

THREE IMPORTANT QUESTIONS

by Max Younce

Max Younce's theological answers to three key questions about Christ's resurrection timing, God's fairness toward non-believers, and the proper day of Christian worship.

37 Chapters

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Scripture Preface

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." — 2 Timothy 2:15

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" — 2 Timothy 3:16

Book Summary

When Did Christ Rise From The Grave?

This 38 page chapter has two diagrams, refuting the fallacy of Good Friday and Easter Sunday. Diagram A illustrates the twenty-four hours before the Crucifixion. We are introduced to the "cast of characters" during the chain of events from the Last Supper to Christ's death on the Cross, through the Resurrection. Diagram B is a time chart of the events during the trial and crucifixion of Christ, with an explanation. Other topics are "The Illegal Trial of Jesus;" "Order of Events After the Crucifixion;" "Explanation of Luke 24:21" Many difficult Scriptures are examined and explained. Is God Unfair To The Heathen?

The answer is set forth in seven steps: One: God Knows What We Are Thinking. Two: Man Has An Inborn Knowledge of God. Three: Man's Responsibility. Four: God's Responsibility. Five: Even If All The Heathen Heard; Not All Heathen Would Be Saved. Six: Consider America Today. Seven: God Knows The Future. Are We To Worship On Saturday?

Some hold that after the Resurrection of Christ, the Sabbath was changed to the first day of the week, Sunday, in commemoration of the Resurrection. Another view is that the Moral Law, the Ten Commandments, have never been done away with; so, that we are still to worship on Saturday, the Jewish Sabbath. Still another view set forth is that, after the Resurrection of Christ, the Law including the Sabbath was fulfilled by Christ, who is the "end of the Law."

When Did Christ Rise From The Grave?

WHEN DID CHRIST RISE FROM THE GRAVE?

Three Important Things To Remember

I. Three Important Things To Remember

A. The Jewish day was divided at 6:00 P.M

The Jewish day was divided at 6:00 P.M.; the old day ended and the new day began. For example, look at "Diagram A," (Page 10) and you will see that Wednesday actually ended at 6:00 P.M. on Wednesday. Thursday actually began at 6:00 P.M. on Wednesday. Friday began at 6:00 P.M. on Thursday and etc. The Romans began their new day at Midnight.

B. The Sabbath Day is always on Saturday, not Sunday.

Sunday is the first day of the week. Paul gave instructions to the Christians to "...lay by him in store, as God had prospered him, on the first day of the week" (Sunday, 1 Corinthians 16:2). The disciples always came together to break bread and fellowship on the first day of the week (Sunday, Acts 20:7).

C. The Jewish day ran from "even" (evening) until "even" (evening).

This was according to Leviticus 23:32, with the time being set at approximately 6:00 P.M.

The Resurrection Day

II. THE RESURRECTION DAY:

Matthew 12:40.

The Lord Jesus had to spend 72 hours in the grave to fulfill Scripture.

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." (Jonah 1:17).

John 11:9.

The Lord, Himself, determines how many hours in a day, "...are there not twelve hours in a day...? If there are twelve hours in a day, there are twelve hours in a night. Thus, three days and three nights equal 72 hours.

Matthew 28:1.

"In the end of the Sabbath, as it began to DAWN toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre." The "end of the Sabbath" is the last few hours before the Sabbath ends and the first day of the week, Sunday, begins. Dawn is the Greek word "epiphosko" and means to "draw on." It was "drawing on" or approaching the first day of the week. This first day of the week is Sunday, which actually began on Saturday at 6:00 P.M. (Luke 23:54) .

Remember, the first arrivals were there before 6:00 P.M. on Saturday, the Sabbath, and the tomb was already empty. "He is not here, for He is risen as He said." (Matthew 28:6) .

Diagram A and Explanation

DIAGRAM A Resurrection Chart - 72 Hours in the Grave to Fulfill Matthew 12:40 EXPLANATION OF DIAGRAM A:

Notice letter "b." This is when the Lord has arisen. As we have seen, these are the last hours before the Sabbath ends at 6:00 P.M. When the first arrivals reached the tomb, Christ had already been resurrected, probably between 3:00 P.M. and 6:00 P.M. on Saturday.

Looking backward, from "b" to "c" Isaiah 24:1-23 hours, from "c" to "d" Isaiah 24:1-23 hours, and from "d" to "a" Isaiah 24:1-23 hours. The time of His burial is "a", which would have been in the last hours of Wednesday, probably between 3:00 P.M. and 6:00 P.M. This is the only way Scripture could be fulfilled; as Christ had to be three days and three nights in the heart of the earth, thus seventy-two hours. A far cry from "Good Friday" and "Easter Sunday," which are strangers to the Word of God.

The Twenty-Four Hours Before The Crucifixion and Cast of Characters

DIAGRAM B FROM THE LAST SUPPER, ARREST, TRIAL & CRUCIFIXION,

THROUGH 72 HOURS IN THE TOMB TO THE RESURRECTION THE TWENTY-FOUR HOURS BEFORE THE CRUCIFIXION:

Introduction and the Cast of Characters

The following is an attempt to simplify the chain of events from the Last Supper to Christ's death on the cross. To understand why Christ was treated as He was, it is imperative to have some background concerning Pontius Pilate, Annas, Caiaphas and Herod Antipas. A diagram showing that Christ was crucified on Wednesday and arose on Saturday is included. (Diagram A, Pg. 10.) Lenten season, with the abstinence from eating meats, etc. are classified as "doctrines of demons" by the Word of God in 1 Timothy 4:1-4. We have included a list of illegal acts contrary to the laws of justice at that time. (See Pg. 27). To begin, let us examine the background of some who played a part in the arrest, trial and treatment of Christ.

1. Annas, the High Priest:

About 7 A. D., he was appointed by the procurator (governor) as high priest at Jerusalem. The son of Seth, an Alexandrian Sadducee, he opposed almost everything that Christ had taught. The family held sway for about 51 years, as all 5 of his sons followed him as high priest. Annas had become old, and was probably in his 80s when Christ was brought before him. He was rather feeble, but still possessed great wealth and political power in Jerusalem. He was sort of a "High Priest Emeritus." He had superb intelligence and seemed unacquainted with fear or remorse of conscience. His unholy philosophy was RULE or RUIN! He had been quite generous in providing numerous luxuries for his son-in-law, Caiaphas. He was not timid about reminding him of his unpaid debt of gratitude. Caiaphas showed his gratitude whenever he could, without regard of ethics, law, morals, or any consequences whatsoever. Annas was not a religious man. Being a Saduccee, he held to:

- A. No life after death.
- B. No spirit world.
- C. No future rewards or punishment.
- D. No Resurrection—the grave ended it all!

(Acts 23:8; Acts 4:1-2).

One must remember that Annas also hated Christ for upsetting his lucrative scheme of fleecing money from the Jews through his hirelings (bankers or money changers) who worked in the temple. Christ had chased them out three times. The first time was at the beginning of His ministry,

which is recorded in John 2:13-15. The second time we have the record given in Mark 11:11, with Matthew 21:12; which gives the same account explaining the cleansing of the Temple. Christ goes into the Temple just after entering Jerusalem, riding on the foal of an ass, and casts them out. The third time, which is the next day, He does the same thing. This is proven by the facts that, after Christ casts them out the second time in Mark 11:11, He leaves Jerusalem and goes to Bethany (Mark 11:11). The next day He leaves Bethany and goes back into Jerusalem and, again, back into the Temple and runs them out again. (Mark 11:12-17), this being the third time.

2. Caiaphas, the High Priest:

The son-in-law to Annas. (John 18:13). Caiaphas was co-reigning as high priest, with Caiaphas acting and ruling in the position while Annas was acting more as an emeritus high priest. Caiaphas filled the high priest's position from about 18 to 36 A.D., when he was deposed by Vitellius. He and Annas were holding office at the time of John the Baptist's preaching. (Luke 3:2).

He possessed the same feelings as his father-in-law; i.e., void of ethics, honor, fairness and common decency. He took a leading part in the trial and condemnation of Christ. It was in his court that the chief priests, Sadducees and Pharisees, who together constituted the Sanhedrin, assembled "that they might take Jesus by subtlety, and kill him." (Matthew 26:3-4). His conduct at the preliminary trial of Jesus (Matthew 26:57-68), its time and its procedure, were entirely illegal from the standpoint of the existing Jewish law.

He is also mentioned as being among those who presided over the trial of Peter and John (Acts 4:1; Acts 4:6). He was a friend of Pontius Pilate and hated Christ. Caiaphas and Annas, as high priests of the great Sanhedrin, were both sworn by oath to fairness and upholding of the law, ensuring the right of a fair trial to the accused.

3. Pontius Pilate, the Governor of Judea:

The territory of Judea included Judea, Samaria and old Idumea. It is said he had married the step-granddaughter of the Roman emperor, Tiberius Caesar. Because of the marriage, he was appointed governor. Most governors disliked being stationed in a distant, difficult outpost like Judea. The governors were usually in charge of taxes and financial matters; but, in governing Palestine and the Jews, he had supreme judicial authority, which he used regarding Christ. The historian, Josephus, tells us that he hung golden shields inscribed with the names and images of Roman deities in the temple, itself. He was a vicious murderer as the perpetrator of the horrible incident mentioned in Luke 13:1, "...the Galileans whose blood Pilate had mingled with their sacrifices." No doubt the Roman soldiers slew these men while they were offering their sacrifices in the Holy Place. Pilate's headquarters were usually at Caesarea; but on the Jewish feast days he would come to Jerusalem to keep order. This was the reason he was in Jerusalem when Christ was brought to him.

Previously, Pilate had used power, murder, and scare tactics to keep the Jews under control; but in Christ's case he seems torn between offending the Jews and condemning an innocent person. Prior to Christ, he seemed void of ethics, justice or conscience. After hearing for three years of the miracles and the wonderful acts that Christ did, this must have affected his conscience to some degree. Since Pilate's position depended on the favor of Tiberius Caesar, the emperor, he quickly thought of politics, rather than justice, when the Jews cried, "If thou let this man go, thou art not

Caesar's friend." (John 19:12). The kind of man he was; is revealed when he thought more of politics than justice, by condemning an innocent man to crucifixion.

Historians differ as to how Pilate's life ended; but most agree he took it himself. The historian, Eusebius, says that soon afterwards, "wearied with misfortunes," he took his own life.

4. Herod Antipas, Ruler of Galilee and Peraea:

His father was Herod, the Great, who tried to kill Christ by murdering all the children under two years of age. Upon death, his will divided the kingdom, giving this section to Antipas. He had married his brother's (Philip's) wife; and killed John the Baptist, who had rebuked him for this act. (Mark 6:14-27). In Luke 13:31-32, Christ called him, "that fox." That name, no doubt, had reference to the Herodian cunning, the subtle diplomacy, and astute management of a difficult situation, that enabled him to retain his puppet position and petty royal power until A.D. 39. He had heard of Christ's miracles and power. After killing John the Baptist, he, no doubt, was haunted by guilty fears and wanted to get rid of Christ. When Pilate sent Christ to him, he displayed his tyrannical character and hate by mocking Christ. Probably fear made him withdraw from passing the sentence of execution on Christ; thus returning him to Pilate for that responsibility.

The Explanation Of Diagram B

THE EXPLANATION OF DIAGRAM B From The Last Supper To The Arrest, Trial & Crucifixion,
Through 72 Hours In the tomb to the Resurrection

1. Passover, or Last Supper:

Our Savior was crucified on Wednesday, which actually began at 6:00 P.M. on Tuesday. The Passover Feast was prepared in the last hours of Tuesday, between 3:00 P.M. and 6:00 P.M. It was then partaken of at the Last Supper, just after 6:00 P.M., or the beginning of Wednesday. Therefore, the feast was observed in the early hours of Wednesday; and Christ partook of the Passover on the same day He gave Himself to be the crucified Passover Lamb. This is substantiated by Matthew 26:19-21.

A. Preparation of the Passover (Tuesday), "and the disciples did as Jesus had appointed them, and they MADE READY the Passover." (Matthew 26:19).

B. Parting of Days ("even" - 6:00 P.M.), "now when EVEN was come, He sat down with the twelve." (Matthew 26:20).

C. Partaking of the Passover (Wednesday), "and as they DID EAT, He said, Verily I say unto you, that one of you shall betray me." (Matthew 26:21) For further information on the Passover, read Exodus 12:1-51 and Leviticus 23:1-44. The Feast of Passover and Unleavened Bread were actually two feasts in one. Passover began on the 14th day of Nisan (Abib) and continued through the next day, on which began the Feast of Unleavened Bread. This feast continued for seven days, making a total of eight days for the combined feasts. A lamb without blemish was selected and sacrificed. This was in type of the Lord Jesus Christ who sacrificed Himself for our sins. 1 Peter 1:18-19, and John 1:29, "...Behold, the LAMB of God which taketh away the sin of the world."

2. Praying in the Garden:

It is called "Gethsemane" in Matthew 26:36. It was located on the Mount of Olives and was a place Jesus customarily resorted to (Luke 22:39). Christ was in the Garden within the first few hours of Wednesday, which began at 6:00 P.M. Three times our Lord prayed,

"O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39; Matthew 26:42; Matthew 26:44). The significance of this is—Christ had been with the Father for all time and eternity. He was saying, "If there be a way we would not be separated while paying for the world's sin, then let it pass." He did not want to bypass paying for sin; but to bypass separation from the Father in doing so. Christ suffered separation from the Father; so you and I, by faith, would never be separated from Him.

3. The Arrest:

Details of the arrest are only given in John 18:3-4. The arrest took place at night (Matthew 26:31) as the arresting officers came forth with "...lanterns and torches and weapons." (John 18:3). This was probably between 6:00 P.M. and Midnight, the early hours of Wednesday. A point of interest concerning Judas being saved or lost! In Matthew 27:3 it is said that Judas "repented himself," therefore, some believe he was saved. The answer lies in the meaning of the Greek word translated in our English, "repented." The Greek word for "repented" in Matthew 27:3 is "metamelomai" and means "sorrow" or "regret". The Greek word translated "repent," when used in reference to salvation is always "metanoia" and means "change of mind." Judas was sorry ("metamelomai") when he saw that Christ had been condemned to death (Matthew 27:3); but he never changed his mind ("metanoia") about Christ being his Savior. Judas died a lost man.

4. First Taken to Annas, the High Priest: (John 18:13)

"...and led him away to Annas first..." Remember Annas and Caiaphas were co-reigning high priests (Luke 3:2). Prior to Christ's arrest, they had conspired against Christ to kill Him (Matthew 26:3-4). It was Annas and Caiaphas whom Judas dealt with for 30 pieces of silver (Matthew 26:14-15). Their hatred was intensified when Malchus' ear was cut off by Peter as they were attempting to arrest Christ (John 18:10). Malchus was related (kinsman) to either Annas or Caiaphas (John 18:26). After a preliminary hearing, Annas bound Christ and delivered him to his son-in-law, Caiaphas.

5. Appears Before Caiaphas:

Christ was brought into the palace of Caiaphas, (Matthew 26:57-58). The palace was not the Temple, but the dwelling place of an important official. His treatment of Christ is described in verses 59-68. These events probably took place sometime between Midnight and 3:00 A.M. on Wednesday. The late night and early morning hours were cold as the servants and officers had built a fire to warm themselves while the high priest was conducting the pretense of a trial (John 18:18).

6. Peter's Three Denials of Christ:

These are recorded in Matthew 26:69-75, also in Luke 22:57-62. Peter had bragged about himself in Matthew 26:33; Matthew 26:35 and Luke 22:33-34. A few hours later, he denied Christ three times. His denials were overheard!

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord...Before the cock crow, thou shalt deny me thrice...Peter went out and wept bitterly." (Luke 22:61-62).

After the Resurrection, the Lord gave him opportunity to confess Him three times (John 21:15-17). Even after Peter's denial, Christ used him greatly on the Day of Pentecost and thereafter, including the writing of two epistles. We can learn two great lessons from this:

A. We should never be overconfident and think of ourselves as impregnable. (Galatians 6:1-4)

B. Even after we let the Lord down; He is still willing to use us if we will allow Him. Remember, he came unto Jonah the second time (Jonah 3:1). How many times has Christ come unto us to serve Him? Thank God for his grace to us and his patience with us. "...But where sin abounded, grace

did much more abound." (Romans 5:20 b) .

7. Caiaphas Sends Christ to Pontius Pilate: (John 18:28).

"Then led they Jesus from Caiaphas unto the hall of judgment (the palace of the Roman Governor, there were many), and it was EARLY..." This was probably about 4:00 A.M., Wednesday morning. Just prior to this, the chief priests had held a consultation with the elders, scribes, and Sanhedrin (the council) to put Him to death. They bound him and sent Him to Pilate. (Mark 15:1, Matthew 27:1-2). Matthew 27:1 and Mark 15:1 both state it was morning and John says it was "early" when Christ was turned over to Pilate. In John 19:14, it was about the sixth hour. John uses Roman time, being six hours from Midnight; therefore, it was 6:00 A.M. on Wednesday. Matthew, Mark, and Luke use the Jewish time (from 6:00 P.M. to 6:00 P.M.) in stating the times when Pilate released Christ to be crucified. We know it was Wednesday, as John 18:28 states,

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that THEY MIGHT EAT THE PASSOVER." This would give Pilate about two hours from 4:00 A.M. to 6:00 A.M., Wednesday, in his dealings with Christ. Pilate made several trips from the hall of judgment, where Christ was, to the Jews waiting outside.

(OUT) John 18:29-31. When Christ was first brought to Pilate, he went out to the Jews to ascertain what charge they had against Him.

(IN) John 18:33-37. Pilate went back in and questioned Christ.

(OUT) John 18:38. Pilate went out again and declared he found no fault with Christ. The Jews replied to Pilate that Christ had stirred up all the people in Judea, starting from Galilee. (Luke 23:5). Since Herod Antipas (Antipater), the ruler of Galilee, was in Jerusalem, Pilate sent Christ to him for judgment. Christ, being a Galilean, would be under his jurisdiction. This was Pilate's way out! Antipas found Him innocent, mocked Him, and arrayed Him with a gorgeous robe, and sent Him back to the judgment hall for Pilate. (Luke 23:7-15).

(IN) John 19:1-3. Pilate went back in to Christ. The soldiers placed a crown of thorns on His head and struck Him.

(OUT) John 19:4. Pilate went out to the Jews again, declaring "I find no fault in Him."

(IN & OUT) John 19:5-8. Jesus was led out in view of the Jews, chief priests and officers. They cried, "Crucify him!"

(IN) John 19:9-12. Pilate took Jesus and went back into the hall of judgment (9) where he continued to question Christ.

(OUT) John 19:13. Pilate brings Christ out again to the judgment seat in the courtyard (the Pavement). Pilate's wife sent a message to him and declared Christ innocent to her husband in Matthew 27:19, "... Have nothing to do with that JUST man..."

8. Pilate Releases Christ for Crucifixion:

About the sixth hour, Christ was released by Pilate for crucifixion (John 19:14). Keep in mind that John uses the Roman time, Midnight to Midnight, while Matthew, Mark and Luke use the Jewish time in dividing the day from 6:00 P.M. to 6:00 A.M. to 6:00 P.M. Therefore, Christ was released for crucifixion at about 6:00 A.M., Wednesday morning, just after being scourged by Pilate. (Matthew 27:26).

9. From 6: 00 A.M., Wednesday Morning, to 9:00 A.M.:

Within those three hours the following took place:

Christ taken to a common hall, striped of His clothing, which was replaced with a scarlet robe. (Matthew 27:27-28). The crown of thorns placed on His head. (Matthew 27:29). A reed placed in His right hand as they mocked Him as King. (Matthew 27:29).

They spit on Him and hit Him on the head with the reed (measuring rod about 9 feet long). (Matthew 27:30).

Christ's robe removed and original attire replaced. (Matthew 27:31).

Christ is forced to carry His cross. (John 19:17). Our song containing the words "he fell beneath the cross" has no scriptural foundation.

After a distance was covered heading toward Golgotha, Simon, a man of Cyrene, was compelled to carry Christ's cross the remainder of the way. (Matthew 27:32; Mark 15:21; Luke 23:26).

10. Christ is crucified the Third Hour:

This being from 6:00 A.M., Jewish time; therefore, 9:00 A.M., on Wednesday morning. (Mark 15:25). The next three hours are filled with the events found in Mark 15:26-32 and Matthew 27:35-44.

11. The Sixth Hour to the Ninth Hour:

This was from Noon to 3:00 P.M., Wednesday. There was darkness over the whole land while Christ was still upon the cross. Very shortly after 3:00 P.M., Christ submitted Himself unto death (Mark 15:34-37).

12. Let us recapitulate for a moment.

On Wednesday, Pilate releases Christ for crucifixion at 6:00 A.M. Three hours later, he is placed on the cross at 9:00 A.M. After being on the cross three hours, darkness covers the earth for the next three hours He is there. Therefore, Christ was on the cross from 9:00 A.M. to 3:00 P.M., Wednesday. Shortly after 3:00 P.M. he was taken down. Three days later, between 3:00 P.M. and 6:00 P.M., Saturday, He had arisen! This is only a brief picture of events that may help us visualize what took place during the 24 hours before Christ's death on the cross.

The Illegal Trial Of Jesus

THE ILLEGAL TRIAL OF JESUS A careful analysis of the New Testament narratives respecting the so-called "trials" of Jesus, coupled with a thorough reference to an examination of the existing Jewish Laws relating to criminal proceedings; should convince anyone, with an open mind; that the entire proceedings, from the moment of his arrest to the actual crucifixion, were wholly void and unlawful. Consideration, in a judicial manner, will now be given to the numerous errors which were spitefully and illegally committed by the enemies of Christ. The arrest was without authority of law, and therefore, illegal.

Annas, before whom Jesus was first taken for examination, was a mere politician without jurisdiction whatsoever. The Great Sanhedrin was unlawfully assembled for these reasons: The Hebrew laws prohibited such a meeting in the night time or during the Feast of Passover.

He was first accused of blasphemy; but when before Pilate, the charge was changed to sedition, without notice to the Prisoner, or anyone.

Jesus was denied an opportunity to obtain His witnesses who would have testified in His behalf or to obtain counsel. No person could be found guilty upon his own confession of guilt, alone.

There must have been at least two witnesses to testify in support of the charge against the accused: and their testimony must agree as to all the material facts involved. The trial could not lawfully have been concluded in a single day. The Roman conquerors had long before taken from the Sanhedrin its authority to sentence anyone to suffer the death penalty. A unanimous verdict of guilty rendered by the Jewish court had the effect of an acquittal. The members of the Sanhedrin were definitely disqualified to try Jesus, because of enmity toward the accused. The merits of Jesus' defense were completely ignored by the Sanhedrin.

Pilate, as the Roman Governor, having stated four times that Jesus was not guilty of any wrong, should have released Him; instead of delivering Him over to the mob for crucifixion. The condemnation of the Christ, resulting in His death on the cross, was permitted to be done without a lawful judgment of conviction. The members of the Great Sanhedrin, though learned in the law, deliberately and spitefully ignored every existing Hebrew law which had been enacted for the protection of the innocent.

Order Of Events After The Resurrection

ORDER OF EVENTS AFTER THE RESURRECTION: No matter who came to visit the tomb, NO ONE found the Lord there. As we have proven with Diagram A and the accompanying comments, the Lord had arisen before 6:00 P.M. on the Sabbath. The Lord Jesus Christ is the “Lord of the Sabbath.” (Matthew 12:8; Mark 2:28; Luke 6:5). He is...

“...the end of the law for righteousness.” (Romans 10:4; See also Galatians 3:22-24; Galatians 4:4-5).

“Blotting out the handwriting of the ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” (Colossians 2:14-15; See also Ephesians 2:15-16).

We, as Christians, should be talking about the death, burial and Resurrection of Christ every time we come to church. It is the Gospel! (1 Corinthians 15:1-4).

We worship on the first day of the week, not because many think Christ rose from the dead on that day, but because of Acts 20:7.

“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until after midnight.” This would indicate the use of the apostolic church of the first day, not the seventh. Also see 1 Corinthians 16:2. We also find that immediately after the Resurrection, the disciples were assembled together on “the first (day) of the week.” (John 20:19). “And after eight days again,” another Sunday, we find the disciples assembled. (John 20:26).

There were THREE Sabbaths during the period from the Crucifixion to the Resurrection. The Passover Sabbath (Leviticus 23:4-5). All preparations for the Passover meal would have to be finished by 6:00 (or at even) as the Passover was a “holy convocation” (Leviticus 23:7-8) in which “no servile work” could be done. The First Day of Unleavened Bread (Leviticus 23:6-7) was also a “holy convocation: ye shall do no servile work therein.” (Leviticus 23:7) The first day of Unleavened Bread began at 6:00 P.M. following Christ's crucifixion. The Weekly Sabbath (Leviticus 23:3), which began Friday at 6:00 P.M. and ended Saturday at 6:00 P.M. “Ye shall do no work therein.” The only time a Jewish person could move about or work during the period from the crucifixion would be on Thursday from 6:00 P.M. to 6:00 P.M. on Friday.

According to the Scripture, the daytime hours of the Passover were used as a preparation day for the Sabbath; occurring on the first day of Unleavened Bread. (Luke 23:50-56). Luke 23:54 tells us...

“And that day was the preparation and the Sabbath drew on.” (The first day of Unleavened Bread.) John 19:31 tells us

"The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." (Also see John 19:38-42.

One group of women prepared spices before the Sabbath, first day of Unleavened Bread, and rested according to the commandment. They seemed to have had spices on hand and simply went home and prepared them. (Luke 23:54-56)

Mark 16:1. We find this verse merely states that the three women named in this verse bought spices on this day; NOT brought them on this day.

Who? "Mary Magdalene, and Mary the mother of James, and Salome." When did they buy them? "And when the Sabbath (The first day of Unleavened Bread.) was past." This was some time Thursday, after 6 P.M. and before Friday 6 P.M. Some women had spices already, and only prepared them. These three "bought" theirs.

Many women were among the disciples who came with the Lord from Galilee and also came up from Jerusalem, and ministered to him. (Matthew 27:55-56; Mark 15:40-41; Luke 23:49).

All the women did not go to the tomb at the same time. The followers of Christ were going through a dangerous time. We are told, "...when the doors were shut where the disciples were assembled for fear of the Jews..." (John 20:19).

They could no longer move about in a multitude as they had once done. In reality, scattered groups moved back and forth from the tomb; groups of women, disciples, Peter and John are named; some of the women are named, while others are not.

We must take note of the time that different groups arrived at the tomb and how many angels they saw, if any. We know that all those mentioned going to view the tomb did not go at the same time.

We must consider what message the angels gave to each individual or group, and whether they delivered it, or not. The only ones to witness the earthquake and the rolling away of the stone by the Angel, were the members of the watch.

"And for fear of him the keepers did shake, and became as dead men." (Matthew 28:4 cf. to Mark 16:4; Luke 24:2; John 20:1) Pilate had given the Chief Priests and Pharisees permission to set this watch.

"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, (62) Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. (63) Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. (64) Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. (65) So they went, and made the sepulchre sure, sealing the stone, and setting a watch. (Matthew 27:62-66).

After the frightening experience, the members of the watch fled back to Jerusalem with their report. What did the council do? Did they say, "This must truly be the Son of God? No, they bribed the watch to say the Lord's disciples had stolen away the Lord's body during the night, and "...they

did as they were taught." (Matthew 28:11-15).

We know the Resurrection was on the weekly Sabbath, as this was the third day and the watch was still standing guard. The First Arrivals At the Tomb (Matthew 28:1; John 20:1)

We find that Mary Magdalene and the "other Mary" were the first to arrive at the tomb. The time of their arrival was some time during the last few minutes of the weekly Sabbath and the first few moments of the first of the week.

" In the end of the Sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre (day is not in the original)." (Matthew 28:1).

"The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." (John 20:1). In Matthew, the time is pin-pointed as "drawing on", the meaning of "DAWN" in Matthew 28:1, "the first of the week." John also fixes the time as "The first of the week...early, yet dark..." This does not mean before daybreak as we think of day and night. It is referring to the "last of the Sabbath," before 6:00 P.M. as it "draws on" toward Saturday, 6:01 P.M.; when Sunday began, being the "first of the week." The point is...the two Marys did NOT witness the great earthquake, they found the stone rolled away and the tomb EMPTY! The Resurrection had already occurred!

Mary Magdalene left, summoning Peter and John. She supposed that since the tomb was empty, that Christ's body had been stolen. She ran to Peter and John to tell them this and they raced to the tomb.

"Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre and we know not where they have laid him." (John 20:2).

John, seeing the empty grave clothes, believes (John 20:8). Peter and John then return to their own home (John 20:10).

Mary remained behind, weeping; and, upon looking again at the tomb, sees two angels: one at the head and the other at the foot of the place where Christ had lain. They question her, "Woman, why weepest thou?" They must have been astonished at the tears of one whose redemption was forever settled by that empty tomb. They had no time to say more, for Mary turns about and mistakes the Savior for a gardener. The Lord reveals Himself to her and, evidently, she wanted to throw herself at His feet. He warns her, "Touch me not" (John 20:17). The women coming later, on the same day, held Jesus by the feet with no rebuke at all. (Matthew 28:9). The Lord gives Mary the reason that she may not touch Him.

"Touch me not for I am not yet ascended to my Father." (20:17). The Lord then gives Mary this message and she, alone.

"Go to my brethren and say unto them I ascend unto my Father..."

Mary delivered this message. (John 20:18) Mary Magdalene Was The First To See The Risen Lord. (Mark 16:9)

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

What does this verse actually say in the original? If we take it to mean that Jesus arose "early the first of the week," it would contradict other Scripture.

We reiterate: In Matthew, the time is pin-pointed as "drawing on", the meaning of "DAWN" in Matthew 28:1, "the first of the week." John also fixes the time as "The first of the week... early, yet dark..." This does not mean before daybreak as we think of day and night. It is referring to the "last of the Sabbath," or 6:00 P.M.; "drawing on" towards Saturday, or 6:01 P.M., when Sunday began, being the "first of the week."

Therefore, in Mark 16:9, "early the first of the week" could not be referring to the time of the Lord's Resurrection. It is referring to when he appeared to Mary. Actually, the literal translation of this verse as given by Zondervan's Interlinear Greek-English New Testament reads,

"Now having risen(,) early (the) first (day) of the week he appeared first to Mary the Magdalene, from whom he had cast out seven demons."

"Now having risen," means "already out of the tomb." Since commas are not supplied in the original Greek, and, since one has been supplied here by the interlinear, I have also supplied one in this manner (,). I believe it is just as correct in our rules of grammar as the one supplied in this interlinear (,) and does not contradict other Scripture.

C. The Second Group (Matthew 29:5-11): This group, found in Matthew 28:5-11, fell and held Christ by the feet (Matthew 28:9) with no rebuke at all. Christ had already ascended to anoint the Mercy Seat with His blood and had returned. They saw one angel and he gave them this message, "Tell His disciples that He is risen from the dead: and behold, He goeth before you into Galilee, there shall ye see Him (Matthew 28:7)." On their way to deliver the message to the disciples, they met Jesus, fell about His feet and received a different message than Mary Magdalene had received. Christ repeats the message the angel had given them.

"Go tell my brethren that they go into Galilee and there they shall see me." (Matthew 28:10). An important point to remember—this group went to deliver the message. (Luke 24:22).

D. Another Group (Luke 23:55-24:1-9): In Luke's account of the tomb visitation (Luke 23:55 to 24:1-9), he does not name all the visitors to the tomb. This is the group that prepared their spices before the Sabbath. Now, the group that prepared their spices before the Sabbath came, and Luke mentions "certain" with them. This group saw two angels. Their message from the angels is different from the other group in that it is delivered in the form of a stinging rebuke.

"Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, Saying the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day, rise again." (Luke 24:5-7).

It is possible that the angels are rebuking them for not believing Christ's words, and not merely blaming them for their poor memories. It must be said that they prepared their burial spices before Christ's body was yet cold in the tomb. (Luke 23:54-56). They delivered their message. "Now when they were going..." (Luke 24:11 a).

E. A Later Group (Mark 16:2-10): As we begin Mark's account of the Resurrection (Mark 16:1), at first glance we would include Mary Magdalene, Mary the Mother of Joses, and Salome in the group referred to in Mark 16:2-9. But, as we apply the facts to the account, we find that Mark 16:1 merely states that the three women merely bought spices. When? "And when the sabbath was past." What Sabbath? The first day of the Feast of Unleavened Bread.

Mark 16:2-8 is an accounting of a different group at a different time, at the "rising of the sun," and Mark, himself, points out, in Mark 16:9 and Mark 16:10, that Mary Magdalene was not included. He states that Mary saw the Lord first, and she delivered her message (John 20:18 and Mark 16:10).

Note carefully what is different about the women in Mark 16:2-8. They do not deliver their message, "...neither said they anything to any man, for they were afraid." (Mark 16:8).

They are similar to the second group, they saw one angel and their message is similar (cf. Matthew 28:7 with Mark 16:7).

They are the only ones who say, "...Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3).

They are instantly set apart by the fact that... they did not deliver their message or meet Christ when returning. They fled in fear! This could not describe the response of Mary Magdalene (John 20:18) and the "other Mary" (Mary the mother of James) In Matthew 28:8 we find...

"And they departed quickly from the sepulchre with fear and great joy and run to bring his disciples word."

Neither were the women referenced in Luke 23:55-24:1-9, a part of this group given in Mark 16:2-8, as they, too, delivered their message.

We may ask, why go into these Scriptures in such depth? It is to prove there is no such fallacy as Good Friday and Easter Sunday. This is a tradition, and God condemns tradition when it replaces the truth of His Word.

"But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9).

Satan attacks the doctrine of the Resurrection. He would like that taken out of the Bible; for without a living Savior we have no Salvation. We should have a clear understanding of these portions of Scripture so that we may answer the questions of any man who "...asks the reason of the hope that is within us."

A Summary Of Basic Facts

A SUMMARY OF BASIC FACTS: A Jewish day ran from 6:00 P.M. to 6:00 P.M. Roman time ran from 12:00 A.M. to 12:00 P.M. We must emphasize the fact that the Holy Spirit inspired Matthew, Mark, and Luke to use the Jewish way of counting the hours of the day and for John to use the Roman way of counting the hours of the day. From John 19:14-15, we know that Christ was before Pilate at the sixth hour; but, in Matthew 27:44-45, Christ was on the cross at the sixth hour. He could not be in both places at the same time. There is not a contradiction in the Word of God. The Lord was to spend 72 hours in the grave. (Matthew 12:40). he Lord was placed in the tomb as it drew toward the Sabbath, which was the first day of Unleavened Bread. (Luke 23:54).

There were three Sabbaths in the 72-hour period that Christ was in the tomb: the Passover Sabbath, the first Day of Unleavened Bread, and the weekly Sabbath.

He was placed in the tomb as it drew toward the end of the Passover Sabbath (Luke 23:50-54), and arose as it drew toward the first day of the week. (Matthew 28:1).

Christ appeared first to Mary Magdalene before he anointed the Mercy Seat. She had mistaken the Savior for a gardener. The Lord revealed Himself to her and she wanted to throw herself at His feet. He warns her, "Touch me not" (John 20:17). He then ascended into Heaven to anoint the Mercy Seat (Hebrews 9:12) and returned in time to show Himself to the other women, who came later on the same day, and held Jesus by the feet with no rebuke at all. (Matthew 28:5-11) He anointed the Mercy Seat in Heaven the same day he was resurrected!

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9:12).

EXPLANATION OF Luk_24:21

EXPLANATION OF Luke 24:21

Some have asked, If , as you say, the Lord arose from the grave between 3 and 6 P.M. on Saturday; how can He be found on the Road to Emmaus talking with two disciples on the “first day of the week” (Luke 24:1) which they call the “third day since these things were done?” (Luke 24:21). Is this a contradiction? This is my answer: I will quote the verse you have questioned in its entirety.

“But we trusted that it had been he (Christ) which should have redeemed Israel: and beside all this, to day is the third day since these things were done.” (Luke 24:21).

Here are several important points to consider.

1. Luke Uses The Jewish Reckoning Of Time.

The Jewish day was divided at 6:00 P.M., the old day ended and the new day began. As the Luke 24:1 says, “Now upon the first [day] of the week...” “Day”, as shown by being italicized in the text is not in the original. “...very early in the morning...” What is actually IN the text are the words “very early.” Some translate “early” as “dawn”; but, taken in context and comparing Scripture with Scriptures such as Matthew 28:1 and John 20:1; it should be understood as “the beginning of Sunday sometime after 6:00 P.M. on Saturday.” Therefore, we have established that Luke 24:21 occurred on Sunday, “the first of the week.” (Refer also to Paragraph 5).

2. The Sabbath Day Is Always On Saturday, Not Sunday.

Sunday is the first day of the week. Paul gave instructions to the early Christians to “...lay by him in store, as God had prospered him, on the first day of the week.” Sunday! (1 Corinthians 16:2). The disciples always came together to break bread and fellowship on the first day of the week, Sunday. (Acts 20:7). This is why the majority of Christians come together in worship on Sundays.

3. The Jewish Day Ran From Even (Evening) Until Even (Evening).

“...from even to even, shall ye celebrate your sabbath.” (Leviticus 23:32). The time being set at approximately 6:00 P.M.

4. The Lord Jesus Had To Spend 72 Hours In The Grave To Fulfill Scripture.

“For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. (Matthew 12:40). (See also Jonah 1:17). The Lord, Himself determines how many hours in a day, “...are there not twelve hours in a day...? (John 11:9). If there are twelve hours in a day, there are twelve hours in a night. Thus, three days and three nights equal 72 hours.

5. The Tomb Was Already EMPTY When The First Arrivals Came Before 6:00 P.M. On Saturday.

“In the end of the Sabbath, as it began to DAWN toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” (Matthew 28:1). The “end of the Sabbath” is the last few minutes before the Sabbath ends and the first day of the week, Sunday begins. “Dawn” is the Greek word “epihposko” and means “to draw on.”

It was “drawing on” (as Luke 23:54); or, approaching the first day of the week, Sunday; which actually began on Saturday at 6:00 P.M. John 20:1 also fixes the time as “The first (“day” is italicized and is not in the original) of the week, very early, yet dark.” This does not mean before daybreak as we think of day and night in our way of reckoning time. It is referring to “the last of the Sabbath,” 6:00 P.M. on Saturday, or 6:01 P.M. when Sunday began, being the “first of the week.”

6. There Were Three Sabbaths The Week Of The Crucifixion:

The Passover Sabbath, the first day of Unleavened Bread and the Weekly Sabbath. Our Lord was buried between 3:00 and 6:00 P.M. on the Passover Sabbath, a Wednesday, and arose between 3:00 and 6:00 P.M. on the weekly Sabbath, a Saturday. Count backwards: Saturday 3-6 P.M. to Friday 3-6 P.M. = 24 hours. Friday 3-6 P.M. to Thursday 3-6 P.M. = 48 hours. Thursday 3-6 to Wednesday 3-6 P.M. = 72 hours.

7. They Traveled To Emmaus Sometime After 6:00 P.M. On Saturday

...(the beginning of Sunday, the first day of the week), or during the daylight hours of the next day, Sunday. Cleopas, identified in John 19:25 as the husband of one of the Marys, and another unnamed disciple were walking to Emmaus, about 6-7 miles from Jerusalem. They would not be walking on the Sabbath (Luke 23:56). They were intercepted by the Lord and walked together until they drew near to the village. (Luke 24:28). The time of day at this point was “toward evening, and the day is far spent.” (Luke 24:29).

We quote the verse again.

“But we trusted that it had been he (Christ) which should have redeemed Israel: and beside all this, to day is the third day since these things were done.” (Luke 24:21).

Focusing on the words “...to day is the third day...,” we find that “to day” is not the English word “today,” as often assumed; but a compound of Greek words. The words “to day” are translated from the Greek word “semeron,” a combination of the article “he” and the noun “hemera.” The Greek word “semeron” means “on the (i.e. this) day (or night) current or just passed,” generally, “now (i.e. at present, hitherto: this (to-) day.” The Greek noun “hemera” means “day, i.e. (literally) the time space between dawn and dark, or the whole 24 hours. Figuratively, “A period of time, always defined more or less clearly by the context.” These definitions are substantiated by Strong's Exhaustive Concordance of the Greek and Hebrew Words.

Therefore, letting Scripture interpret Scripture, and taking the context into consideration, “...to day is the third day...” should be translated “this day just passed is the third day...”

If all Scripture agrees, you have the right answer. (2 Peter 1:20). THERE IS NO CONTRADICTION! Are we like the two disciples on the Road to Emmaus? We want so badly to believe in our traditions of Good Friday and Easter Sunday, that we do not recognize the truth about our Resurrected Savior.

“But their eyes were holden that they should not know him.” (Luke 24:16). Should He say about us as He said to the two disciples on the Road to Emmaus,

“O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory.” (Luke 24:25-26). Do we want to be deceived into thinking there is some saving grace in observing traditions such as “Lent,” Ash Wednesday, Good Friday? Christ “suffered these things,” His crucifixion on the Cross, His death, burial and Resurrection, so that He could pay for our sins.

“Believe on the Lord Jesus Christ and thou shalt be saved...” (Acts 16:31).

A Skeptic Views The Resurrection

A SKEPTIC VIEWS THE RESURRECTION

Christ did not arise as He always said.

No one ever came back from the dead!

His followers stole the body away.

His bones, somewhere in the dust, still lay.

You Fool! The soldiers made sure of the prisoners' death,

By breaking their legs so they could not get breath.

When they came to the Savior, He was already gone.

They fulfilled the Scripture and did not break a bone.

But, just to make sure, they thrust in a spear.

Blood and water flowed out; death diagnosis was clear

He was placed in a tomb behind a 10-ton stone.

A guard was set; He seemed to be there alone. A Roman guard who failed in duty set,

A sentence of death was sure to get,

Levied by Caesar with no appeal.

There was no chance anyone the body could steal.

Many of the disciples ran away,

They believed Christ was in that tomb to stay.

The women bought spices to anoint a deceased.

Their faith in Resurrection had certainly ceased!

Suddenly, an earthquake rolled the stone from the door,

And a bright ray of light shone across the floor,

Revealing the place where Christ should lie in repose,

Was filled with a pile of linen grave clothes.

Mighty angels were the welcome committee;

Sending all who came back to the city;

With a message to the disciples from the Risen Lord,
"He is risen, as He said! Spread the Word!"
"The Bible's no good for proof." so you say.
But it's History in advance; fulfilled every day,
Giving written testimony to what people saw,
Admissible evidence in any court of law.
"Who saw the empty tomb?" the Judge will ask.
The Chief Priests and Elders will be taken to task.
"I saw," said Mary, Peter, and John.
As will others in the disciple's throng.
Josephus' History tells He appeared on the earth,
In a body; not a vision, which would have little worth.
He ate fish and honeycomb; he had flesh and bone.
His blood He gave at Calvary for sin to atone. A sacrifice made useless if He had not died;
Faithful to the end, "It is finished!" He cried!
He paid the price for all mankind's sin.
Triumphed over death and the vict'ry did win.
Don't be a fool! The facts of the Resurrection believe.
A merely crucified Savior we cannot receive.
But when He stands on Resurrection Ground,
If in that we believe, eternal life we've found.
If Christ were not raised, our faith is in vain.
We would have no hope of seeing loved ones again.
But all who believe the truth of God's Word,
Are confident to be "at home with the Lord."
Because He arose, the First Fruits to be;
When I get to Heaven all my loved ones I'll see.
All those who believe Christ paid for their sin,
Become the Harvest and, like me, enter in.

"I am the Resurrection and the Life...," Christ's words I give,

"He that believeth in me...; yet shall he live:

And whosoever liveth and believeth in me..."

"I...receive you unto myself; that where I am,...ye may be."

Scriptural Allusions: John 11:25-26; John 14:2-3; 1 Corinthians 15:17; 1 Corinthians 15:23; 2
Corinthians 5:8 Poem by: Marjorie A. Younce

Is God Unfair To The Heathen?

Is God Unfair To The Heathen? Is God unfair to the heathen? When we speak about "heathen," we usually think of the native peoples of remote areas who live in primitive conditions, and have no knowledge of the God of the Bible. This is an often-asked question and I will attempt to condense this to the basics, taking this subject in several steps.

Step One: God Knows What We Are Thinking.

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First, we need to keep in mind that God is omniscient, man is not! He know what we are thinking. In John 2:25 we are told concerning Christ, "And needed not that any should testify of man: FOR HE (Christ) KNEW WHAT WAS IN MAN." In Job 42:2 we read, "..that no thought can be withholden from thee."

Ezekiel 11:5 states, "..for I know the things that come into your mind, every one of them."

Hebrews 4:13 agrees as, "All things are naked and opened unto the eyes of Him with whom we have to do."

Keep this in mind as we proceed to Step Two.

Step Two: Man Has An Inborn Knowledge of God

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When God created man, man was created with an inborn knowledge of the God of Creation. Romans 1:19, "Because that which may be known of God IS MANIFEST IN THEM; for God hath shewed it unto them." In other words, when God created man, He created him with a mind with which to think and to reason. By visually observing all the wonders of Creation: stars, moon, sun, planets, trees, clouds, rain, animal life, plant life, and even himself, man could know that Someone much superior to himself was responsible. Romans 1:20 makes this perfectly clear,

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made (His creation), even his eternal power and Godhead; so that they are without excuse." This leads us to Step Three.

Step Three: Man's Responsibility.

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All that any person needs to have is a DESIRE to know the truth about the God of Creation. Only the Infinite, Omniscient God can know the desire of a person—not finite beings such as you and I! Remember, very few people want to know the truth about God. Matthew 7:14 tells us that, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Greek word for "find" is "heurea" and can be translated; "get, obtain, perceive, or see." The reason only a few perceive, see, or obtain eternal life is because of their self-righteousness. Read on in Matthew 7:22,

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

God answers in Matthew 7:23, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Christ, addressing the Pharisees in Luke 16:15, exposed their true thinking.

"And he (Christ) said unto them, Ye are they which JUSTIFY YOURSELVES before men; BUT GOD KNOWETH YOUR HEARTS...."

Many times we have been fooled by people's actions, unaware of what they are really thinking, but not so the Lord! 1 Samuel 16:7b makes this clear.

"...for the LORD seeth not as man seeth; for man looketh on the outward appearance, BUT THE LORD looketh on the heart."

Again, in Luke 18:9, we see the Omniscient Christ exposing the pride and self-righteousness of the Pharisees,

"And he (Christ) spake this parable unto certain WHICH TRUSTED IN THEMSELVES that they were righteous, and despised others."

These, like others, had no desire to know the truth; but, were gods unto themselves, seeking to be justified by their own righteousness. This leads us to Step Four, where we examine God's responsibility.

Step Four: God's Responsibility.

Step Four: God's Responsibility.

God loved and created mankind so that He could have fellowship with thinking beings. He loved mankind, or He wouldn't have created them; and He wanted mankind to love Him. He created male and female capable of reproducing; thus populating the earth with people who would love Him and He them. As we know, sin entered and separated His creation from Him. Some have asked why God allowed this to happen. God wanted people to love Him of their own freewill, knowing that He loved them; or He wouldn't have created them. Who would want a mechanical, programmed robot to say, "I love you." with no meaning, feelings, or free will? The reason God gave man a free choice and allowed him to sin was,

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Ephesians 2:7) This He proved, as we know from John 3:16,

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Peter also reveals God's will in 2 Peter 3:9,

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, NOT WILLING THAT ANY SHOULD PERISH, BUT THAT ALL SHOULD COME TO REPENTANCE (In the Greek, "A change of mind.")

Now that we know God's will, we realize it becomes His responsibility to keep alive, and get the truth to, anyone who has a desire to know the true and living God of Creation. An example of God's longsuffering can be seen clear back in Genesis 15:1-21 in the account of His dealings with the heathen nations, then in the Land of Canaan, which Israel was eventually to conquer. Seven great nations are given by name in Deuteronomy 7:1. God waited over 400 more years for these people to have a desire to know the true and living God, which shows God's longsuffering. The record is in Genesis 15:13; Genesis 15:16,

"...and they (Egypt) shall afflict them (Israel) four hundred years;" (13b) "But in the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL." (16)

God extended His grace and long-suffering 400 more years to see if these nations living in Canaan, including the Amorites, had a DESIRE to know the true God of Creation. They did not. Of the hundreds of thousands of people living there, we know there was one exception. Rahab and her family (Joshua 2:1-24) were spared during the taking of Jericho for her faith in God.

Deuteronomy 7:1-26 records God's instructions for Israel to destroy all these nations occupying the land of Canaan. May I pause and answer the question: "Why would God be so 'mean' as to have the little babies and children killed along with the parents?" The answer is very simple and

logical. Should children under the age of accountability die, they would go to be with the Lord. (2 Samuel 12:22-23 cf. Psalms 16:9-10; Psalms 23:6 b). These little babies and children, if left to their parents to raise would, no doubt, become as heathen as their parents and destined for Hell. Because of God's grace and wisdom, you and I will see these little ones in Heaven which God took prematurely to raise Himself. Should a person desire to know the truth, it then becomes God's responsibility to get the truth to them. This can be seen in Acts 10:1-48; Acts 11:1-30, where the account is given of Cornelius who was...

"A devout man and one that feared God with all of his house, which gave much alms to the people, and prayed to God alway." (Acts 10:2).

God told Cornelius to ...

"...call for Simon, whose surname is Peter; Who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:13 b,14).

Cornelius was religious, but lost. However, he had a desire to know the truth (John 14:6); therefore, God fulfilled His responsibility by sending Peter with the message of the Gospel.

We should mention one more example, the Ethiopian eunuch. He was in charge of all the treasure belonging to the queen of the Ethiopians. More importantly, he was a religious man as he had come to Jerusalem to worship. (Acts 8:27). On the way back, he had stopped and was sitting in his chariot reading the book of Isaiah. (Acts 8:30). Like Cornelius, this man was religious but lost. Nevertheless, God knew he had a desire to know the truth.

Philip had been preaching in many villages of the Samaritans when the Lord spoke to him, instructing him to go down where the eunuch was. (8:25,26). Again, we find God fulfilled His responsibility, predicated upon the eunuch's desire to know the truth. Philip led him to Christ, and then baptized him. This leads us to Step Five.

Step Five: Even If All The Heathen Heard; Not All Heathen Would Be Saved.

Step Five: Even If All The Heathen Heard; Not All Heathen Would Be Saved.

Many have a mistaken idea that if all the "heathen" were given the Gospel, most of the "heathen" would abandon their idols, their false gods, and be gloriously saved! This kind of reasoning leads one to blame God for their eternal destiny in Hell. The idea that all, or the majority, of those who have not heard the truth would be saved, if they had the truth, is just not true! The word of God repudiates this philosophy from man's reasoning. Remember, God knows man—a thousand times better!—than man knows man. No man knows what another person will or will not do; but, God does, because he is omniscient.

Recall the words of Christ, Himself, in Matthew 7:14,

"Because strait is the gate, and narrow is the way, which leadeth unto life, AND FEW THERE BE THAT FIND IT (i.e., perceive or obtain it)."

Why is this so? The answer lies in man's pride and self-righteousness; therefore, they willfully reject the truth. Notice Christ's words in Matthew 13:15,

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed..." (i.e., to the truth.) Compared to the multitudes who have ever lived; only a few have been saved from the time of Creation until now. At the time of the flood mankind had lived upon the earth 1656 years, and there were hundreds of thousands of people living on the earth at the time. How many were saved at the time of the flood? Only eight. Those who decided not to board the ark had heard the truth, as Noah preached for 120 years prior to the flood judgment. The Bible says, Noah was "a preacher of righteousness." (2 Peter 2:5).

What about Sodom, Gomorrah, Admah, Zeboiim, and Zoar (Genesis 14:2), which were all destroyed by God? (Genesis 19:24-25). There were hundreds of thousands of people in these cities; yet God could not even find ten that were saved.

Look at Pentecost, just 50 days after Christ was crucified and resurrected. We have the record of the first 40 of these 50 days after His Resurrection in Acts 1:3,

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:"

"And that he was buried, and that he rose again the third day according to the scriptures; (4) And that he was seen of Cephas, then of the twelve: (5) After that he was seen of above five hundred brethren at once: of whom the greater part remain alive unto this present, but some are fallen asleep. (6) After that, he was seen of James; then of all the apostles." (1 Corinthians 15:4-7).

He then ascended back to Heaven ten days before Pentecost. (Acts 1:11). Also see 1 Corinthians 15:3-8.

We learn, from Acts 2:8-11, of the tremendous populace from all sects and areas that had come to Jerusalem to worship at the Feast of Pentecost. It is estimated that there could have been over 300,000 in and around Jerusalem. Remember, all Jewish males were required by the Law to come to this feast. (Deuteronomy 16:16; Exodus 23:17). In Acts 2:41 we are told that only 3,000 out of approximately 300,000 believed and were saved. That is only one out of 100. One must remember that many of these had seen Christ crucified, with their own eyes, and then observed Him alive after the Resurrection for a month and ten days. (Acts 1:3). Yet, only one out of every hundred would believe and be saved. On to Step Six.

Step Six: Consider America Today.

Step Six: Consider America Today.

Consider America today, as compared to the heathen. First, let me re-emphasize a popular misconception. "If all people hear the Gospel, that Christ died, was buried and rose again to pay for their sins; they will believe and receive His promise of everlasting life." (John 3:16). If that were true, then why do those in Jehovah's Witnesses, Mormonism, Christian Science, Catholicism, Hinduism, Buddhism, etc. totally reject salvation as a free gift, without their own self-righteousness of good works included. All these have access to the truth, through radio, television, and print, that a person is only saved one way.

"For by grace are ye saved through faith: and that not of yourselves: it is the gift (eternal life) of God, NOT OF WORKS, lest any man should boast." (Ephesians 2:8-9).

Yet, they totally reject the truth!

Just because people living in the jungles and bush country have not advanced in the technology of agriculture, medicine, sciences, etc.; this does not qualify them as "heathen," as we think. Many of these tribes have a higher value on life, marriage and the family than America does. It is estimated that 4,000 babies, daily, are slaughtered by abortion in America.

Lesbians and homosexuals have brainwashed America to the point most of the schools are teaching our young people to accept this as an "alternative" lifestyle; instead of what God calls it, "Plain, old perverted sin!" Of all the missionary books I have read, I do not recall any of the missionaries encountering the problem of homosexuality in the bush tribes. Many of the so-called heathen execute the death penalty for adultery because of their values concerning the home and family.

Look at America! We even have our pulpits being saturated with homosexual and lesbian so-called preachers, with a Bible ON the pulpit in which they do not even believe. Some of the peoples and tribes we call "heathen" are more civilized than our so-called educated people in America, including our Supreme Court!

Look at the educated fools (Psalms 14:1) who saturate our grade schools, high schools, and colleges with their agnostic, and atheistic, ideologies of false science (evolution). (1 Timothy 6:20). All of these are born with a knowledge there is a God who created them. All have access to God's Word, the Bible. All can observe the evidences of God, their Creator, in Astronomy, Botany, true Science, the wonder of living creatures—yet, deny the truth. This leads us to consider Step Seven, the conclusion.

Step Seven: God Knows The Future

Step Seven: God Knows The Future

In conclusion, I want to address those of you who seem so concerned about those who have never heard the Gospel and are going to spend eternity in Hell. Consider the following:

1. You and I are not God; therefore, we do not possess the attributes God possesses. You and I do not possess foreknowledge; i.e., God knows everything. He knows what we are going to think before we ever think it.

Foreknowledge contains only one element; that God knows everything that is going to happen before it happens. He knows the things that would have happened, if the things that did happen, hadn't happened! Since you are not God and do not know all things as God does; then I would suggest that you quit trying to play God, second-guessing God, and questioning God's love for His creation.

2. One must remember that unsaved parents and religion are opposed to the Gospel. This is why generation after generation will spend eternity in Hell. The children believe their unsaved parents; instead of opening the Bible for the truth. Remember, the children grow up; and, as teen-agers, then adults, they have the same enlightenment from God as everyone else does. Recall Romans 1:20,

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." This is the external cosmology, and that of nature, also. The internal evidence is stated in Romans 1:19, "Because that which may be known of God is manifest in them; for God hath shewed it unto them." When God created man's mind with the ability to think and reason; it contained the knowledge that God was the Creator of everything, including themselves as mankind. The God of Creation had His Word written in the Bible, which will always point us to Jesus Christ for salvation. (Acts 4:12). This is Christianity, Christ dying and being resurrected in payment for the sins of the WORLD; therefore, eternal life is available to anyone as a free gift only. (Titus 3:5; Ephesians 2:8-9).

Religion, whether Catholicism, Jehovah's Witnesses, Mormonism, Islam, World-Wide Church of God (Armstrongism), Unitarianism, Scientology, etc., is always characterized by man, through his own achievement, trying to reach up to God; or, become his own god.

How often, when witnessing, have you had a Roman Catholic tell you, "I was raised a Catholic and I will die a Catholic!" Their children were taught the same as they were taught; and, on it goes, from generation to generation. You have the same process in tribal peoples, whether in Africa, New Guinea, Ecuador, etc.

I have witnessed to an innumerable amount of Lutherans and Catholics and found families going back to a great-great-grandmother, all united in believing that infant baptism provides

salvation for their children. This philosophy, or heresy, was passed down to great-grandmother, grandmother, mother, then son or daughter.

I cannot recall how many times I have had a Lutheran or Catholic tell me that his or her mother had them baptized as a baby, and they were "all right!" How sad; but, this is religion and not Christianity. I have related to them that nowhere does the Bible say that babies are to be baptized. Rather, when you reach the age of understanding right from wrong, you must trust Jesus Christ as your own personal Savior. They wanted nothing to do with it at all.

3. Now, the good news! Once in a while, you will find a person who does not bow to family peer pressure and exercises his own thinking. I have led Catholics, Lutherans, Jehovah's Witnesses and others to Jesus Christ because they had a desire to know the truth. Remember this, the same truth (John 14:6) that one member of a family accepted, was available to every member of that family, going back hundreds of years.

Why only one or two who has accepted Jesus Christ as their Savior, out of hundreds in their family tree over myriads of years? The answer lies in a person's free will and personal responsibility. May I call your attention again to God's summation of the case in Matthew 13:15, "For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed..."

Personally, I would rather deal with someone who has never been to church; than a person raised in a religion which has "brainwashed" them with their philosophical ideologies and traditions, rather than the word of God.

Taking into consideration God's attributes of fore-knowledge, omniscience, omnisapience, and omnipotence, you can rest assured of these two things:

God knows who will accept Jesus Christ as their Savior when they hear the truth, because of His foreknowledge and omniscience. With His attributes of omnisapience and omnipotence, God is able to get the message to the person who has a desire to know the truth, and will accept it when they receive it. "Omnipotence" means that God is all-powerful. "Omnisapience" denotes a practical understanding, a wise knowing that directs the ordering of ends and goals; i.e., getting the message to the person who wants to know it.

There are many generations of people, for hundreds of years, whom God knew would reject Jesus Christ as their Savior, even if they had this truth. They have already rejected the knowledge of God they were born with, along with the external evidence of creation and cosmology. (Romans 1:19-23; Isaiah 45:6). This is evidenced by the Amorites in Canaan who, as God describes in Romans 1:22-23,

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image (Deuteronomy 4:15-19) made like to corruptible man, and to birds, and fourfooted beasts and creeping things."

Yet, God waited 400 years and not one, except Rahab, had a desire to know the true and living God!.

4. Man's unbelief. I have found that many of those who seem so concerned about people thousands of miles away, do not witness for Christ in their own town. Why? If you are a Christian,

explain to me why you are so interested in someone going to Hell ten thousand miles away from you, and not interested in someone going to Hell ten blocks away from you in your own town.

Consider this. You may not be a Christian, just a skeptic trying to blame God, out of your own ignorance for something to justify your own unbelief. Those that blame God for the so-called heathen going to Hell; evidently know nothing of the God and the Christ of the Bible. If you are in this category, this is what you do not believe about God; and why your mind is in the dilemma it is in.

God is love - John 3:16-18; 2 Peter 3:9; Romans 5:1-21; Romans 8:1-39; Romans 9:1-33 God is omniscient (all-knowing) - 1 John 3:20; Psalms 94:11; 1 Kings 8:39; Hebrews 4:13 God is omniscient (all wisdom) - Romans 11:33; Romans 1:1-32 Corinthians 2:4-7 God is omnipotent (all-powerful) - Revelation 19:6; Matthew 19:26; Genesis 18:14 a God is longsuffering - 2 Peter 3:9; Exodus 34:6; 1 Peter 3:20 God is just - Deuteronomy 32:4; Isaiah 45:21

God is righteous - He will never allow the unbeliever to enter Heaven; nor will He permit the believer to enter Hell - John 3:36; John 5:24 The problem with skeptics and their view of the so-called heathen is, they attempt to reduce the Infinite God to their own finite thinking. Man cannot look into the mind of another man and know what he is thinking now or, what his mind will accept or reject in the future. Only God knows this.

Skeptics need to believe God when He said He loved the world (John 3:16) and is longsuffering and not willing any should perish (2 Peter 3:9). Believe God, that He knows who will believe; and will act upon their desire to know; and get them the truth. Remember the Ethiopian eunuch and Cornelius. Remember, there are hundreds of thousands of people in false religions who will not accept Jesus Christ as their Savior.

I am now talking about America! Go into a small town with one Catholic church, two Lutheran churches, and a Methodist church, and start witnessing. I did this one day and, after talking with about 120 persons, could not find one that knew they had eternal life because of trusting Jesus Christ as their personal Savior. Not one! When you that doubt God start believing God; then, you will have...

"...the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Php_4:7)

I was talking to a man, some time back, and he had the same question we have been discussing here. My question to him was, "Since you are so concerned about the tribes in New Guinea; why don't you go to a Bible college; learn the word of God; learn their language; and go there as a missionary?" His mouth dropped down about to his knees! May I say this in closing? Never doubt God's love as He loves His creation more than any human being loves another. It only angers God when someone, because of their own ignorance, accuses Him of being unjust. God warns such persons in Isaiah 45:9 a, "Woe unto him that striveth with his Maker..."

Maybe you have doubts because you are not saved and cannot see things through the eyes of God, as revealed in His word. 1 Corinthians 2:14 lets us know,

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"Except a man be born again, he cannot see..." (John 3:3).

If you are not absolutely sure you are going to Heaven when you die—you probably are not! Right now—put your trust in Jesus Christ as your Savior and have the peace of knowing you have eternal life.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

Also, 1 John 5:13 assures us,

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

How To Be A Missionary

HOW TO BE A MISSIONARY You may cross the ocean,
Or just the great divide.
But the person who does not know the Lord
May be standing by your side.
Speak out the Gospel message.
Speak it loud and clear.
Jesus died for all mankind.
Tell every waiting ear.
Practice what to say.
Practice what to do.
How to spread the message
Is strictly up to you.
Say, "If you die tonight,
Would you go to Heaven?"
I could show you in one verse,
If just a moment given.
"For God so loved the world
That he gave His only Son,"
To pay the price for sin
For each and everyone.
If you will but believe
He paid that price for you,
Your sin will all be washed away.
Your life will be brand new.
Justified is what you'll be
"Just as if" you'd never sinned.

The past is gone, wiped away,
A new life will begin.
Just take a moment here and there
That's all you have to do.
Before you start, say a prayer,
Then, give the Gospel clear and true.
Some go to darkest Africa,
And cross the ocean wide.
But the person who does not know the Lord
May be standing by your side.
---- Marjorie A. Younce

Are We To Worship On Saturday?

Are We To Worship On Saturday?

There are various claims concerning the Sabbath. Some hold that after the Resurrection of Christ, the Sabbath was changed to the first day of the week, Sunday, in commemoration of the Resurrection.

Another view, held by Seventh Day Adventists, is that the moral law, the Ten Commandments, have never been done away with; so, that we are still to worship on Saturday, the Jewish Sabbath.

Still another view set forth is that, after the Resurrection of Christ, the Law including the Sabbath was fulfilled by Christ; thus, quoting "For Christ is the end of the law for righteousness to everyone that believeth." (Romans 10:4) They also maintain that the Law was given only to Israel and was only a shadow of future things to come. They gather together on Sunday, the first day of the week, not out of legal duty because of a commandment; but, of their privilege under grace to worship and fellowship together in commemoration of Christ's death and Resurrection.

Let us go to the Authority, the Word of God and get the answer.

"Sabbath." What Is The Meaning Of The Word?

1. "Sabbath." What Is The Meaning Of The Word?

The word "Sabbath" appears for the first time in the Bible in Exodus 16:23,

"And he said unto them, This is that which the Lord hath said, to morrow is THE REST OF THE HOLY SABBATH UNTO THE LORD...".

It simply means to "stop, cease what you are doing, or take an intermission from your previous labor and activities." The word, itself, is a transliteration from the Hebrew and the Greek. The Hebrew for "Sabbath" is "shabbath" and the Greek is "sabbaton." Both are brought over into our English, un-translated. Literally, Exodus 20:8 would read, "REMEMBER THE REST DAY AND KEEP IT HOLY" In the Old Testament, the word "Sabbath" is used approximately 75 times; and, in 35 cases, it is in reference to the ceremonial "Sabbath Day." The other 40 times it has reference to the weekly Sabbath on the seventh day. We also need to take notice that, in the New Testament, the word "Sabbath" occurs over 60 times; but, never appears again after Acts 18:4.

Many Sabbaths

2. Many Sabbaths.

Many people are not aware that Jehovah had given other Sabbath Days, contained in the ceremonial laws. The Feast of Trumpets, which fell on the first day of the seventh month, was called a Sabbath. Leviticus 23:24-25 states,

"...In the seventh month, in the first day of the month, shall ye have a SABBATH, a memorial of blowing of trumpets, an holy convocation. Ye shall do NO SERVILE WORK therein." The Day of Atonement was called a Sabbath, as we read in Leviticus 16:29; Leviticus 16:31,

"...In the seventh month, on the tenth day of the month, ye shall afflict your souls, and DO NO WORK AT ALL, whether it be one of your own country, or a stranger that sojourneth among you. (29) It shall be a SABBATH OF REST unto you..." (31) Notice in Leviticus 23:27-28; Leviticus 23:30-32, concerning the same feast,

"Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you...And ye shall do NO WORK in that same day...And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do NO MANNER OF WORK...It shall be unto you a SABBATH of REST..."

We have the same with the Feast of Passover, as recorded in Leviticus 23:7, "In the first day ye shall have an holy convocation: ye shall do NO SERVILE WORK therein." The same was true concerning the Feast of Pentecost, as given in Leviticus 23:21. The Feast of Tabernacles was also called a Sabbath. It lasted seven days and no work was to be done on the first day, nor on the eighth day, which was the day after the feast. Look at Leviticus 23:34-35; Leviticus 23:39.

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do NO SERVILE WORK therein... (34,35) On the first day shall be a SABBATH, and on the eighth day shall be a SABBATH." (39) A Sabbath for the Land to Rest. We have this recorded in Leviticus 25:1-4 a.

"And the Lord spake unto Moses in mount Sinai, saying,

(1) Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a SABBATH unto the LORD. (2) Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; (3) But in the seventh year shall be a SABBATH OF REST unto the land..." (Leviticus 25:1-4). So far, we have found that God had given many Sabbaths, besides just the seventh day, weekly Sabbath, to the nation of Israel. One can easily determine, by the context, which Sabbath the Lord has reference to. Something else we have seen thus far is that ALL the SABBATHS were REST DAYS, including the Sabbath of the Land, the seventh-day Sabbath, and the ceremonial Sabbaths.

The Fourth Commandment

3. The Fourth Commandment.

The Sabbath. In Exodus 20:1-26, we have the record of the well-known Ten Commandments. In Exodus 20:9-10, we have the Fourth Commandment, which is the Sabbath.

"Six days shalt thou labor, and do all thy work...But the seventh day is the sabbath of the LORD thy God: in it thou shalt NOT DO ANY WORK, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." As one can see, the Sabbath was a day of complete rest for everyone within the Jewish nation, including the children, servants, visitors, cattle, oxen, and etc. This principle was laid down by God at Creation, as stated in Exodus 20:11,

"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day..." (See also Genesis 2:1-3)

No Sabbath For 2500 Years.

4. No Sabbath For 2500 Years.

The principle of one day in seven for rest, was laid down and in the mind of God from Creation; but, was never given to man as a commandment until 2500 years later in Exodus 16:1-36. We have no record of Adam, Abel, Seth, Enoch, Noah, Abraham, Isaac, or Jacob ever observing the Sabbath.

Only after Israel was liberated from Egypt and received the Law, did the Sabbath appear as a commandment. We have no record of Moses ever keeping any Sabbath until Exodus 16:1-36, after Israel's deliverance from Egypt. This is the first mention of the weekly Sabbath, in connection with the giving of the manna. Let us notice Exodus 16:26; Exodus 16:29-30 :

"Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. (26) See, for that the LORD hath given you the SABBATH, therefore he giveth you on the sixth day the bread of two days; ABIDE YE EVERY MAN IN HIS PLACE, LET NO MAN GO OUT OF HIS PLACE ON THE SEVENTH DAY. So the people rested on the seventh day." (29,30) Two things are evident: This commandment was given only to the nation of Israel through Moses.

It was a complete day of rest and no person was ever to leave their dwelling place. For those who maintain we are to worship on Saturday, the Sabbath, we find just the opposite in the Bible. Saturday, the Sabbath, was never given as a day of worship; but, rather, a day of complete rest. It was not a day of religious gathering; neither that of any public gathering for fellowship or business. They were commanded to rest, and not leave their homes. Here, again, is the command concerning the Sabbath.

"See, for that the LORD hath given you the sabbath...abide ye every man in his place, LET NO MAN GO OUT OF HIS PLACE on the seventh day." (Leviticus 16:29)

Those, today, that say we are to worship on the Sabbath, or Saturday, are laboring under a drastic misconception! First of all, they must be Jews, for the Law was never given to Gentiles. Second, they break the Law of the Sabbath by going to church and worshipping. Remember, the Sabbath was a day of complete rest. It was not a day of worship, and you were never to leave your house.

Years ago, I was talking with a lady, who was a Seventh-Day Adventist, and her husband, of another denomination. During the conversation, she stated that tomorrow (Saturday) she was going to church and it made her feel so good to worship on the real Sabbath. I asked her how far she had to drive to church and she answered "About 15 miles." It completely ruined her whole day when I told her that, under the Law, she would be taken out and stoned to death!

I reminded her that Exodus 16:29 says you are not to leave your house on the Sabbath, and Exodus 31:15 says you shall be put to death for breaking the Sabbath. Numbers 15:32-35 tells us that "Sabbath-breaking" is punishable by stoning. Her husband later told me he had never seen his wife so upset. She would have been better off to listen to the Word of God, than to her

"church." A warning to everyone is found in the middle verse of the Bible, Psalms 118:8. "It is better to trust in the LORD than to put confidence in man!" The prophet Jeremiah puts it this way in Jeremiah 17:5,

"Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD."

What Is The Law?

5. What Is The Law?

Many people have the mistaken idea that the Law of the Old Testament is only the Ten Commandments. The word "law" is used in reference to the entire Law, to distinguish it from the rest of the Old Testament. The Law included the moral laws, the civil laws, the ceremonial laws; and, was given only to the nation of Israel. I have talked to several rabbis, over the years. All agreed that there are approximately 720 laws, under the caption of "The Law."

Sometimes you will find the word "Law" is in reference to the Ten Commandments or the "Tables of Stone." This is made clear by the context. Outside of this, the word "Law" is all-inclusive of the moral, civil, and ceremonial laws of God, unless, otherwise specified. For example, in 1 Corinthians 9:9, where Paul quotes from the Old Testament Law, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn..." This appears nowhere in the Ten Commandments; but, is a civil law found in Deuteronomy 25:4; yet, specified as part of the law of Moses.

Unless a person keeps the whole Law, all 720, the Bible says they are "cursed." Paul makes this clear in writing to the Galatians...

"For as many as are of the works of the law are under the CURSE: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Galatians 3:10). This is from Deuteronomy 27:26, which is part of the Law, itself.

Who Changed The Sabbath?

6. Who Changed The Sabbath?

As we have seen, the Sabbath has never been changed. There is not one verse of Scripture anywhere in the Bible to substantiate a change of the weekly Sabbath! It was always on the seventh day of the week—Saturday. To say "Sunday is now the Sabbath" is not found in Scripture. Neither is it found in Scripture that the first day of the week, Sunday, is ever called "the Sabbath." In Romans 10:4 we read, "For Christ is the end of the law for righteousness to every one that believeth." With Christ's payment on the Cross and His Resurrection, the Law ended. This included the whole Law, moral, civil, and ceremonial. Since this included the seventh-day, weekly Sabbath, does it then include the end of the moral law contained in the Ten Commandments? It most assuredly does!

Then one may ask, "Do we not have a moral code of laws to go by today in God's Word?" Yes, we do! Living in the Dispensation of Grace, or Church Age, we have all of the Ten Commandments reiterated several times in the New Testament, with the exception of one—THE SABBATH! Notice the following with their references. We are not giving all the references, just enough to suffice.

Ten Commandments & New Testament References|

"Thou shalt have no other Gods before me." (Exodus 20:3)|John 4:21-23; 1 Timothy 2:5; James 2:19; 1 Corinthians 8:6.|

"Thou shalt not take the name of the LORD thy God in vain." (Exodus 20:7) |James 5:12; Matt. 5-33-37; Matthew 6:5-9|

"Thou shalt not make unto thee any graven image..." (Exodus 20:4).|Acts 17:29; Romans 1:22-23; 1 John 5:21; 1 Corinthians 10:7; 1 Corinthians 10:14|

"Honor thy father and mother..." (Exodus 20:12)|Ephesians 6:1-4|

"Thou shalt not kill." (Exodus 20:13)|Matthew 5:21-22; Romans 13:9|

"Thou shalt not commit adultery." (Exodus 20:14)|Matthew 5:27-28; 1 Corinthians 5:1-13; 1 Corinthians 6:9-20; Hebrews 13:4; Romans 13:9|

"Thou shalt not steal." (Exodus 20:15)|Ephesians 4:28; 2 Thessalonians 3:10-12; James 5:1-4; Romans 13:9|

"Thou shalt not bear false witness." (Exodus 20:16)|Colossians 2:9; Ephesians 4:25; Romans 13:9|

"Thou shalt not covet." (Exodus 20:17)|Ephesians 5:3; Luke 12:55-21; Romans 13:9|

"Remember the sabbath day, to keep it holy." (Exodus 20:8-11)|Found nowhere in the New Covenant made upon Calvary!| For those of you that want to be justified by the Law; remember,

you must keep all of God's Law absolutely perfect. This includes the moral, civil, and ceremonial laws, which totaled approximately 720. If you break even one of these laws, you are as guilty and condemned as if you had broken them all. The Word of God makes this clear in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, HE IS GUILTY OF ALL."

There are those who want to justify themselves by keeping the Law, but do not want the penalty of the Law. For example, dishonoring your parents warranted the death penalty (Deuteronomy 21:18-21; Exodus 21:17). This was the Fifth Commandment. What about adultery, the Seventh Commandment? Christ said in Matthew 5:28, "That whosoever looketh on a woman to lust hath committed adultery with her already".

Leviticus 20:10 says that both...

...the adulterer and adulteress SHALL SURELY BE PUT TO DEATH."

Those of you that want to be justified by worshipping on Saturday, the "Sabbath," have condemned yourself to death by stoning. (Exodus 31:15). If you left your residence and went to church to worship; you have broken the Fourth Commandment covering the Sabbath. You are not to leave your house for any reason, as the Sabbath was a complete day of REST, not "running around"! (Exodus 16:29-30). Did you cook anything, or even turn on your stove on Saturday? If you did, then you are to be taken out and stoned to death. In Numbers 15:32; Numbers 15:35, the Israelites found a man gathering sticks on the Sabbath. It could have been to build a fire for warmth or cooking purposes, we do not know. Nevertheless, he had broken the Sabbath Day Law and Numbers 15:35 gives us the Lord's response.

"And the Lord said unto Moses, The man shall surely be put to death: all the congregation SHALL STONE HIM with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and HE DIED; as the LORD commanded Moses." The Law given to Moses for Israel upon Sinai, was a perfect Law reflecting the glory of God. The Law was given to show mankind his inability to be as righteous as God, Himself. Therefore, it was a "mirror" in which man could see himself for what he is—a sinner! Romans 3:20,

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

Therefore, God has concluded that we, "For all have sinned, and come short of the glory of God" (i.e., His absolute righteousness).

It, therefore, becomes a matter of being justified by Grace (Mt. Calvary) or Law (Mt. Sinai). Galatians 2:16 clarifies the issue,

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Those who extract the seventh-day "Sabbath" (Saturday) and the various laws concerning what may be eaten and what was forbidden (Leviticus, Chapter 11), seem to disregard the rest of the laws in Leviticus. As you read all 27 chapters of Leviticus, you will find myriads of laws—also received by Moses as part of the entire Law. Notice what God says in the last verse of the last

chapter about all of the laws given in Leviticus.

"These are the commandments, which the LORD commanded Moses for the CHILDREN OF ISRAEL in Mount Sinai." (Leviticus 27:34).

Therefore, when Christ died upon Calvary and was resurrected, the Law came to an end in its entirety. It could be stated no clearer than in Romans 10:4, "For Christ is the end of the law for righteousness to everyone that believeth." The end of "The Law" is the whole law, all inclusive of the moral, civil, and ceremonial laws. We are given the righteousness of Jesus Christ, Himself, upon trusting Him as our personal Savior.

"And be found in him (Christ), not having mine own righteousness, which is of the law, but that which is through the faith of Christ, THE RIGHTEOUSNESS WHICH IS OF GOD BY FAITH."
(Php_3:9)

Who Changed The Sabbath?

7. Why Worship On Sunday?

How did it come to be that the bulk of Christendom worships and observes the first day of the week as the Christian "Sabbath"? There are several things we need to recognize and substantiate with Scripture: The first day of the week, Sunday, is never referred to in the Bible as "the Sabbath Day." The assembling of believers in the Book of Acts was never on the seventh day, Saturday.

Jesus never recognized the Sabbath after His Resurrection.

We have no record, anywhere in the Bible, that Jesus ever met with his disciples, or any group, for worship on the Sabbath Day—after His Resurrection.

After the Resurrection, when Christ met with others and the day is specified, it is always the first day of the week, Sunday.

Christians are commanded to assemble themselves together for the purpose of: (1.) resting from their weekly jobs of physical labor, (2.) to fellowship, exhort, and care for one another, (3.) to partake of the Lord's Supper, (4.) to study and learn from the pastor and/or teacher of the local assemblies.

Christians Are Commanded To Assemble Themselves Together Regularly.

8. Christians Are Commanded To Assemble Themselves Together Regularly.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:25). When we assemble together as Christians, what a wonderful opportunity to encourage someone who is going through some difficult times. Having a good attitude, a pleasing and happy disposition, rubs off and encourages others. An unforgettable incident happened at my Ordination, many years ago. An elderly lady came up to me after the service and told me she had been praying for me ever since I was saved. She related how proud she was of me for yielding to God's call to Bible college and to prepare for the pastorate. One will never know what an encouragement that was to me to finish the course I was about to begin. Those words rang in my ears many times while going through college, especially when I was thinking of quitting!

The Early Church Worshipped On The First Day, Sunday, NOT The Seventh Day, Saturday

9. The Early Church Worshipped On The First Day, Sunday, NOT The Seventh Day, Saturday.

We are told, specifically, in Hebrews 10:25, as Christians, not to forsake the assembling of ourselves together. Notice, carefully, that the assembling of the Christians in the Book of Acts (the "History Book" of the Early Church) was never on the seventh day, Saturday. Jesus never recognized the Sabbath (Saturday) after His Resurrection; and, we find no record that He ever met with His disciples or any other group for the purpose of worship on the Sabbath, after His Resurrection.

John 20:19 tells us that Jesus met with His disciples on the first day of the week.

"Then the same day at evening, being the FIRST DAY OF THE WEEK, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Then we have recorded, just one week later, the disciples assembled again on the first day of the week, Sunday.

"And after EIGHT DAYS again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." (John 20:26)

Here is Jesus, during the 40 days after His Resurrection, meeting with His disciples on the EIGHTH DAY, or the first day of the next week—Sunday. Within these 40 days before His ascension, we can find no record that He ever met with His disciples on the Sabbath; nor does He even mention the Sabbath.

Now, let us again go to the "History Book" of the Early Church, where we find the believers meeting on the first day of the week and never on the Sabbath.

"And again the FIRST DAY OF THE WEEK, when the disciples came to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7). Could the Word of God be any clearer, that the customary day of believer's assembling themselves together was the FIRST DAY OF THE WEEK, Sunday, NOT the Sabbath.

One more case in point. You may recall in 1 Corinthians 16:1-2, when Paul was writing to the Corinthians about giving. He had advised the other churches in Galatia to take up a collection for the poor, less-fortunate Christians in Jerusalem; and, he was advising the Corinthians to do the same.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even do ye. Upon the FIRST DAY OF THE WEEK (Sunday, not the Sabbath) let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This

was not an isolated case with the Corinthians, as Paul had also instructed the Galatian churches to do the same thing on the same day, Sunday, the FIRST DAY OF THE WEEK.

Question: What about Paul preaching in the synagogues on the Sabbath (Saturday)? As we go through the Book of Acts, we do find that Paul went into the synagogues on several occasions and preached the Gospel. This, of course, was on the Sabbath, or Saturday. Those that Paul was trying to reach by preaching in the synagogues were LOST people, still trying to keep the Law for their justification. Paul's message to them was Grace; not, Law! Paul did not break bread or worship with them. That was not his purpose. He was capitalizing on an opportunity to reach a lot of people at one time and give the Gospel.

Paul describes it this way in 1 Corinthians 9:19-20,

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law."

Paul gives his purpose for going into the synagogue on the Sabbath very precisely. It was to win his kinsmen, the Jews, to Christ; not to worship or fellowship with them.

Question: How long would Paul continue this practice? Let us return to Acts 1:8, where we have the commission, or "marching papers of the Christian" given by the Lord, Himself.

"...ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth".

Paul followed this order, "To the Jew first," until they finally rejected his message. At that point, he turned to the Gentiles and the rest of the world, regardless of nationality, color, or creed.

Acts 18:4-7 a is the record of the last time that Paul preached to them on the Sabbath Day.

"And he (Paul) reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks...Paul was pressed in the spirit, and testified to the JEWS that Jesus (humanity) was Christ (deity). And when they opposed themselves, and blasphemed, he (Paul) shook his raiment, and said unto them, I am clean: FROM HENCEFORTH I WILL GO UNTO THE GENTILES, and he departed thence..." This is the last mention of the Sabbath in the Book of Acts. It is no more "To the Jew first"; nor, is there any more worship under the Law on the Sabbath. Why? Because...

"...Christ is the END OF THE LAW for righteousness to everyone that believeth."

Christians, today, are instructed to set aside a day for gathering together. Hebrews 10:25 tells us,

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This would be a time of rest, physically and mentally, from our jobs of weekly labor and stress. It is a time of spiritual refreshment as Christians gather together, learning the Word of God, observing the Lord's Supper, fellowshiping and singing together. It also provided a special day for all Christians to unite in giving their offerings unto the Lord as the Lord "hath prospered them." This would be following the principle laid down in 1 Corinthians 14:40, "Let all things be done decently and in order."

Therefore, that one day a week which was observed by the disciples was the first day of the week—Sunday. These were Christians, set free from the law of sin and death, including the seventh-day Sabbath. Remember, whenever we find the disciples meeting together, and the day is mentioned, it is always the first day of the week—Sunday.

Let me recapitulate. John 20:19 says it was the "first day of the week" when Christ met with them. Eight days later, that again being the "first day of the week," Christ met with the disciples as recorded in John 20:26. In Acts 20:7, Paul met with the disciples on the "first day of the week"—Sunday. From 1 Corinthians 16:1,2, we find that all the churches in Galatia, as well as the one in Corinth, assembled together on the "FIRST DAY OF THE WEEK."

One can easily see God's will; instructing the disciples through the guidance of the Holy Spirit; in choosing a specific day for worship and fellowship; thus, corroborating His Word.

"Let all things be done decently and in order." (1 Corinthians 14:40). This principle has been followed by Christendom, ever since it was first established by the disciples after the Resurrection of Christ.

Just imagine what chaos we would have in the work force if some Christians wanted Monday off to worship. Then, there would be some who wanted Tuesday, or Wednesday, or Thursday; or maybe Friday or Saturday off to worship. No company could run efficiently if a different group of people were missing every day. God knew exactly what He was doing when He established a specific day, that being THE FIRST DAY OF THE WEEK, for Christians to assemble together. It also protected the manufacturing plants and all companies, today, who need a full work force each day to effectively turn out their product or service.

What The Saturday "Sabbath" Worshippers Need To Know

10. What The Saturday "Sabbath" Worshippers Need To Know.

If you hold to worshipping on the "Sabbath" or Saturday, you are under the curse of the Law. You are required to obey all of the 720 laws; that is, the moral, civil, and ceremonial, all the Law of God. Your instructions are in Galatians 3:10,

"For as many are as of the works of the Law are under THE CURSE: for it is written, CURSED is every one that continueth not in ALL THINGS which are written IN THE BOOK OF THE LAW TO DO THEM." May I also point out that you are to work six days every week— and no less; or you have also broken the Law of God and are under its curse! Notice, the Fifth Commandment concerning the Sabbath requires you to work six full days, not five, or five and a half!

"Six days shalt thou labor, and do all thy work." (Exodus 20:9). Can any Seventh-Day worshipper claim this fulfillment of never missing a week of working six full days?

"For whosoever shall keep the whole law, and yet offend in ONE point, he is guilty of all." (James 2:10).

Our Eternal Life.

11. Our Eternal Life.

Eternal life is a free gift, bought and paid for by the death, burial and Resurrection of Jesus Christ, and received by faith.

"For 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." (Ephesians 2:8-9)

God does not give you the faith to believe with. He gives you the evidence of the death and Resurrection of Christ. Therefore, it becomes your responsibility to believe or not believe. You are totally responsible for your own choice. John 3:36 gives the verdict for both choices:

"He that believeth on the Son hath EVERLASTING LIFE: and he that believeth not the Son shall not see life; BUT THE WRATH OF GOD ABIDETH ON HIM."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

Our Earthly Walk.

12. Our Earthly Walk. At the moment we trust Christ as our personal Savior, we are indwelt with a new nature—the Holy Spirit. (Ephesians 1:13). The believer still has his old, Adamic nature he was born with. Therefore, both natures are in a battle to control the believer's life. Galatians 5:17-18 tells us...

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." This includes the Law of the Saturday "Sabbath," as well as the other 719 laws! The flesh always seeks to exalt self; whereas, the Holy Spirit seeks to exalt the Lord Jesus Christ. Romans 8:1-2 is speaking of our service to the Lord and not of Salvation. The Lord makes it very clear that all works done out of the flesh will be condemned.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, BUT after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me FREE from the LAW of sin and death."

Remember, the specifics of the law of the seventh-day Sabbath were: you could not leave your dwelling place; you could not build a fire; you could not cook; nor, do work of any kind on the Sabbath. Violation of these Sabbath restrictions required the death penalty, by stoning. The Sabbath was a day of complete rest only. Those, today, holding on to the Saturday "Sabbath" ought to be so thankful they are living in the Day of Grace, and will only suffer loss of reward at the Judgment Seat of Christ (1 Corinthians 3:11-15); instead of being stoned to death under the Law! Therefore, "...the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

We are grateful to the Lord that the disciples followed the Holy Spirit's leading in setting aside the FIRST DAY OF THE WEEK (Sunday) for Christians to assemble. Following this example, we can use this day, not only to rest; BUT, also to worship together; partake of the Lord's Supper, fellowship, exhort others; and to study God's Word through the preaching of the Word. This provides us opportunity to exalt the Lord by the Holy Spirit, and not the flesh; by exalting self through the keeping of the Old Testament Law of the Sabbath. Proverbs 3:5-6 sums up the whole matter of the Flesh and Spirit conflict.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The Law Of The Sabbath

THE LAW OF THE SABBATH God gave the Law to Israel. It was never meant to save;

It regulated all of life from the cradle to the grave.

It was a stern schoolmaster, and showed our lost condition;

As filthy sinners bound for Hell, sentenced to Perdition. The Sabbath Law belonged to God, a high and holy sign.

That He would keep His promises to Israel in due time. No cooking, walking, playing; it was really for the best.

In "Six days may work be done; ...the seventh ye shall rest." For foolish souls who paid no heed, the penalty was death.

God wanted them to know He gave them ev'ry breath.

Set apart as a nation, with a mission to win the world!

Instead they crucified their King; and the Age of Grace unfurled.

You can't get to Heaven by keeping the Law.

Try and you're destined to fall;

If you offend in just one point, you'll be guilty of it all. This would seem a cruel hoax making God look most unjust,

To give us what we cannot keep; but, keep it all we must!

Wait! God has sent the Answer. He nailed it to a Cross.

Christ, the "end of law for righteousness." Oh! What a terrible cost!

He "redeemed us from the curse of the law," and paid sin's penalty.

What no mere man could ever do, Grace now extends for free!

There's neither "Jew nor Greek;" but, all in Christ are one.

Israel's set aside; we're grafted in; but, this nation is not done! When the Deliverer comes out of Zion, they'll be "forgiven by the Lord."

From Tribulation to Kingdom they'll go, as promised in God's Word.

We know the Sabbath is not for today. It's a Covenant Sign to the Jews.

We will follow our Savior's lead, and on Sunday fill the church pews.

Praise the Lord for His Amazing Grace, and Salvation full and free.

He only asks that we use each day to "Win the lost for Me!

Scriptural allusions: Romans 11:26; Galatians 3:13; Galatians 3:28; James 2:10; Jeremiah 31:31

Poem: Marjorie A. Younce

An Open Letter From The Author

AN OPEN LETTER FROM THE AUTHOR

Dear Friend:

After reading this book, may I address you with a very simple and personal question? If you were to die tonight, do you know absolutely, without a single doubt that you will go to Heaven when you leave this earth? The only way any person can have this assurance and peace is by trusting the Word of God to be true. I hope that you do.

1. There is only one way to Heaven. Christ said in John 14:6,

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (Christ).” (John 14:6).

2. There is only one payment for sin, as recorded in John 3:16,

“For God so loved the world, that he gave his only begotten Son (Jesus Christ), that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16).

Jesus Christ suffered and gave His life on the cross as payment for the sin of every human being ever born. He wants you and I to live in Heaven with Him for all eternity. Since we all have sinned (Romans 3:23) and the payment for sin is death (Romans 6:23), we have a big problem! There will be no sin in Heaven.

3. There are two choices.

You can pay for your own sin in Hell, i.e., the Lake of Fire; or, accept the payment Christ made for you on the cross. His suffering and death on the cross paid the price for all sin. His Resurrection showed the payment was accepted by God. We accept His payment for our sin and He gives us the righteousness we need for Heaven. Salvation, eternal life, however you want to say it, is a gift our Lord paid for by His death on the cross.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2 Corinthians 5:21).

4. There is only one kind of faith.

God will never accept your faith in your own good works. Things like baptism, confirmation, social standing, giving financially to the church, church membership; or, any works of the flesh will never merit you eternal life. It would be an insult to God, since He allowed His Son to make the ultimate sacrifice for all mankind, for you to think you have something better to offer. Salvation is only received as a gift from God.

“For 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.” (Ephesians 2:8-9).

5. Your absolute assurance from God's Word.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36).

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” (1 John 5:13).

If reading this book has helped you in any way to trust Jesus Christ, and Him alone, for your salvation, please write or email and allow me to rejoice with you.

I pray that you will reach out by faith and receive the gift of eternal life right now, before it is too late.

Sincerely, Dr. Max D. Younce

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