold Him, the beginning of the creation of God, who numbers the stars, who created the worlds--among which this earth is but a small speck, and would scarcely be missed from the many worlds more than a tiny leaf from the forest trees. The nations before Him are but “as a drop of a bucket,” and “as the small dust of the balance” . . . (Isaiah 40:15). {In Heavenly Places - 40}

In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space--the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore--humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart, and crushed out His life on Calvary's cross. {Amazing Grace - 98}

5. Innumerable Inhabited Planets

Unnumbered Worlds are Obedient to His Laws
If men could see for a moment beyond the range of finite vision, if they could catch a glimpse of the Eternal, every mouth would be stopped in its boasting. Men living in this little atom of a world are finite; God has unnumbered worlds that are obedient to His laws and are conducted with reference to His glory. When men have gone as far in scientific research as their limited powers will permit, there is still an infinity beyond what they can apprehend.  

Unfallen Worlds Sing Anthems of Praise  
Cherubim and seraphim, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation had been opened to the fallen race and that the earth would be redeemed from the curse of sin. How much more should those rejoice who are the objects of such amazing love! How can we ever be in doubt and uncertainty, and feel that we are orphans?  

Jesus is Their Ruler  
Jesus lived the law in the sight of heaven, in the sight of unfallen worlds, and in the sight of sinful men. Before angels, men, and demons, He had spoken, unchallenged, words that from any other lips would have been blasphemy: “I do always those things that please Him.”  

Representatives Visit Heaven  
There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion, all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.  

Noble, Majestic, and Lovely Beings  
The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, “We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.”

Then I saw two trees. One looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, “None in this place have tasted of the forbidden tree; but if they should eat, they would fall.”

Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written “Victory.” Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written “Purity,” and around the wreath were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written “Holiness.” Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, “It is not; the city is my home, and I have come to visit this place.” He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, “You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.”
6. The New Jerusalem

Living the Life of Eden

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. Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school. . . . The prophet of Patmos thus describes the location of the school of the hereafter:

“I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Revelation 21:1, 2. . . . The giving of the tree of life in Eden was conditional, and it was finally withdrawn. But the gifts of the future life are absolute and eternal . . . . Restored to His presence, man will again, as at the beginning, be taught of God: “My people shall know my name: . . . they shall know in that day that I am he that does speak: behold, it is I.” Isaiah 52:6. . . .

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. “Exceeding abundantly above all that we ask or think” (Ephesians 3:20) will be forever and forever, the impartation of the gifts of God . . . .

The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be. {Faith I Live By - 360}

Lands On Earth at the end of the Millennium

Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: “The Lord my God shall come, and all the saints with thee.” “And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley.” Zechariah 14:5, 4. . . . As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the holy city. {Faith I Live By - 355}

As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City. {Great Controversy - 662}

Observing The Sabbath

I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory. I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory. But we shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges and the glad and joyful voice of the lovely Jesus is heard richer than any music that ever fell on mortal ear bidding us enter. [I saw] that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven is our home. {Maranatha - 245}

The Metropolis of the Glorified New Earth

There is the New Jerusalem, the metropolis of the glorified new earth, “a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” “Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” “The nations of them which are saved shall walk in the
light of it: and the kings of the earth do bring their glory and honor into it.” Said the Lord: “I will rejoice in Jerusalem, and joy in My people.” “The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” Isaiah 62:3; Revelation 21:11, 24; Isaiah 65:19; Revelation 21:3.

In the City of God “there shall be no night.” None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close. “And they need no candle, neither light of the sun; for the Lord God gives them light.” Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day.

“I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son. “Now we see through a glass, darkly.”

The New Jerusalem is our Place of Rest

There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providence's of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.

We are homeward bound. He who loved us so much as to die for us has built for us a city. The New Jerusalem is our place of rest. There will be no sadness in the City of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

Privileges of the Redeemed. Heaven is a good place. I long to be there and behold my lovely Jesus, who gave His life for me, and be changed into His glorious image. Oh, for language to express the glory of the bright world to come! I thirst for the living streams that make glad the city of our God.

7. Beyond The Most Fabulous Human Imagination

You [IN RESPONSE TO A REQUEST BY MRS. STEWART, AN ARTIST, WHO ASKED ELLEN WHITE TO WRITE A DESCRIPTION OF THE NEW JERUSALEM.] express a desire for me to describe things concerning the New Jerusalem. I positively decline to do anything of the kind. My powers would be inadequate to do this or even make an approach to it, and I advise you not to make any attempt to have a particular representation which will carry the impression that it is the representation of the New Jerusalem. The most eloquent representation of the New Jerusalem is but . . . [an] attempt to present it.

Anyone who is dealing with the future unseen world may best describe its untold glories by quoting the words of Paul, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Corinthians 2:9). I feel that many approach sacred things as though their finite powers were capable of taking them in. . . .

There is so large a number that tread on holy ground with unsanctified feet that we are very cautious, even in statements that we present to them in regard to sacred and eternal things, because finite and common ideas become mixed with the holy and sacred. Man may try with his entrusted and cultivated powers to represent something of heaven and he will make a blunder of the whole thing.

Your power as an artist will, when stretched to its utmost capacity fall down faint and weary in seeking to take in the things of the unseen world, and yet there is an eternity beyond. With these statements you will excuse me from attempting to portray before you anything concerning the works of the great

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Master Artist.

Let the imaginations of the people be on the highest stretch to contemplate the glories of the New Jerusalem and yet they have but just entered upon the borders of the eternal weight of glory that shall be realized by the faithful overcomer. Put off thy shoes from off thy feet for the ground whereon thou stands is holy. This is the very best answer I can give to your question. {This Day With God - 103}

The Glory of the Infinite Paradise of God

Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. . . Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God. {Adventist Home 541-542}

8. The New Earth Paradise

More Gloriously Adorned than at the Beginning

Eden to Be Restored. The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new heaven and a new earth,” it is to be restored more gloriously adorned than at the beginning. {Adventist Home - 539}

We are homeward bound. He who loved us so much as to die for us, has built for us a city. The New Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sorrow, no dirge of crushed hopes and buried affections, will evermore be heard. Soon the garments of heaviness will be changed for the wedding garment. Soon we shall witness the coronation of our King. Those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God. {Christian Experiences And Teachings - 236}

Ever-Flowing Streams - Clear as Crystal

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers shall find a home. {Adventist Home - 542}

Adam and Christ Re-United

Transported with joy, he beholds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Savior leads him to the tree of life and plucks the glorious fruit and bids him eat. He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, “Worthy, worthy, worthy is the Lamb that was slain, and lives again!” The family of Adam take up the strain and cast their crowns at the Saviour's feet as they bow before Him in adoration.
This reunion is witnessed by the angels who wept at the fall of Adam and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

The Beauties of Eden Restored
Long have we waited for our Savior's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which He led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that He has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to Him that sits on the throne.

It will only be a little while before Jesus will come to save His children and to give them the finishing touch of immortality. “This corruptible shall have put on incorruption, and this mortal shall have put on immortality.” The graves will be opened, and the dead will come forth victorious, crying, “O death, where is thy sting? O grave, where is thy victory?” Our loved ones who sleep in Jesus will come forth clothed with immortality.

And as the redeemed shall ascend to heaven, the gates of the city of God will swing back, and those who have kept the truth will enter in. A voice, richer than any music that ever fell on mortal ear, will be heard saying, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Then the righteous will receive their reward. Their lives will run parallel with the life of Jehovah. They will cast their crowns at the Redeemer’s feet, touch the golden harps, and fill all heaven with rich music.

The School of the Hereafter
Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. Only through His word can a knowledge of these things be gained; and even this affords but a partial revelation. The prophet of Patmos thus describes the location of the school of the hereafter:

“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Revelation 21:1, 2. “The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Revelation 21:23.

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history--the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. Not all the conditions of that first school of Eden will be found in the school of the future life. No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong. Every character has withstood the testing of evil, and none are longer susceptible to its power.

Eat of the Tree of Life
“To him that overcomes,” Christ says, “will I give to eat of the tree of life, which is in the midst of the Paradise of God.” Revelation 2:7. The giving of the tree of life in Eden was conditional, and it was finally withdrawn. But the gifts of the future life are absolute and eternal. The prophet beholds the “river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” “And on this side of the river and on that was the tree of life.” “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 22:1; 22:2, R.V.; 21:4.

“Thy people also shall be all righteous: They shall inherit the land forever, The branch of My planting, The work of My hands, That I may be glorified.” Isaiah 60:21. Restored to His presence, man will again, as at the beginning, be taught of God: “My people shall know My name: . . . they shall know in that day that I am He that does speak: behold, it is I.” Isaiah 52:6. “The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their
God.” Revelation 21:3. \{Education - 302\}

**The River Of Life**

Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver. \{Christian Exp. Teachings - 60\}

**We Shall Build Houses and Plant Vineyards**

“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple. . . . They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.” Revelation 7:14-17.

“Now we see through a glass, darkly; but then face to face.” now we know in part; but then shall we know even as also we are known. 1 Corinthians 13:12. “They shall see His face; and His name shall be in their foreheads.” Revelation 22:4.

There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in “the beauty of the Lord our God,” what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil. He may listen to the music of nature's voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting--in the vast universe behold “God's name writ large,” and not in earth or sea or sky one sign of ill remaining.

There the Eden life will be lived, the life in garden and field. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.” Isaiah 65:21, 22. \{Education - 303\}

There shall be nothing to “hurt nor destroy in all My holy mountain, said the Lord.” Isaiah 65:25.

There man will be restored to his lost kingship, and the lower order of beings will again recognize his sway; the fierce will become gentle, and the timid trustful. There will be open to the student, history of infinite scope and of wealth inexpressible. Here, from the vantage ground of God's word, the student is afforded a view of the vast field of history and may gain some knowledge of the principles that govern the course of human events. But his vision is still clouded, and his knowledge incomplete. Not until he stands in the light of eternity will he see all things clearly. \{Education - 304\}

**The Most Honored Planet**

Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,--here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,-- Emmanuel, “God with us.” \{Desire of Ages - 26\}

**To him that overcomes will I give to eat of the tree of life God. Revelation 2:7.**

The garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new heaven and a new earth” (Revelation 21:1), it is to be restored more gloriously adorned than at the beginning.
Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin—a sample of what the whole earth would have become, had man but fulfilled the Creator's glorious plan.

Adam is reinstated in his first dominion. Transported with joy, he holds the trees that were once his delight—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored.

Restored to the tree of life in the long-lost Eden, the redeemed will “grow up” to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in “the beauty of the Lord our God” (Psalm 90:17), in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. {Amazing Grace - 360}

9. Communion With God and Angels

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. {Great Controversy - 677}
SEVENTH-DAY ADVENTISTS

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

{Great Controversy - 678}

The Pure Communion with Holy Beings

There we shall know even as also we are known. There the loves and sympathies that God has planted in the soul will find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, the sacred fellowship that binds together “the whole family in heaven and earth”--all are among the experiences of the hereafter.

{Maranatha - 356}

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BAPTISMAL VOW AND BAPTISM

In the presence of the church or in the presence of a properly appointed body, the following questions should be posed and answered in the affirmative by candidates for baptism, and by those being received on profession of faith.

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

2. Do you accept the death of Jesus Christ on Calvary as the atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Savior, and do you believe that God, for Christ's sake, has forgiven your sins and given you a new heart?

4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

5. Do you believe that the Bible is 'God's inspired word and that it constitutes the only rule of faith and practice for the Christian?
6. Do you accept the Ten Commandments as still binding upon Christians; and is it your purpose by the power of the indwelling Christ, to keep this law including the fourth commandment which requires the observance of the seventh day of the week as the Sabbath of the Lord?

7. Is the soon coming of Jesus the blessed hope in your heart and are you determined to be personally ready to meet the Lord, and to do all in your power to witness to His loving salvation, and by life and word to help others to be ready for His glorious appearing?

8. Do you accept the Biblical teaching of spiritual gifts, and do you believe that the gift of prophecy in the remnant church is one of the identifying marks of that church?

9. Do you believe in church organization, and is it your purpose to support the church by your tithes and offerings, your personal effort, and influence?

10. Do you believe that your body is the temple of the Holy Spirit and that you are to honor God by caring for your body, avoiding the use of that which is harmful, abstaining from all unclean foods, from the use, manufacture, or sale of alcoholic beverages, the use, manufacture, or sale of tobacco in any of its forms for human consumption, and from the misuse of, or trafficking in, narcotics or other drugs?

11. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by the grace of God, to order your life in harmony with these principles?

12. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in Christ and in the forgiveness of your sins?

13. Do you believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy, and that people of every nation, race, and language are invited and accepted into its fellowship? Do you desire membership in this local congregation of the world church?