



HOW TO FIND

PEACE WITHIN

“As I was walking in my hotel in Manila, I looked down the hall and here came a young American man. We were about the same age (early 20s). In a foreign country, it’s always great to meet another American. As we begin talking I asked him where he had been. He said, ‘I’ve been traveling Asia looking for peace.’

“I asked him where he had just come from. He told me he had been in Thailand. I guess he had looked into Buddhism in his effort to find peace. I asked him if he had found peace there? He told me, ‘No I have not found peace yet.’

“Then he looked into my eyes and said, ‘I can tell that you have found peace.’ I smiled and said, ‘Yes I have found peace, you didn’t have to leave America to find peace. Let me tell you how to find peace.’ Then I told him that which thrilled his heart.

“It truly amazes me to see

people travel the globe to find peace. Inner peace is something that all people long for. Yet they keep searching.”

That young man was searching the world over, trying to find peace within, peace of heart. Something that so many want! Searching, searching, listening to philosophers, practicing Eastern rituals—hoping to find what he had been looking for. But it was nowhere to be found.

Thankfully, my son Seth was able to show him what he so desperately had been looking for. —But more than that, he helped him understand how to hold on to it.

Just now, deep down in your own heart, is peace of heart what you have been craving? A restfulness of mind, an assurance that everything is going to work out all right, now as well as later?

Just for a few minutes, I would like to introduce you to this precious experience, so you can taste it for

yourself!

As you may already know, it is only in God that anyone can find such peace.

Perhaps you already are acquainted with Him, but would like to deepen your experience.

Here, in the next few pages, I would like to share some Bible truths with you that will thrill your heart.

Here is an illustration that teaches us an important point.

A voice crackled over the shortwave radio: “Turn your ship 23° to port.”

An irritated voice replied, “Turn your ship starboard 23°!”

Back came the response, “Turn your ship 23° to port—to the left!”

Now, thoroughly aroused, in an authoritative voice came the reply, “You turn to the right! 23°!”

The unknown voice ahead of

them responded, “Turn your ship 23° to the left.”

In his most commanding voice, the captain replied, “I am the commander of a U.S. Naval vessel. We have two destroyers and a fuel ship accompanying us. I command you: Turn your ship 23° to the right! Do it now!”

Back came that totally self-assured, calm voice: Turn your ship 23° to the left. I am the lighthouse.”

Through this illustration we recognize that the captain yielded to a higher authority, and his obedience saved many lives.

The Bible is the only solidly grounded source we can turn to for guidance in these difficult times. It shows us the only way we can become the children of God.

Here, on the next few pages, are the steps on the path to eternal life

(This entire path is summarized

Jesus has a special plan for your life. He wants you to spend eternity with Him.

from the little book, *Steps to Christ*)

Many people do not really understand what God is like. *Both the Bible and nature reveal that God is love.* He is full of kindness and patience.

Because He is far wiser than we are and knows what is for our best good, God requires that His earthly children live clean, honest, godly lives.

But He does not ask us to do that which He does not help enable us to do. *If we are willing, by the grace of His Son, Jesus Christ, God will empower us to fully obey His Ten Commandment law!*

“God is love” is written upon every opening bud, upon every spire of springing grass. It was to reveal this infinite love that Jesus came to live among men. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. *Christ took man’s nature so that He could reach man’s wants.* The poorest and humblest were not afraid to approach Him. Such is the character of Christ as revealed in His life. —And this is what God the Father is like. Kindly, loving, enabling. This is the character of God.

In order to redeem us, so that we could become like Him and someday go to heaven, Jesus came to our world and lived and suffered and died.

He became a “Man of Sorrows,” that we might receive everlasting joy. Yet this great sacrifice was not made in order to create in the Father’s heart a love for man and a willingness to save us. No, no! The Bible tells us that “God so loved the world, that He gave His only-begotten Son.” John 3:16. It is because of His deep love for us that the Father provided the wondrous plan of salvation.

When we realize that none but the Son of God, Christ alone, could accomplish our redemption,—*what a value this places upon man!*

Through transgression the sons of man become subjects of Satan.

But, through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God!

Think of what you can become if you are willing to become God’s humble, obedient child! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God.

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers became perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil.

Because of this, we are unable of ourselves to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them.

There must be a new life from above, before men can be changed from sin to holiness. *That power is Christ.* His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. To all, there is but one answer, “Behold the Lamb of God, which taketh away the sin of the world.” John 1:29.

It is urgent that we avail ourselves of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.

It is only through Christ that we can be brought into harmony with God, and live clean, godly lives. But how are we to come to Christ?

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness. Until we turn away from it in heart, there will be no real change in the life.

But when the heart yields to the influence of the Spirit of God,

the conscience is quickened, and the sinner discerns something of the depth and sacredness of God’s holy law, the foundation of His government in heaven and on earth. Conviction takes hold upon the mind and heart.

The prayer of David, after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to excuse his guilt. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness, to be restored to harmony and communion with God. But a repentance such as this is beyond the reach of our own power to accomplish; it is obtained only from Christ.

Christ is ready to set us free from sin, but He does not force the will. We dare not refuse, and it is unsafe to even hesitate.

Study God’s Word prayerfully. As you see the enormity of sin, as you see yourself as you really are, do not give up in despair. *It was sinners that Christ came to save.* When Satan comes to tell you that you are a great sinner, look to your Redeemer and talk of His merits. Acknowledge your sin, but tell the enemy that “Christ came into the world to save sinners” and that you may be saved (1 Timothy 1:15).

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” Proverbs 28:13. The conditions of obtaining the mercy of God are simple and just and reasonable.

Confess your sins to God, who only can forgive them, and your faults to one another. Those who have not humbled their souls before God, in acknowledging their guilt, have not yet fulfilled the first step of acceptance.

We must be willing to humble our hearts and comply with the conditions given in the Bible. The confession that is the outpouring of the inmost soul finds its way to the

God of infinite pity. True confession is always of a specific character, and acknowledges particular sins. All confession should be definite and to the point.

Thankfully, it is written, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9.

God’s promise is, “Ye shall seek Me, and find Me, when ye shall search for Me with all your heart.” Jeremiah 29:13. *The whole heart must be yielded, or the change can never be wrought in us by which we are to be restored to His likeness.*

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. There are those who profess to serve God while they rely upon their own efforts to obey His law, to form a right character and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worthless.

When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. *Those who are thus surrendered to God do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer.*

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, “What has Christ given for me?” The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our

hearts from Him?

Let's face it: What do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view.

Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. There is a solution:

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.

Through the right exercise of the will, an entire change may be made



Millions are longing for peace

in your life. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. It is peace that you need. You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart.

Then believe that He does this because He has promised. *The gift which God promises us, we must believe we do receive, and it is ours.* You are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ.

You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. *If you believe the promise, - God supplies the fact.* Do not wait to feel that you are made whole, but say, "I believe it; it is so,

not because I feel it, but because God promised."

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in this process of conversion; but this does not prove him to be unconverted. *A change will be seen in the character, the habits, the pursuits.* The contrast will be clear and decided between what they have been and what they have become. *Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies?* If we are Christ's, our thoughts are with Him. There is no evidence of genuine repentance unless it works reformation. The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God.

We have learned how to come to Christ and give Him our hearts. Now we want to discover how to faithfully remain close by His side.

Henceforth you are not your own; you are bought with a price. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are a child

born into the family of God, and He loves you as He loves His Son.

Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, "I am Christ's; I have given myself to Him," and ask Him to give you His Spirit and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him.

Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. *They do not take God at His Word. They do not believe that He means what He says.* It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor.

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son.

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

Then there is the matter of prayer. It is important that you pray morning and evening, and even hourly, moment by moment! *Press close to Jesus all through the day.*

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter.

Each morning consecrate yourself to God for that day. *Surrender all your plans to Him,* to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

Jesus says, "What things soever

ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is a condition to this promise—that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them.

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk in Him." Colossians 2:6. *By faith you first became Christ's, and by faith you are to grow up in Him.* And you do this by giving and taking. You are to give all,—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must take all—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, *but there should be an abiding, peaceful trust.* When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence, it is Satan's constant effort to keep the attention diverted from the Saviour and thus prevent the union and communion of the soul with Christ.

There are two errors against which the children of God especially need to guard: The first is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, which can make us holy.

The opposite and no less dangerous error is that belief in Christ releases men from keeping God's sacred law, the Ten Commandments. It is being taught that we become partakers of the grace of Christ by faith, our works have

nothing to do with our redemption.

Obedience is the fruit of faith. *But righteousness—right doing—is defined by the standard of God's holy law, as expressed in the Ten Commandments (Exodus 20:3-20).*

Many accept the error being taught today that by believing in Christ, we do not need to obey the moral law—the Ten Commandments.

It is urgent that we reject this deadly error, that faith in Christ makes obedience to God unnecessary. "Only believe," they say. "Just ask God for forgiveness, and it is all right to continue in your sins." But that evil theory is not faith, but presumption.

The condition of eternal life is now just what it always has been - just what it was in paradise before the fall of our first parents - perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

Christ changes the heart. *He abides in your heart by faith and, as you yield yourself to Him, He enables you to purify your life.*

You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer. This is evidence that Satan's delusions are losing their power. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His character. *A view of our sinfulness drives us to Him who can pardon and enable us to change.* When the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in



power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power, save the choice of man himself. Satan will constantly present allurements to induce us, individually, to break this tie—to choose to separate ourselves from Christ. *But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe.* Nothing can pluck us out of His hand. All that Christ was to the disciples, He desires to be to His children today!

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! Thus, loving Him and abiding in Him, we shall "grow up into Him in all things, which is the head, even Christ." Ephesians 4:15.

God is the source of life and light and joy to the universe. *Wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.*

Our Saviour's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear to Himself, but endured the cross, despising the shame. When the love of Christ is enshrined in the heart, like sweet fragrance it cannot

be hidden. *Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity.* It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care.

Those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. *They will do all they can to make the world better for their stay in it.* This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus.

If we have tasted and seen that the Lord is good, we shall have something to tell. We shall seek to present to others the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod.

And the effort to bless others will react in blessings upon ourselves. Those who thus become participants in labors of love are brought nearest to their Creator. The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. Strength comes by exercise.

We need not go to heathen lands, or even leave the narrow

circle of the home, if it is there that our duty lies, in order to work for Christ. With a loving spirit we may perform life's humblest duties "unto the Lord." Colossians 3:23. *If the love of God is in the heart, it will be revealed in the life.* You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God. The humblest and poorest of the disciples of Jesus can be a blessing to others.

No tears are shed that God does not notice. There is no smile that He does not mark. If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God. *Remember that He is always close to His trusting children.*

Many are at times troubled with the suggestions of skepticism. God never asks us to believe, without giving sufficient evidence upon which to base our faith. Disguise it as they may, *the real cause of doubt and skepticism, in most cases, is the love of sin.* We must have a sincere desire to know the truth and a willingness of heart to obey it.

The Bible was written for common people. The great truths necessary for salvation are made as clear as noonday. *There is nothing more calculated to strengthen the intellect than the study of the Scriptures.* But there is little benefit derived from a hasty reading of the Bible. 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 purpose in view and no positive instruction gained.

Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory.

We cannot obtain wisdom without earnest attention and prayerful study. *Never should the Bible be studied without prayer.* Before opening its pages, we should ask

for the enlightenment of the Holy Spirit, and it will be given. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

Consider the deep love of God for the human race, for He not only gave His Son to die for them, but He appoints His Holy Spirit to be man's teacher and continual guide!

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; *we need also to pour out our hearts to Him. In order to commune with God, we must have something to say to Him concerning our actual life.*

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. *Prayer does not bring God down to us, but brings us up to Him.*

Our heavenly Father waits with longing desire to bestow upon us the fullness of His blessing. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little and have so little faith?

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of prayer. Yet prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence.

There are certain conditions upon which we may expect that God will hear and answer our prayers:

One is that we feel our need of help from Him. If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear

us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions.

Another element of prevailing prayer is faith. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire is presumption.

When we come to God in prayer, we should have a spirit of love and

breath of the heavenly atmosphere. *We may keep so near to God that in every unexpected trial our thoughts will turn to Him* as naturally as the flower turns to the sun. *Keep your wants, your joys, your sorrows, your cares, and your fears before God.* You cannot burden Him; you cannot weary Him. He is not indifferent to the wants of His children.

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. If Christians would associate together, speaking to each other of the love of God and the precious



forgiveness in our own hearts.

Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience.

We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. Family or public prayer alone is not sufficient. Secret prayer is to be heard only by the prayer-hearing God.

There is no time or place in which it is inappropriate to offer up a petition to God. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance.

Let the soul be drawn out and upward, that God may grant us a

truths of redemption, their own hearts would be refreshed and they would refresh one another.

We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. *We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us.*

The soul may ascend nearer heaven on the wings of praise. *The entire heavenly host praise God, we want to worship as they do!*

—We have briefly viewed some of the most important points brought out in the 144-page book, *Steps to Christ*, millions of copies

of which have helped people for over 120 years. For a lowest-cost copy, contact us at the address at the end of this paper.

But there are also other deep truths from God's Word which will strengthen your faith and love for God and Christ

I've made a discovery that I want to share with you. It is a very obvious Bible truth that many people do not realize.

I have found that Sunday sacredness is not in the Bible! —Not anywhere! I know this may come as a surprise to you, as it did to me.

In fact, checking further, I found that Sunday sacredness did not enter the Christian church until nearly 300 years after the death of Christ! (The date of Calvary was spring of A.D. 31; and Sundaykeeping came in A.D. 321. *More on this later.*)

Yes, it is true: All of God's faithful people in the Bible kept the Bible Sabbath, and none kept Sunday, the first day of the week!

Although the seventh day is today called Saturday in English, it is often called the Sabbath in many other parts of the world.

Astronomers and historians tell us that the weekly cycle has never changed. So when we worship God on the Bible Sabbath today,—we are observing it on the same day of the week that Christ, Moses, and God's people in Bible times kept it.

Where did this start? Turn to Genesis 2:1-3 in your Bible. God gave us the Sabbath at the end of Creation Week. It is the day in the week when we are to worship God as our Creator, the One who made our World, and who gave us Jesus as our Redeemer!

Then turn to Exodus 20:8-11. The Sabbath commandment is the Fourth of the Ten Commandments! And we are there told that it was given to us at the Creation of our world!

Now, this makes keeping the Bible Sabbath very important in the



life of every true Christian who loves Christ and is determined to remain close by His side.

God commanded us to keep holy the seventh day,—and He never changed it to any other day!

How then did Sundaykeeping get into the Christian Church? There is not one word about its change to the first day of the week; not one sentence of Scripture about worshipping God on Sunday in honor of the resurrection of Christ.

Historians tell us that church leaders in the city of Rome, working closely with Emperor Constantine, began requiring it in the fourth century, A.D.

The reasoning behind this was twofold: *First*, by getting all the other Christian congregations to switch over to Sunday worship—would help focus attention on the bishop of the church at Rome as the leader of the entire Christian Church.

Second, Sunday was the sacred day of the Sun god worshippers. Mithraism and Christianity were the two largest religions in the Roman Empire by A.D. 300. So Pope Sylvester I encouraged Constantine to issue a law commanding Sunday worship—as a way to help unite the Empire. As a result, the church quickly filled up with heathen seeking public and church offices, and became corrupt.

After that, stricter Sunday laws

were enacted and most Sabbathkeepers were exiled or martyred. This is why most people kept Sunday during the Dark Ages.

But God never changed (“I change not” Malachi 3:6), and the Bible had not changed. He still requires that it be kept today. It is a Memorial of Creation (Genesis 2:1-3; 20:8-11). He repeatedly commanded that it be kept (Exodus 31:17; Ezekiel 20:12, 20; Deuteronomy 5:15). It is His day, the Lord's Day (Mark 2:28; Isaiah 58:13; Exodus 16:23, 25; 20:10). God's faithful ones will keep it throughout eternity! (Isaiah 66:22-23).

Here is more information on this important matter, which you will want to have

Here is more information on this important matter. I know you will want to have it:

We are told that there are eight reasons for keeping Sunday holy—and each is important.

The first reason is that the Bible tells us to keep Sunday. But, upon looking all through the Bible, we find that Sunday sacredness is not in its pages, anywhere, not once! Nowhere in the Bible are we told to observe Sunday, the first day of the week. *More on this later.*

The second reason is because God told us to keep Sunday holy. Well, that surely is an important reason! But, checking on this, we

find that God only said to keep the seventh-day Sabbath holy. In fact, He wrote it in the Fourth of the Ten Commandments! (Exodus 20:8-11) What could be more important than a direct command written in the Moral Law of God! *More on this later.*

The third reason is that, because Christ rose from the dead on Sunday, we should keep it in honor of His resurrection. But Christ never said to keep Sunday in honor of His resurrection, and both His disciples and the Apostles kept the Bible Sabbath after His death (Luke 23:56; Acts 13:13-14; Acts 16-18).

The fourth reason is that we no longer know what day is the true Sabbath because the weekly cycle has changed. But historians and astronomers declare that the weekly cycle has continued unabated, unchanged all the way back in time. In addition, the Jewish people have been preserved alive to show what day of the week is the Sabbath. So the sacred day that Christ, Moses, and all the people in Bible times kept—was the seventh-day Sabbath, which is Saturday on our calendars. The weekly cycle has never changed. All down through history, God has preserved the seven-day weekly cycle—ever since Creation Week, when He made the Sabbath the special memorial of Creation (Genesis 2:1-3). *More on this later.*

The fifth reason is because learned theologians tell us that the “old covenant” was replaced by the “new covenant,” when Christ died and shed His blood; and no more changes could be made afterward.—That is why we keep Sunday now in honor of His resurrection. But, checking on this, we learn that, if Sundaykeeping began on resurrection Sunday, it would have been three days too late! If Sunday was added after Jesus died, it could not be part of the new covenant. The new covenant is the writing of that law in our minds as we obey it (Hebrews 8:6, 10).

The sixth reason for keeping

Sunday is because Jesus said to keep it after His death. But, checking on this, we nowhere find this to be true. Instead, we discover that Christ commanded His followers to keep the Bible Sabbath 40 years after His death and resurrection (Matthew 24:20), when Jerusalem was destroyed by the Romans!

The seventh reason given is that the Bible Sabbath is called "Jewish." But, checking on this, we find that the Bible Sabbath was given to us when our world was first created (Genesis 2:1-3)—2,000 years before the first Jew (Abraham) was born. The Sabbath, on the seventh day of Creation Week, was given to all mankind at the Creation of our world! In keeping it holy, we declare that God is our Creator and that we are His humble, obedient children. Only those who truly love God will obey Him.

The eighth reason is John spoke of the "Lord's day" in Revelation 1:10; so therefore we must keep Sunday instead of the seventh-day Bible Sabbath. But read the verse for yourself. It does not specify which day of the week that was. We learn what is the "Lord's day" from other Bible passages. Many times in the Bible, the seventh-day Sabbath is called "the Lord's day," the "day of the Lord," etc.; and Jesus said He was "Lord of the Sabbath." He didn't say He was Lord of Sunday.

The Bible repeatedly calls the Sabbath the "day of the Lord" (Mark 2:28; Exodus 16:23, 25; 20:10). In Isaiah 58:13, God calls the Bible Sabbath "My day." That explains which day is referred to in Revelation 1:10, where the "Lord's day" is mentioned. The Apostle John was worshipping God on the Bible Sabbath, when he received that vision.

God wrote the Ten Commandments with His own finger on solid rock, and He wants to write those ten moral rules on our hearts as we obey them. So they must be important! Jesus said, "If ye love Me, keep My commandments" (John 14:15).

There is a blessing in keeping

that day, that is found in no other day. It is the special day God gave us to study the Bible, teach our children how much God loves them, and go out in nature and show them how much He cares for them.

Genuine Sabbathkeeping, by those who really love God, is a joy. It is not a gloomy experience.

Obedience to each of God's Ten Commandments (Exodus 20:3-17) is also a special test of faith—to see if we really love and obey Him!

Well, then, why did Christ die on the cross? Christ suffered and died on Calvary to forgive our sins and enable us, by His empowering grace, to obey His moral Ten Commandment law. He did not die to destroy His moral law! Our world is in a terrible shape today because far too many believe the lie that Christ died so we could be free to sin all we want! People are taught that they do not need to obey the Ten Commandments!

No government can exist without laws which its subjects must obey. The God of heaven has given us a moral governmental code—the Ten Commandments—which He has always required that men and women obey.

If God's holy law of Ten Commandments could have been changed, then Christ need not have died. Christ died on Calvary to uphold God's law, and enable those who are willing to become His little children to ask Him for enabling grace to be obedient children and live good, clean, godly lives. That is genuine Christianity! "*Sin is the transgression of the law*" (1 John 3:4), and Christ's work is to "save His people from their sins" (Matthew 1:21). *Christ died to get rid of sin, not the law!*

How thankful we can be that the Bible Sabbath is God's day for you and me, a day He wants to spend with each one of us! But the test is: Do you and I want to spend that day with Him?

If we really love God and want to be loyal to Him, we will want to keep

His Bible Sabbath on the seventh day of each weekly cycle, just as He commanded in the Bible.

The Sabbath test reaches down to the heart of the matter. *Many will say, "I prefer to select my own day for rest."* But, according to what it says in the Fourth Commandment (Exodus 20:8-11), no one has a right to choose his "own day" for rest and worship.

The special test in the Fourth Commandment—is whether we will keep the one day in the week that God specified. To keep any other day holy is to reject God and what He has said.

—And now, here is the evidence that all of this is true!

Here are some of the many Bible passages about the importance of the Sabbath

The seventh-day Sabbath was given to mankind on the seventh day of Creation Week.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

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

The seventh-day Sabbath Commandment lies in the very heart of the Moral Law of Ten Commandments. Here is the Fourth Commandment:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

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

The Sabbath is a memorial of Creation.

"It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed."—*Exodus 31:17.*

Sabbathkeeping also symbolizes our salvation. When we keep it, we tell all the world that we belong to God and that we serve and obey Him. The seventh-day Sabbath is a sign of our conversion, sanctification, and salvation:

"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am





the Lord that doth sanctify you.”—*Exodus 31:13*.

“Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.”—*Ezekiel 20:12*.

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

How important is it that we obey the commandments of God rather than the commandments of men?

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?”—*Romans 6:16*.

“It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”—*Matthew 4:10*.

“But in vain they do worship Me, teaching for doctrines the commandments of men.”—*Matthew 15:9*.

“How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him.”—*1 Kings 18:21*.

Christ was careful to explain that He did not come to earth to do away with God’s holy, moral

code, the Ten Commandments:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom

of heaven.”—*Matthew 5:17-19*.

In the above passage the word, “fulfill” [*pleroo*], means to make full; it does not mean to destroy! Here is where the word is used elsewhere:

“These things have I spoken unto you, that My joy might remain in you, and that your joy might be full [*pleroo*]; made full, not destroyed.”—*John 15:11*.

“Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full [*pleroo*].”—*John 16:24*.

Christ’s disciples faithfully kept the Bible Sabbath, not Sunday. The disciples had been with Jesus for three and a half years, and had listened closely to His teachings. What they did at the time of His death on Calvary shows what He taught them. The sacred importance of the seventh-day Sabbath was of such concern to them that they would not even prepare the body of Jesus properly for burial on Friday, lest they transgress the Fourth Commandment. (Read Mark 15:42, 47 to 16:3 and Luke 23:53 to 24:2.)

According to the New Testa-

ment, the Apostles of Jesus always kept the Bible Sabbath. (*Acts 13:14,42; 16:13; 17:1-2*.)

Paul supported himself by tent-making; and then, on the Sabbath, he would preach the gospel. (*Read Acts 18:3, 4, 11*.) Paul’s manner was the same as Christ’s custom: to keep the Bible Sabbath (*Acts 17:1-2; Luke 4:16*).

Paul never taught that the Moral Law was, or could be, set aside. It will ever govern the conduct of mankind:

“Do we then make void the law through faith? God forbid: yea, we establish the law.”—*Romans 3:31*.

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”—*Romans 6:1-2*.

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.”—*Romans 7:7*.

Paul clearly understood that the solution is to obey the moral law of Ten Commandments; there is nothing wrong with the requirements of the law itself.

“Wherefore the law is holy, and the commandment holy, and just, and good.”—*Romans 7:12*.

“Circumcision is nothing, and uncircumcision is nothing, but [that which is important is] the keeping of the commandments of God.”—*1 Corinthians 7:19*.

The other Apostles also saw this same great truth, that the moral standard which governs mankind was not destroyed by the death of Christ:

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. . . For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no

adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. . . Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.”—*James 1:25; 2:10-12, 17-18*.

“By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous.”—*1 John 5:2-3*.

The Apostle Paul said it well. Our faith in Christ does not set aside our obedience to God’s moral law of ten commandments (*Romans 3:31*). It is by Christ’s enabling grace that we can do this.

A promise is given to those who will enter that beautiful new world:

“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.”—*Revelation 22:14*.

God’s faithful ones will keep the holy Sabbath through all eternity:

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”—*Isaiah 66:22-23*. (This is referring to the New Earth, see *Isaiah 65:17, 21-22, 25*.)

How long is eternity? Oh, my friend, it will have to be experienced to be realized. And the Sabbath will be part of that experience. You and I must be there! We will be with Jesus forever!

But what day is the “Lord’s Day”? So many have been told that, in the Bible, it is Sunday.

What day is the “Lord’s Day”?

Some say that Revelation 1:10 proves that we should keep Sunday holy. But Sunday is not mentioned in that verse! John, who lived with Jesus throughout His earthly ministry, knew which day was the “Lord’s day.” While John was worshipping on the Sabbath day, he was given a vision on the “Lord’s day.”:

“I was in the Spirit on the Lord’s day, and heard behind me a great voice.”—Revelation 1:10.

The only day the Bible has ever mentioned as being the “Lord’s day” is the Bible Sabbath: “If thou turn away thy foot from

2:3; Ex. 31:17), the **Memorial Day of the Redeemer** (Ezek. 20:12, 20). It is the Lord’s own day. A day He wants to share with you.

Sunday is found Eight times in the New Testament

Matthew mentions the first day of the week but once (*Matthew 28:1*). This is a simple statement in connection with the story of the resurrection. It clearly sets forth the Sabbath as distinct from the first day of the week.

Mark mentions the first day of the week two times (*Mark 16:1-2, 9*). After resting in the tomb on

Acts records eighty-four Sabbath services and only one first-day meeting. This “first day” meeting is recorded in Acts 20:7-14. The only way that it could be night and also be the “first day of the week” would be that this meeting at Troas was held on what we today call Saturday night. Bible days begin at sundown. When the sun goes down on Saturday, the first day of the week begins (“from even [sunset] unto even [sunset], shall ye celebrate your Sabbath.”—*Leviticus 23:32*).

Thus Paul’s meeting was on Saturday night. The next day, Sunday morning, Paul walked nineteen miles to Assos, to meet his fellow workers who had departed by ship and sailed thence. There is no Sunday sacredness here. Yes, they broke bread, but the disciples broke bread daily (*Acts 2:46*). The term normally meant eating a meal; but, if this “bread breaking” was the Lord’s Supper, it still would have no bearing upon Sunday sacredness. The Lord’s Supper commemorates Christ’s death that took place on Friday, not His resurrection; His resurrection took place on Sunday. The Lord’s Supper may be celebrated on any day (*1 Cor. 11:26*).

The Apostle Paul mentions the first day of the week just once (*1 Corinthians 16:1-3*). Many have honestly supposed that this text indicated a weekly gathering. However, it teaches just the contrary—“Let every one of you lay by him in store,” which means privately or at home. Greek scholars testify to this. The believers would normally keep the Sabbath; and, after it was past, they figured their earnings of the week and set aside a gift portion for the poor. Paul specifically stated that they should collect and store funds at home,—so there would be “no gatherings” (no meetings) when he came.

Historians tell us how the Sabbath was changed

Historians and high placed churchmen explain how, centuries after the Bible ended, the change from Sabbath to Sunday was made by men. *Here are their statements:*

“It would be an error to attribute [the sanctification of Sunday] to a definite decision of the Apostles. There is no such decision mentioned in the Apostolic documents [that is, the New Testament].”—*Antoine Villien, A History of the Commandments of the Church, 1915, p. 23.*

“It must be confessed that there is no law in the New Testament concerning the first day.”—*McClintock and Strong, Cyclopaedia of Biblical, Theological and Ecclesiastical Literature, Vol. 9, p. 196.*

“Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Church officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic.”—*William D. Killen, The Ancient Church, p. xvi.*

“The ancient Sabbath did remain and was observed . . . by the Christians of the Eastern Church [in the area near Palestine] above three hundred years after our Saviour’s death.”—*A Learned Treatise of the Sabbath, p. 77.*

“Modern Christians who talk of keeping Sunday as a ‘holy’ day, as in the still extant ‘Blue Laws’ of colonial America, should know that as a ‘holy’ day of rest and cessation from labor and amusements Sunday was unknown to Jesus. . . It formed no tenet [teaching] of the primitive Church and became ‘sacred’ only in the course of time. Its observance was legalized for the Roman Empire through a series of decrees starting with the famous one of Constantine in 321.”—*W.W. Hyde, Paganism to Christianity in the Roman Empire, 1946, p. 257.*

“The festival of Sunday, like all



the Sabbath, from doing thy pleasure on **My holy day**; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord.”—*Isaiah 58:13-14.*

What day is the Lord’s day in the Bible? **The Sabbath is the day unto the Lord** (*Ex. 16:23, 25; 31:15; 35:2*), and **the day of the Lord** (*Ex. 20:10; Lev. 23:3; Deut. 5:14*). God calls it “**My holy day**” (*Isa. 58:13*), and Jesus calls Himself “**Lord even of the Sabbath day**” (*Matt. 12:8; Mark 2:28*).

John well knew which day was the Lord’s Day. This day is the **Memorial Day of the Creator** (*Gen.*

the Sabbath, Jesus arose on the first day, and appeared to several people.

Luke mentions the first day of the week but once (*Luke 24:1*). According to Luke, Jesus’ followers kept the Sabbath day before the first day came.

John mentions the first day of the week twice (*John 20:1, 19*). Jesus appeared to Mary. The disciples were in the Upper Room for fear of the Jews. They were not celebrating Christ’s resurrection that day, because they did not yet believe in it. John and Christ are also silent on the sanctity of Sunday.

The first day of the week is mentioned only once in the **book of Acts** (*Acts 20:7*). The book of

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.”—*Augustus Neander, The History of the Christian Religion and Church, 1843, p. 186.*

“There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Roman system, took their rise.”—*John Dowling, History of Romanism, 13th Edition, p. 65.*

“The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun;—for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and give them a Christian significance.”—*Authur Weigall, The Paganism in Our Christianity, 1928, p. 145.*

“The [Catholic] Church took the pagan buckler of faith against the heathen. She took the pagan Roman Pantheon, temple to all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday. . . . The sun was a foremost god with heathendom. The sun has worshippers at this very hour in Persia and other lands. . . . Hence the Church would seem to have said, ‘Keep that old pagan name. It shall remain consecrated, sanctified.’ And thus the pagan Sunday became the Christian Sunday, sacred to Jesus.”—*William L. Gildea, “Paschale Gaudium,” in The Catholic World, p. 58, March 1894.*

“Remains of the struggle [between the religion of Christianity and the religion of Mithraism] are found in two institutions adopted from its rival by Christianity in the fourth century, the two Mithraic

sacred days: December 25, ‘*die natalis solis*’ [birthday of the sun], as the birthday of Jesus,—and Sunday, ‘the venerable day of the Sun,’ as Constantine called it in his edict of 321.”—*Walter Woodburn Hyde, Paganism to Christianity in the Roman Empire, p. 60.*

“Is it not strange that Sunday is almost universally observed when the Sacred Writings do not endorse it? Satan, the great counterfeiter, worked through the ‘mystery of iniquity’ to introduce a counterfeit Sabbath to take the place of the true Sabbath. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsunday, Corpus Christi, Assumption Day, All Souls’ Day, Christmas Day, and a host of other ecclesiastical feast days too numerous to mention. This array of Roman Catholic feasts and fast days are all man-made. None of them bears the divine credentials of the Author of the Inspired Word.”—*M.E. Walsh, The Wine of Roman Babylon, p. 208.*

“Sun worship was the earliest idolatry.”—*Fausset Bible Dictionary, p. 666.*

“Sun worship was one of the oldest components of the Roman religion.”—*Gaston H. Halsberge, The Cult of Sol Invictus, 1972, p. 26.*

“This [Constantine’s Sunday decree of March 7, 321] is the ‘parent’ Sunday law making it a day of rest and release from labor. For from that time to the present there have been decrees about the observance of Sunday which have profoundly influenced European and American society. When the Church became a part of State under the Christian emperors, Sunday observance was enforced by civil statutes, and later, when the Empire was past, the Church in the hands of the papacy enforced it by ecclesiastical and also by civil enactments.”—*Walter W. Hyde, Paganism to Christianity in the Ro-*

man Empire, 1946, p. 261.

“Constantine’s decree marked the beginning of a long, though intermittent series of imperial decrees in support of Sunday rest.”—*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, 1943, p. 29 (History of the Councils of the Church, Vol. 2, p. 316).*

Catholic Leaders clearly tell us who changed the Sabbath

—And they admit that they changed it without the authority of God to do so.

“Sunday is a Catholic institution, and its claim to observance can be defended only on Catholic principles . . . **From beginning to end of Scripture there is not a single passage** that warrants the transfer of weekly public worship from the last day of the week to the first.”—*Catholic Press, Sydney, Australia, August 1900.*

“Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath.”—*John Gilmary Shea, in the American Catholic Quarterly Review, January 1883.*

“Reason and common sense demand the acceptance of one or the other of these two alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible.”—*The Catholic Mirror, December 23, 1893.*

“Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change. . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the Church, the Pope.”—*Our Sunday Visitor, February 5, 1950.*

“The Church changed the observance of the Sabbath to Sunday.

. . . The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.”—*The Catholic Universe Bulletin, August 14, 1942, p. 4.*

“We have the same authority for Purgatory as we have for Sunday.”—*Martin J. Scott, Things Catholics Are Asked About, 1927, p. 236.*

“Prove to me from the Bible alone that I am bound to keep Sunday holy. **There is no such law in the Bible. It is a law of the holy Catholic Church alone.** The Bible says, ‘Remember the Sabbath day to keep it holy.’ **The Catholic Church says, ‘No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.** And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Roman Catholic Church.”—*Thomas Enright, CSSR, President, Redemptorist College, Kansas City, Missouri, February 18, 1884 (Roman Catholic).*

“Of course the Catholic Church claims that the change [of the Sabbath to Sunday] was her act . . . AND THE ACT IS A MARK of her ecclesiastical power.”—*From the office of Cardinal Gibbons, through Chancellor H.F. Thomas, November 11, 1895.*

(The Bible is your only safe guide. Jesus can help you obey it. Trust God’s Word more than man’s traditions: *Matthew 15:2-6; Mark 7:7, 9.*)

Protestant leaders tell us the truth about Sunday Baptist

—“There was and is a command to keep holy the Sabbath day, but that 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.”—*Dr. E.T. Hiscox, author of Baptist Manual.*

Presbyterian—“There is no word, no hint, in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters.”—*Canon Eyton, Ten Commandments.*

Congregationalist—“It is quite clear that however rigidly or devotedly 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 observance of Sunday.** . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”—*Dr. R.W. Dale, The Ten Commandments, pp. 106-107.*

Southern Baptist—“The sacred name of the seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10, quoted]. . . On this point the plain teaching of the Word has been admitted in all ages. . . Not once did the disciples apply the Sabbath law

to the first day of the week,—that folly was left for a later age, nor did they pretend that the first day supplanted the seventh.”—*Joseph Judson Taylor, The Sabbatic Question, pp. 14-17, 41.*

Protestant Episcopal —“*Ques.*—Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday? *Ans.*—None.”—*Manual of Christian Doctrine, p. 127.*

—The word, “Sabbath,” is found 137 times in Scripture, and is mentioned more than most other Bible doctrines. All who read the Bible discover the Bible Sabbath. It is so obvious that it cannot be missed. But Sunday sacredness is not to be found, nor a direct statement from God changing the seventh-day Sabbath to Sunday, the first day of the week!

—Of the 31,072 verses of Scripture that are in the Bible, only sixteen verses were written by God. All the rest of the Bible was written by men under the inspiration and guidance of the Holy Spirit (2 Peter 1:21). Those sixteen verses are the Ten Commandments!

The Weekly Cycle has never changed

In order to trace back to the Sabbath of Jesus, we must know the truth about the weekly cycle itself. *And here are the facts:*

The seven-day week, as well as the Bible Sabbath that terminates

it, had a common origin in history. Both originated at the Creation of our world. We learn this from Genesis 2:1-3. There is no other way of accounting for the existence of that seven-day week. It is a towering monument to the fact that the true God made the earth and all things therein in six days, and rested on the seventh day, just as He tells us in Genesis 2:1-3. It is because of the seven-day Creation Week and the seventh-day Sabbath that concludes it, that mankind ever since—and all over the world today—has always kept this weekly cycle of seven days.

The weekly cycle, as we know it, has been maintained, from Creation, without confusion or loss of days. God gave the seventh-day Sabbath to mankind when He made all things in the beginning.

“The Sabbath was made for man,” Jesus said (Mark 2:27); and so it shall stand as true—the day we are to observe. For Jesus said it, and He is our Creator (John 1:1-3, 10; Ephesians 3:9; Colossians 1:13-17; Hebrews 1:1-3), the One who made the Sabbath. Jesus, our Lord who made the week and the Sabbath, has guarded it throughout all of history.

A striking illustration of the importance that our God attaches to Sabbathkeeping is to be found in the miracle of the manna. For forty years, or 2,080 weeks, the Lord clearly identified the day of the true Sabbath 2,080 times. We are told about this in Exodus 16. Thus, the

Israelites were keeping the Sabbath even before Exodus 20, when the Law was spoken.

Over the centuries, calendars have changed, but the weekly cycle has not. In order to correct the yearly cycle, leap years were added in 1582; and, in October, that year was changed 10 days. Thursday, October 4 was followed by Friday, October 15. But the weekly cycle did not change! The English did not accept the change until September 1752, and Russia did not make the changeover until 1918. But all those years, the nations of Europe all kept the same weekly cycle.

Historians and astronomers agree as to the perpetuity of the weekly cycle. —*And God has kept the Jewish race alive, so we would have living proof!* They have kept the Bible Sabbath since before the time of Moses.

The *Encyclopedia Britannica* calls it the “unalterable uniformity of the week”; for the weekly cycle has never been affected by calendar changes.

In the 19th century, Dr. William Mead Jones, a London researcher, compiled *The Chart of the Week*. He found that, in 108 of 160 languages of mankind, the name for the seventh day of the week (the day in English called “Saturday”) is “Sabbath.” This is because, in ancient times, men knew that the true Sabbath fell on the seventh day of the week. For example, in Spanish it is “Sabbado” and comes through the Latin word, *Lubitem*, from the



Hebrew word for “Sabbath.”

The Bible explains how to keep the Bible Sabbath

At the Creation of our world, “God blessed the seventh day, and sanctified it” (*Genesis 2:3*). The Fourth of the Ten Commandments tells us to “Remember the Sabbath day to keep it holy” (*Exodus 20:8*). God made the Sabbath day holy; we are to keep it holy. Friday is “the preparation day” when we prepare for the Sabbath (*Luke 23:54; Exodus 16:22-23*). In order to keep the Sabbath holy, it must be remembered all through the week, and in the preparation of all our plans and activities. On Friday, special preparations are made (*Luke 23:54-56*). Work, unfinished on Friday, is completed on Sunday (*Luke 23:54 to 24:1*). The Sabbath begins on Friday evening at sunset (*Leviticus 23:32*). The evening begins “at the going down of the sun” (*Mark 1:32*). Sunset is the Bible standard to start each new day (*Genesis 1:5, 8, 13, 19, 23, 31*). It is the natural sign marking time into separate days of the week.

The Bible tells how to keep the Sabbath (*Isaiah 58:13-14; Exodus 20:8-11*). There is group worship on the Sabbath (*Leviticus 23:3; Luke 4:16*). The Sabbath should be the happiest day in the week. We are to “devote those sacred hours to healthful rest, to worship, and to holy deeds” (*Desire of Ages, 207*). The children can be taught stories of creation and redemption, and taken out in nature.

Every Sabbath is another opportunity to draw ourselves and our families closer to God, and prepare our hearts and lives for heaven. It is because we love God so much that we want to obey all that He asks of us.

Protestant Leaders obeyed the Law of God

It is a remarkable fact that the early leaders of the Protestant churches fully believed in keeping

the Ten Commandments!

Methodist—“The ritual, or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the Temple, our Lord indeed did not come to destroy, but fulfill. . . *But the moral law, contained in the Ten Commandments, and enforced by the Prophets, He [Christ] did not take away.* It was not the design of His coming to revoke any part of this. . . Every part of this law must remain in force upon all mankind, and in all ages, as not depending either on time or place, or any other circumstance liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other. . . [Wesley then speaks of “the enemies of the gospel” who teach that we should not obey God’s law.]”—*John Wesley (1703-1791), founder of the Methodist Church, “Upon Our Lord’s Sermon on the Mount,” Discourse 5, in Works of John Wesley, Vol. 5, pp. 311-312, 317.*

Lutheran—“God threatens to punish all who transgress these commandments. We should, therefore, fear His anger, and do nothing against such commandments. *But He promises grace and every blessing to all who keep them.* We should, therefore, love and trust in Him, and gladly obey His commandments.”—*Martin Luther (1483-1546), founder of the Lutheran Church, Luther’s Small Catechism, in Phillip Schaff, Creeds of Christendom, Vol. 3, p. 77.*

Reformed—“*We must not imagine that the coming of Christ has freed us from the authority of the law:* for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraced, is constant and uniform.”—*John Calvin (1509-1564), founder of the Reformed Church, Commentary on a Harmony of the Evangelists, 1949 ed., Vol.*

1, p. 277, comment on Matthew 5:17, Eerdmans, Grand Rapids, Michigan.

Anglican, Presbyterian—“The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation.”—*Westminster Confession of Faith (1646), Chapter 21, “Of the Law of God,” Sections 5, 6* (Reformed confession of faith in the Church of England, the Church of Scotland, and throughout worldwide Presbyterian churches).

Congregationalist—“Through the atonement of Christ more honor is done to the law, and consequently the law is more established than if the law had been literally executed and all mankind had been condemned.”—*Jonathan Edwards (1703-1758), Congregationalist, Works (writings) of Jonathan Edwards, 1842 ed., Vol. 3, p. 369.* The leading evangelist in the American Colonies.

Moody Bible Institute—“We have already seen that, unlike the ceremonial and civil codes which were given to Israel as the chosen people and holy nation, *the moral law is intended for all mankind,* and it has never been abrogated nor repealed.”—*Moody Bible Institute Monthly, William C. Procter, December 1933.*

Episcopalian—“We must understand that the Ten Commandments are just as binding upon Christian people as they were upon the Children of Israel. The moral law is a part of the natural law of the universe. . . Just as a natural law broken in the material world brings its inevitable consequences, so the moral law broken brings its inevitable consequences in the spiritual and mental worlds. . . Christianity strengthens the authority of the commandments.”—*The Episcopal*

Church Sunday School Magazine, June-July 1943.

Obedience by Faith: How God enables you to obey Him

1 - God has a government

Psalms 103:19—“The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.”

2 - There can be no government without law

Romans 7:12—“The law is holy, and the commandment holy, and just, and good.”

Romans 7:14—“For we know that the law is spiritual: but I am carnal, sold under sin.”

Proverbs 28:9—“He that turneth away his ear from hearing the law, even his prayer shall be abomination.”

3 - God’s law was for men in Bible times

Romans 3:31—“Do we then make void the law through faith? God forbid: yea, we establish the law.”

James 2:10-12—“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also Do not kill. Now if thou commit no adultery yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.”

4 - God’s law is for the remnant in the last days

Revelation 12:17—“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

Revelation 14:12—“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (*also verses 13-15*).

5 - There is general rebellion against God’s law

Romans 8:7—“The carnal mind is enmity against God: for it

is not subject to the law of God, neither indeed can be.”

Psalm 119:126—“It is time for Thee, Lord, to work: for they have made void Thy law.”

6 - There are promises for the obedient

Psalm 119:165—“Great peace have they which love Thy law: and nothing shall offend them.”

Isaiah 48:18—“O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.”

7 - The sacrificial laws were abolished at the cross

(Hebrews 10:1-16)

Colossians 2:14—“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.”

Colossians 2:17—“Which are a shadow of things to come; but the body is of Christ.”

8 - What does the law do for the sinner?

God uses the law to do for the sinner just what needs to be done. The sinner must realize that he is a sinner. The heavy hand of the law must be laid upon him, and he must be arrested in his course. Notice the following carefully:

(1) It gives a knowledge of sin (*Romans 7:7*).

Romans 3:20—“By the law is the knowledge of sin.”

(2) It brings guilt and condemnation.

Romans 3:19—“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”

(3) It acts as a spiritual mirror.

James 1:23-25—“If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law

of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed” (*also James 2:9-12*).

Without the law, the sinner is like a man who is afflicted with a deadly disease that he doesn't know he has. Paul said, “I had not known sin, but by the law” (*Romans 7:7*).

9 - What is the law unable to do for the sinner?

The law cannot forgive. Law does not possess the power to forgive those who transgress its precepts. Only the Lawgiver can do that. Jesus died to redeem us from the curse of the law (*Galatians 3:13*). The law cannot keep the sinner from sinning because “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (*Romans 8:7*).

The law only shows the sinner where he needs to change; but the law, itself, cannot change him. And so let us get three facts about the law very clear:

(1) It cannot forgive or justify.

Romans 3:20—“By the deeds of the law there shall no flesh be justified in His sight.”

(2) It cannot keep from sin or sanctify.

Galatians 3:21—“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.”

(3) It cannot cleanse or keep the heart clean (*Romans 9:3, 7-8*).

It is the law of God which identifies sin in our lives; it is the grace of Christ that enables us to cast out those sins.

10 - What does the enabling grace of Christ do for the sinner?

When the law of God and the Spirit of God have made the sinner conscious of his sin, he will then feel his need of Christ and go to the Saviour for pardon. The

publican found it so (*Luke 18:13-14*). The woman taken in adultery felt condemned and ashamed. She needed sympathy and forgiveness, and Christ was ready to grant these to her. Then He said, “Sin no more.”

If we confess and put away sin, He will forgive us (*1 John 1:9*). This is grace, or unmerited favor. This gracious love of Christ awakens love in the heart of the sinner, and he then desires to serve and obey God. Here are four elements of the saving grace of Christ:

(1) It forgives and justifies.

Acts 13:38-39—“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (*also Luke 18:13-14*).

(2) It saves from sin, or sanctifies.

Matthew 1:21—“She shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.”

1 Corinthians 1:30—“But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

(3) It inspires faith.

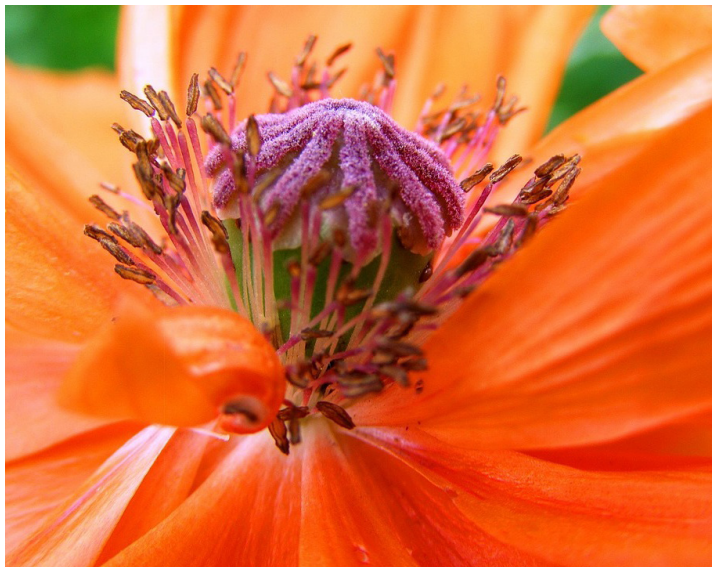
Ephesians 2:8-10—“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

(4) It brings God's power.

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

Forgiveness of sin and power over sin came through the exercise of simple faith in God's promises and a full surrender of the heart

*God Longs for
You to be at
Peace with Him*



to Him.

11 - How does a sinner saved by grace relate to God's law?

(1) The law becomes the standard of his life.

1 John 5:3—"This is the love of God, that we keep His commandments."

(2) He lets Christ fulfill in him the righteousness of the law.

Romans 8:3-4—"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

(3) Christ writes the law in his heart.

Hebrews 8:10—"I will put My laws into their mind, and write them in their hearts" (also Psalm 119:11).

Those who truly love God, love to obey Him. They want to be like Jesus, who died on Calvary to enable them to obey the moral Ten Commandment law—so they could become like Him!

God's plan is a wonderful plan, but we should not excuse our desire to sin by saying that God has no law governing our conduct in this life! Those who think so deceive themselves. They will not go to heaven to live with sinless angels. It is now, in this life, that sin must be removed!



The importance of God's Moral Law of Ten Commandments

The Ten Commandments are the moral standard that the God of heaven, our Creator, gave to mankind. It is the standard by which their conduct is to be governed. He gave it to us at the end of Creation Week (Genesis 2:1-3), and He alone would have the authority to change it, and *this He has never done. —And He never will!*

To abolish God's moral standard would be to condone and excuse sin! *Sin is the problem. It is sin that must be eliminated from the lives of those who will go to heaven.* The moral law is not the problem. That holy law is to be obeyed, defended, and taught to our children and to others. Our world would be a wonderful place in which to live if everyone kept the Ten Commandments!

Yet it is only by pleading with Christ for forgiveness and enabling strength, that we can receive enabling grace to keep His holy commandments! Because Christ died on Calvary, we can come to the throne of grace and receive both forgiveness and empowering grace from Christ to live clean godly lives—in full obedience to all that He asks, so that we may fully become like Him!

It is only those who obey Him—who really love Him. They are the ones who will live with Him throughout all eternity in heaven!

Here are some of the things that God said about His Moral Law and the importance of our obeying it:

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12:13-14.

"Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law."—1 John 3:4.

"For by the Law is the knowledge of sin."—Romans 3:20.

"For the wages of sin is death."—Romans 6:23.

"What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet."—Romans 7:7.

"Do we then make void the Law through faith? God forbid: yea, we establish the Law."—Romans 3:31.

"For whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the Law."—James 2:10-11.

"For this is the love of God, that we keep His commandments: and His commandments are not grievous."—1 John 5:3.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments."—Psalm 111:10.

"If ye be willing and obedient, ye shall eat the good of the land."—Isaiah 1:19.

"Great peace have they which love Thy Law: and nothing shall offend them."—Psalm 119:165.

"O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isaiah 48:18.

"For not the hearers of the Law are just before God, but the doers of the Law shall be justified."—Romans 2:13.

"But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25.

"By this we know that we love the children of God, when we love God, and keep His commandments."—1 John 5:2.

"Here is the patience of the

saints: here are they that keep the commandments of God, and the faith of Jesus."—Revelation 14:12.

It is the Ten Commandment Law of God that the saints will keep. When asked "Which Law?" Jesus replied by naming several of the Ten Commandments (Matt. 19:17-19). And the Apostle James did likewise (James 2:10-12).

Men today claim that there has been no Law since the death of Christ, and we are free from it. But the Bible teaches that where there is no Law, there is no sin! Indeed, *without the Law to identify sin, we cannot know what sin is.* Apart from the existence of God's moral code of Ten Commandments, sin does not exist.

"Where no Law is, there is no transgression."—Romans 4:15.

"Sin is not imputed when there is no Law."—Romans 5:13.

"For by the Law is the knowledge of sin."—Romans 3:20.

"I had not known sin, but by the Law."—Romans 7:7.

"Whosoever committeth sin transgresseth also the Law: for SIN IS the transgression of the Law."—1 John 3:4.

Why did Christ die on Calvary?

Why did Christ die on the cross? *Christ suffered and died to forgive our sins and enable us, by His empowering grace, to obey His moral Ten Commandment law.* He did not die to destroy the Moral Law! Our world is in a terrible shape today because far too many believe the lie that Christ died so we could be free to sin!

No government can exist without laws which its subjects must obey. The God of heaven has given us a moral standard—the Law of Ten Commandments—which He has always required us to obey.

If God's holy Law of Ten Commandments could have been changed, then Christ need not have died! Christ died on Calvary, to enable those who are willing to



become His little children to obey Him. His little ones ask Him for enabling grace to be obedient children and live good, clean, godly lives. *That is genuine Christianity!*

The Moral Law vs. the Ceremonial Law

Well, then, what was taken away, or eliminated at the death of Christ? *The only thing abolished at the cross was the ceremonial law, contained in “ordinances.”* These were the sacrificial laws, which were required until Christ died on Calvary. After Christ’s death, it was no longer necessary to sacrifice lambs at the Temple; for Christ, our Lamb, had died. —But, after the death of Christ, we were still obligated to keep the Moral Law which God gave us: the Ten Commandments.

Daniel 9:26-27 predicted that, at His death, Christ would “cause the sacrifice and the oblation to cease.” And the Apostle Paul tells us that this is exactly what happened. *When Christ died, the ceremonial ordinances were blotted out.* The sacrificial services in the Temple no longer had meaning in the eyes of God.

“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.”—*Colossians 2:14.*

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby.”—*Ephesians 2:15-16.*

A leading Presbyterian writer, Dr. Albert Barnes, in commenting on *Colossians 2:16*, said this:

“But the use of the term [“Sabbaths”] in the plural number, and the connection, shows that he [Paul] had his eye on a great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law,—and not the Moral Law, or the Ten Commandments. No part of the Moral Law, no one of the Ten Commandments, could be spoken of as ‘a shadow of things to come.’”—*Dr. Albert Barnes, Commentary on Colossians 2:16.*

The “shadow laws” were the ones that foreshadowed the coming of Christ: the slaying of lambs and goats, the keeping of the yearly Passover, etc. All these ceremonial laws were taken away by the death

of Christ.

“For the [sacrificial] law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? . . . But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”—*Hebrews 10:1, 3-4.*

And these sacrificial laws included yearly holy days, or yearly “sabbaths.” The weekly Sabbath was given to mankind at the foundation of the world and is the Fourth of the Ten Commandments. But the yearly sabbaths were gatherings for special sacrificial services, and foreshadowed the death of Christ. At these services there were special “meat offerings” and “drink offerings.” A list of these yearly sabbaths will be found in *Leviticus 23:4-44.* The weekly seventh-day Sabbath is called “the Sabbath” in the Bible, but the yearly “sabbaths” are easily identified. When mentioned together, an “s” is added, They were the “sabbaths” or “sabbath days.” All

these yearly sacrificial gatherings were also abolished at the cross. Paul calls them (and their meat and drink offerings) a “shadow” (*Colossians 2:17*).

“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.”—*Colossians 2:16-17.*

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”—*Hebrews 10:1.*

This is because the meaning of the Temple services ended when Christ died. At the moment of His death, a Hand reached down from heaven and tore the veil of the Temple in two, thus desecrating it and destroying its significance.

“Jesus, when He had cried again with a loud voice, yielded up the ghost [died]. —And, behold, the veil of the Temple was rent in twain from the top to the bottom.”—*Matthew 27:50-51.*

“Then said I [Christ], Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. . . Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein: which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.”—*Hebrews 10:7-9.*

The shadow laws and ceremonies were taken away by the death of Christ, that He might solidly establish, by His death, the principle that man must obey God’s moral law—and through the merits of Christ’s grace be empowered to do it!

As we come to Jesus just now and accept His life and death for us, we can receive “the righteousness which is of God” (*Philippians 3:9*);

for we are beholding “the Lamb of God, which taketh away the sin of the world” (*John 1:29*). If we will cling to Him, He will purify our lives. He will enable us to put away our sins and to live clean, godly lives.

We come to Him in repentance for our sinful past, and we are “justified freely by His grace through the redemption that is in Christ Jesus” (*Romans 3:24*). And then we are to begin a walk with Christ and a life in Christ. We choose Him in place of our former sinful ways.

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”—*Romans 6:1-2*.

“If ye keep My commandments, ye shall abide in My love.”—*John 15:10*.

“Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love

of God perfected: hereby know we that we are in Him.”—*1 John 2:3-5*.

“And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”—*1 John 3:3-4*.

“By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world.”—*1 John 5:2-4*.

God’s Law will be the Standard in the Judgment

It is urgent that, through the enabling strength which Christ offers us, that we live clean, godly lives in accordance with God’s holy Ten Commandment law. For it will be the law book in the coming Judgment.

“Let us hear the conclusion of the whole matter: Fear God,

and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—*Ecclesiastes 12:13-14*.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.”—*James 2:10-12*.

If it were possible for God’s law to be abolished, there would be no definition of what is sinful, no way to identify what it is. Any horrible thing could be done with impunity. Where there is no law, there is no sin; for “sin is the transgression of the law” (1 John 3:4). It tells us what is sinful. “For by the law is the knowledge of sin.” *Romans 3:20*. It is the standard separating right from wrong. Therefore, in the strength which Christ offers us, He wants us to live clean, godly lives.

“Every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”—*1 John 3:3-4*.

Just now: Come to Jesus

Listen not to those who tell you that God’s law has been abolished. They say this because they are determined to cling to their cherished sins. It is Satan who tempts men

and women to think that the law of God is terrible and something to be avoided, while selfishness and sin are to be coddled and enjoyed.

But God’s Ten Commandment law is the highest standard of purity and holiness! Those who cast it aside—destroy themselves! Satan rejoices that they believed his lie; for they remain his captives.

Christ died on Calvary to impart enabling grace; so you and I can obey God’s holy law—and live clean, godly lives!

If purity of heart and life is what you want, then come to Jesus just now! He alone can forgive your sins; no man or earthly priest can. Christ alone can impart to you strengthening grace; so you can clean up your life—and become His humble, believing, obedient child! He alone can bring genuine happiness into your life.

Yes, you will be buffeted by temptation; for Satan will be determined to once again capture and chain you. The devil knows that he is going to be destroyed for breaking God’s Law, and he wants as many as possible to die with him.

You will have trials and problems. We all encounter them in this life. But having entered the new life of submission and obedience to Christ as His humble, believing, obedient child,—you will have the comfort and guidance of holy angels, as you daily plead for help.

Clinging to Jesus, crying to Him day by day and hour by hour, you will experience His love, guidance, and help—all the way to the end!



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