

THE PILLARS OF OUR FAITH & THE SABBATH

Sabbath Day Remnant Church of Namibia (SDRCN)

WEEK 3-LESSONS 2

SECTION 1. THE PILLARS OF OUR FAITH

The seven pillars are all directed to the salvation of man. These are the following: "The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary." (*Counsels to Writers and Editors*, p. 30.2).

They are seven in total. Let us enumerate them once again: (1) The cleansing of the sanctuary (investigative judgement); (2) The first angel's message; (3) The second angel's message; (4) The third angel's message; (5) The Temple of God; (6) The Seventh-Day Sabbath; (7) The non-immortality of the soul.

"The Sanctuary a Point of Special Attack.-- In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established." (*CW 53.2*).

"John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy" (*Counsels for the Church*, p. 347.4).

God has a temple, it is not Moses' or Solomon's temple, No! These were made with hands, but Christ entered the holy places made without hands, that is to say, the heavenly temple (*Heb. 9:24*) which King David describes as having seven pillars (*Prov. 9:1*). This tract closely examines these seven pillars. There are seven pillars, the 'landmarks' of the present truth. These pillars of the seventh-day advent movement, are the only principles of truth God revealed to His people.

Significance. "If the foundations be destroyed, what can the righteous do?" (*Ps. 11:3*). "As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value." (*CW*, p. 52).

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25. Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church." (*DA 166.2*).

"Men will arise with interpretations of scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light God has given under the demonstration of

His Holy Spirit... We are not to receive the words of those who come with a message that contradicts the special points of our faith.” (CW. p. 32).

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others... were among those who after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly...But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly with the grip of faith to the fundamental principles that are based on unquestionable authority.” (Series B#2, p 56-59).

1. The First Angel

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:6, 7). The first angel introduces God “Him that made heaven and earth, and the sea, and the fountains of waters.” Because of what He is, the creator of the heavens and the earth, He ought to be feared and be given glory. Having known the God of creation, the angel introduces the hour of His judgement. The angel introduces both the judgement and its judge.

“In the first angel’s message people are called upon to worship God, our Creator, who made the world and all things that are therein. . . . The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed.” (Manuscript Releases, vol. 17, pp. 6, 7). Apostle Paul reminded Christ’s followers that “God has appointed a day when He shall judge the world.” (Acts 17:31) and King Solomon was also shown that there is a time when God shall judge the righteous and the wicked. (Eccl. 3:17) and that every work will be brought into judgement (Eccl. 12:14). All secrets of man are brought into judgement (Rom 2: 16) and that nothing shall escape the scrutiny of the infinite God (Eccl. 11:9). It is this judgement brought to view by the first angel’s message. This judgement is in heaven (Acts 7:49) because God’s throne is in the heavenly sanctuary (Matt. 5:34). Therefore the investigative judgement announced by the first angel is in the sanctuary which is in heaven (Daniel 8:14).

It is often the case that before one is brought before a court of law, justice demands that he is served a summon of his appearance in court. This is what justice is he may be allowed to defend himself including the acquisition of a lawyer to defend him. So, it is in the spiritual realm. The first angel gives man a summon to appear before the heavenly tribunal. He is offered an opportunity to prepare for his appearance and acquire an advocate, Jesus Christ, to plead on his behalf. The first angel announces to fallen man that he has to appear before the heavenly tribunal. To be acquitted he must fear God and give glory to Him. As was stated earlier to fear and glorify God, the sinner must seek and find God. He can be found no where but in his temple, the sanctuary. So, the road to God leads the sinner into the heavenly sanctuary where God the Father and Jesus Christ our Lord are found performing the work of investigative judgement. “To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God.” (7BC 979.4).

“The first and second messages were given in 1843 and 1844.” (Manuscript Release, vol.1, p. 43).

“The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfillment in the Advent movement of 1840-1844,” (4SP, p. 222).

2. The Second Angel

“And there followed another angel saying, Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Rev. 14:8). Babylon fallen represents the moral fall of all Protestant Churches by 1844, because they rejected the light of truth sent to them from heaven

as proclaimed in the First Angel's Message. This message is still a call for all Christians to separate from their fallen churches. He who refuses to accept the message of the first cannot be benefited by the message of the second and third angels. "Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited by the power and glory which attended the message." (EW 249.1). By rejecting the message of the first angel, you close the door to receive the message of the second angel.

"The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches," (4SP, p. 232).

The second angel separated the truth seeker from the world, calling for a separation wall between the followers of Christ and the world. "But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other." (GC88 126.3). Therefore, "The line of separation must be distinctly marked between the obedient and the disobedient. There must be open and avowed enmity between the church and the serpent, between her seed and his seed." Signs of the Times, vol 2, p 315, col 1 (August 26, 1889). "The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are to be as distinct as midday and midnight." (Testimonies to Ministers, p 87).

"The line of demarcation between him that serveth God and him that serveth Him not is becoming more and more distinct. This is as the Lord designs it should be." (Upward Look, p 244). "The Lord Himself has established a separating wall...The servants of mammon make every effort to break down the barriers, and destroy the line of demarcation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God has made this separation, and He will have it exist." (Review and Herald, vol 1, p 389, col 2 (January 8, 1884). As God called the children of Israel from Egypt, He is now calling on spiritual Israel to come out from among them. Egypt in the old dispensation stood for the world. Therefore, Christians must come out of the world and enter into the strait and narrow pathway to the heavenly Canaan.

"Can two walk together except they be agreed?." (Amos 3:3). God calls on His people to "...have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11). This was the message of the second angel to call God's people from all fallen churches. "God denounces Babylon "because she made all nations drink of the wine of the wrath of her fornication." This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation." (7BC 979.5). "God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by His people throughout their generations." (7BC 979.6).

"But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. In the Word of God this is called her fornication." (7BC 979.7). "God has a controversy with the churches of today. They are fulfilling the prophecy of John. "All nations have drunk of the wine of the wrath of her fornication." They have divorced themselves from God by refusing to receive His sign. They have not the spirit of God's true commandment-keeping people. And the people of the world, in giving their sanction to a false sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication." (7BC 979.8).

"When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8] This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches." (4SP 232.1). "The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion.

But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,--the work of Satan." (4SP 232.2).

" In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of saints and martyrs. The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ. But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel's message." (4SP 233.1). "It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. [Exodus 31:12-17 quoted.]" (7BC 979.9). "What Is the Mark of the Beast?-- John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast." (7BC 979.11). All those who fear God must separate from Babylon (Sunday keeping churches). This is the message of the second angel.

3. The Heavenly Temple

"And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments therefore, even so shall ye make it." (Ex. 25:8-9). "Christ is carrying forward His mediatorial work in the heavenly sanctuary." (Christ Triumphant, p. 360.6). "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." (CCh 347.1).

The work of forgiveness of sins in the time of ancient Israel was based in the earthly sanctuary which was a hive of activities. In like manner, the forgiveness of sins in the gospel dispensation is based in the heavenly sanctuary. Revelation chapters four and five have vivid descriptions of the work of saving souls taking place in the heavenly sanctuary. "The heavenly temple, the abiding place of the King of kings, where "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" Daniel 7:10, that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration--no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services." (CCh 347.5). "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." (Rev. 11:19). There is a temple in heaven of which the earthly sanctuary was a pattern. This heavenly sanctuary is composed of two apartments; the first is the holy place, and the second is the most holy place. Once again, the heavenly temple as a pillar, points the truth seeker to the sanctuary, the abiding place of God and a place where the final ministration of Jesus Christ is taking place.

4. The Cleansing of The Sanctuary

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8:14). "The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of B. C. 457. Taking this as the starting-point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A. D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after his baptism, Christ was crucified, in the spring of A. D. 31. The seventy weeks, or 490 years, were to pertain

especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of his disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed. With this reckoning, all was clear and harmonious, except that it was not seen that any event answering to the cleansing of the sanctuary had taken place in 1844. To deny that the days ended at that time was to involve the whole question in confusion, and to renounce positions which had been established by unmistakable fulfillments of prophecy." (GC88 409.3).

"The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." [Revelation 11:19.] The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great day of atonement, for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in Heaven, and the ark of his testament was seen, points to the opening of the most holy place of the heavenly sanctuary, in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of his testament. As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministration, and they saw that he was now officiating before the ark of God, pleading his blood in behalf of sinners." (GC88 433.1). "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Hebrews 9:22, 23).

What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old Testament Scriptures. But can there be anything in heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught." (FLB 206.2).

"The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ." (FLB 206.3). "The cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and therefore must be a cleansing from sin." (FLB 206.4). "But how could there be sin connected with the sanctuary, either in heaven or upon the earth?" (FLB 206.5). "As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement." (FLB 206.6).

"Then [in the great day of final award] by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven." (FLB 206.7). "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." (FLB 207.4).

"The cleansing of the sanctuary . . . involves a work of investigation --a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works." (FLB 207.5).

5. The Sabbath

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

Lord blessed the Sabbath day, and hallowed it.” (Ex. 20:8-11). God Himself, after six days of creationary work, blessed, sanctified, and rested on the seventh day as His only Sabbath (Gen. 2:2-3). This fourth commandment of God's written holy law requires all of His true followers to devote the seventh day of each week, beginning at sunset Friday through sunset Saturday, to the worship of God as their Creator.

“And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” (Exodus 31:12-18).

“God made the world in six literal days, and on the seventh literal day He rested from all His work which He had done, and was refreshed. So He has given human beings six days in which to labor. . . . By thus setting apart the Sabbath, God gave the world a memorial. He did not set apart one day and any day in seven, but one particular day, the seventh day. And by observing the Sabbath, we show that we recognize God as the living God, the Creator of heaven and earth.” (Christ Triumphant, p. 18.5). “As we refrain from labor on the seventh day, we testify to the world that we are on God's side and are striving to live in perfect conformity to His commandments. Thus we recognize as our Sovereign the God who made the world in six days and rested on the seventh. . . . The true Sabbath is to be restored to its rightful position as God's rest day.” (Christ Triumphant, p. 110.7).

“Like the Sabbath, the week originated at creation, and it has been preserved and brought down to us through Bible history. God himself measured off the first week as a sample for successive weeks to the close of time. Like every other, it consisted of seven literal days. Six days were employed in the work of creation; upon the seventh, God rested, and he then blessed this day, and set it apart as a day of rest for man.” (CE 190.1). “And I saw that if God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, “But the seventh day is the Sabbath of the Lord thy God.” I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.” (CET 93.1). The Sabbath Commandment points the truth seeker into the holy of holies where is the ark the contain the Ten Commandments with the fourth beaming brighter than all the commandments.

6. The Third Angel

“And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (Rev. 14:9-12). “When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14.” (4SP, p. 273.1).

“As foretold in the Scriptures, the ministration of Christ in the most holy place began at the termination of the prophetic days in 1844.” (4SP, p. 273.2). The third angel proclaims the last message of mercy to the

world, after its proclamation probation will close. "We must let the principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them." (*Christ Triumphant*, p. 363.3). "I was shown that the third angel proclaiming the commandments of God and the faith of Jesus, [See Revelation 14:9-12.] represents the people who receive this message, and raise the voice of warning to the world to keep the commandments of God and His law as the apple of the eye; and that in response to this warning, many would embrace the Sabbath of the Lord." (*Christian Experience and Teachings of Ellen G. White*, p. 87.2). "The third angel is binding, or sealing, them in bundles for the heavenly garner." (EW 88.3).

"I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention." (EW 118.1). "Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary." (EW 256.2). "Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place." (EW 260.1).

7. The Non-Immortality of the Soul

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also, their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun... for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:5-6, 10). The investigative judgment determines whether the dead will wake up at Christ's second coming being raised in the first resurrection to inherit everlasting life, or remaining in the grave until the second resurrection to be consumed in the lake of fire which is the second death. A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's Word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority....Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the Word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth." (Ev 249.2).

SECTION 2. THE SEVENTH DAY SABBATH

This section examines with close scrutiny the question, which the majority of Christians are asking, **whether the Sabbath is Saturday or Sunday**. The tract provides indisputable evidence to settle the Bible student in the truth as it is in the law and the testimonies (Isa. 8:20). We attempt to settle this question by critically examining the books of Luke, Mark, Matthew and John and especially the events that transpired before, during and after the crucifixion of Jesus Christ. Every true Christians, ought to know whether the day on which he worships or go to church is indeed the correct day of worship. We cannot afford to be ignorant on this matter which has a grave consequence to our salvation. "Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." (Exodus 31:15-17).

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God." (Ezek. 20:20). A sign is a mark of distinction. For example, the mark of distinction for Namibia as a country is its flag. It is a symbol of identification which belongs to no other country but Namibia alone. For Christians, the sabbath is the sign that identifies the true God of the Bible, hence the expression

“that ye may know that I am the LORD your God.” Therefore, the Sabbath identifies the true God and His true religion. “For the Son of man is Lord even of the sabbath day.” (Matt. 12:8).

The Sabbath is the only memorial of the work of creation. There is only one God who created the heavens and the earth and sabbath observance points to Him alone, it identifies Him as the only true God. The God of the Bible is the God of creation. No created being can claim this title but Him alone. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3).

“But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.” (Jer. 10:10). The majority of Christians apply carelessly the word Sabbath to Sunday. This creates confusion which every God-fearing Christian must eschew for “...God is not the author of confusion, but of peace, as in all churches of the saints.” (1 Cor. 14:33). Therefore, to remain ignorant on this important subject when all evidence has been provided, can never be an excuse. Now let’s examine this important subject and settle ourselves in the present truth.

THE CRUCIFIXION

Luke’s Testimony

“And, behold, [there was] a man named Joseph, a counsellor; [and he was] a good man, and a just: (The same had not consented to the counsel and deed of them;) [he was] of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This [man] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on.” (Luke 23:50-54).

Mark’s Testimony

“And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling [unto him] the centurion, he asked him whether he had been any while dead. And when he knew [it] of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary [the mother] of Jesus beheld where he was laid.” (Mark 15:42-47).

The object lesson. Apostles Luke and Mark all testify that Christ was crucified and died on Friday, the preparation day. They provide evidence that the day that followed was the Sabbath.

THE RESURRECTION

Matthew’s Testimony

In the end of the Sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead [men]. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” (Matt. 28:1-6).

Mark’s Testimony

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.” “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” (Mark 16:1,

2, 9).

John's Testimony.

"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. 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. And when he had so said, he showed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord." (John 20:1, 19).

THREE DAYS EVENT

Three of the Apostles Luke, Mark and John, all give accurate account of what transpired from the time Jesus Christ was crucified to His resurrection. With painful accuracy, they testify that Christ was crucified and buried on Friday, the preparation day. He rested in the grave on Saturday the seventh day of the week and so did the women who came to see where he was buried (Luke 23:56). Finally, Christ resurrected on Sunday the first day of the week. The trial, crucifixion, burial and resurrection of Jesus Christ took place over three days, from Friday the sixth day of the week, Saturday, the seventh day of the week to Sunday, the first day of the week.

Object lesson. Apostles Luke, Mark, Matthew and John, all give account that Jesus died and was buried on **FRIDAY** the sixth day which is the preparation day, He rested in the grave on **SATURDAY** (the seventh day Sabbath), and resurrected from the dead on **SUNDAY**, the first day of the week. Therefore, counting from Sunday as the first day of the week will bring the inquirer to no other day but to **SATURDAY** as the seventh day of the week. Therefore, **SATURDAY** (not Sunday) is the seventh day Sabbath of the Lord. Some Christians apply the word Sabbath to Sunday or any other day. Here what Moses has to say. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." (Exodus 20:8-11).

Please note that the word Sabbath and seventh day are synonymous and do apply to the same day. It cannot be applied to Sunday because Sunday is the first day of the week. None of the existing denominations today disputes the fact that Jesus Christ died on Friday which they call **Good Friday** and resurrected on Sunday, which they call **Easter Sunday**. It is true that Christ died on Friday, the sixth day of the week, and resurrected on Sunday, the first day of the week. What is not true is that Sunday is the Sabbath. The days of the week start with Sunday, the first day of the week, and end with Saturday, the seventh day of the week. The weekly cycle ends with Saturday, the seventh day of the week and begins on Sunday, the first day of the week. Thus, Sunday the day Jesus rose from the dead is the first day of the week.

The Bible refers to Sunday as the first day of the week and the Sabbath as the seventh and last day of the week. This is the Bible truth of the Christian faith that, if we be honest, to hearken to the Bible, God's Word, we shall hearken to His word that Saturday, not Sunday, is the seventh-day Sabbath.

THE PILLARS OF OUR FAITH & THE SABBATH
SABBATH DAY REMNANT CHURCH OF NAMIBIA (SDRCN)

WEEK 3-LESSON 2

Full Names: _____
ID: _____
Nationality: _____
Date: _____

LESSON 2 QUESTIONS

Student Full names. _____
Student ID. _____
Country of Origin. _____
Date of submission. _____

Instructions. Answer all questions within the third week of the commencement of your study. Some questions will require detailed explanation. Your answers should exceed two typed pages or four hand written pages. Send your answers through WhatsApp to 0811271961. OR to the following email: drfmwilima@gmail.com

Question 1. List the seven pillars of our faith and explain the importance of each in the salvation of man.
Answer. _____

Question 2. Explain the meaning of Ezekiel 20:20 in relation to the Sabbath.
Answer. _____

Question 3. The Sabbath and seventh day are synonymous. Explain.
Answer. _____

Question 4. How would prove that the Sabbath is the seventh day?

END