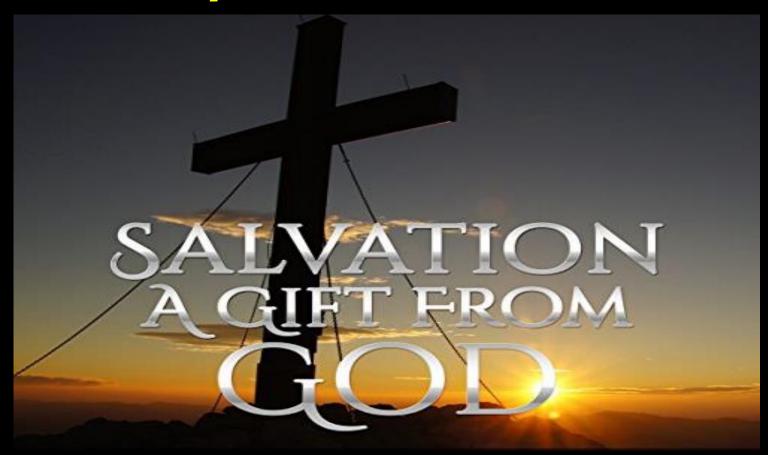
The Experience of Salvation



Past > Present > Future



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Learn from the Past > Understand the Present > Prepare for the Future



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Enter The Ark of Hope

The Great Controversy between God and Satan is primarily over

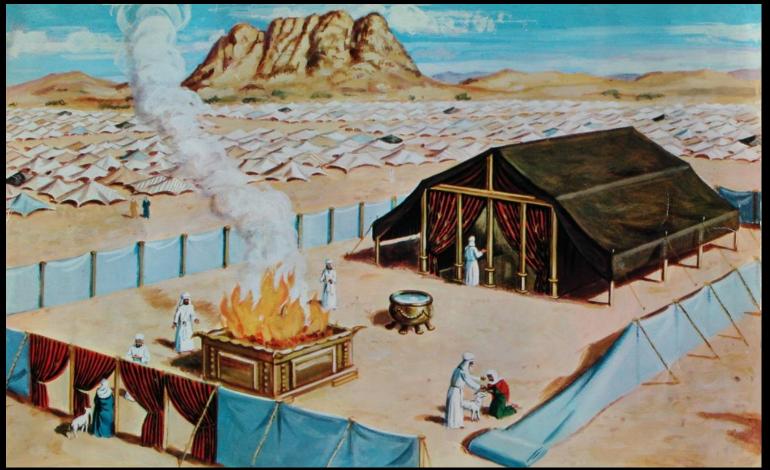
"WORSHIP"

Who will you Choose?



Get into the Ark Sanctuary





And let them make me a sanctuary; that I may dwell among them.

Exodus 25:8

Psalms 77:13



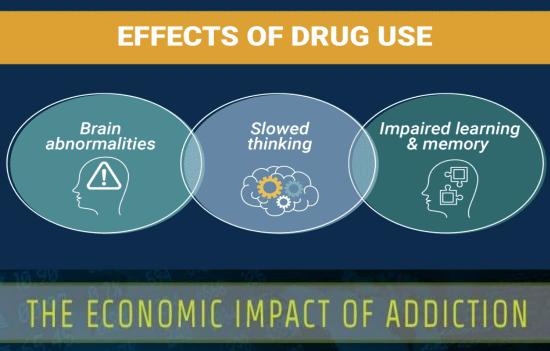
Health Snippet - Temperance: Drugs

How drugs affect your body

How a drug effects an individual is dependent on a variety of factors including body size, general health, the amount and strength of the drug, and whether any other drugs are in the system at the same time. It is important to remember that illegal drugs are not controlled substances, and therefore the quality and strength may differ from one batch to another.

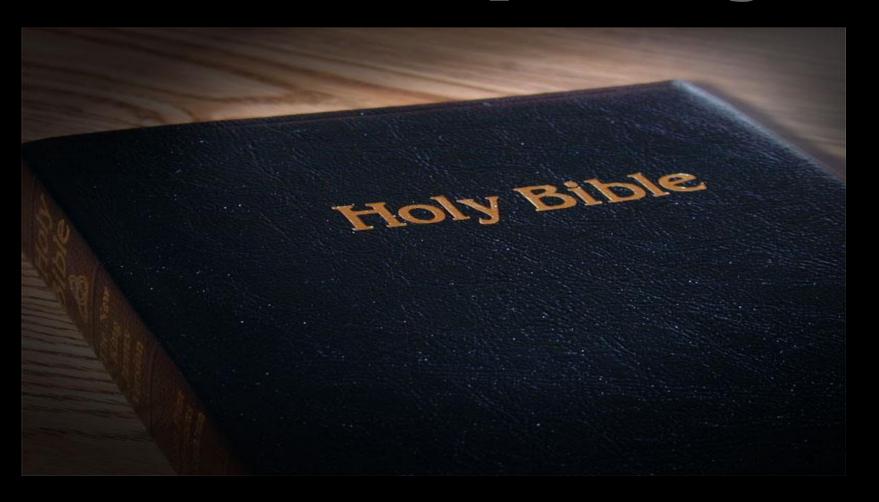
- Different types of drugs affect your body in different ways.
- They can have short-term and long-term effects, which can be both physical and psychological.
- You might think drugs won't become a problem because you are only a casual user.
- Drug use can quickly start to affect your health and other aspects of your life.

The more you take a drug, the more likely you are to build up a tolerance to its effects. This can lead to the need to take larger doses to obtain the effects of the drug. For this reason, evidence suggests that after prolonged use, many drugs can cause dependence. Drug dependence can quickly begin to affect your psychological and physical health, and can also affect your work and social life.



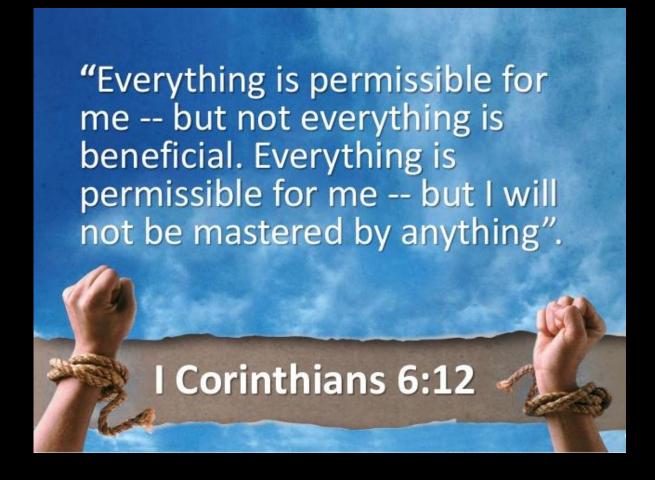


Can We Trust Bible Prophecy?



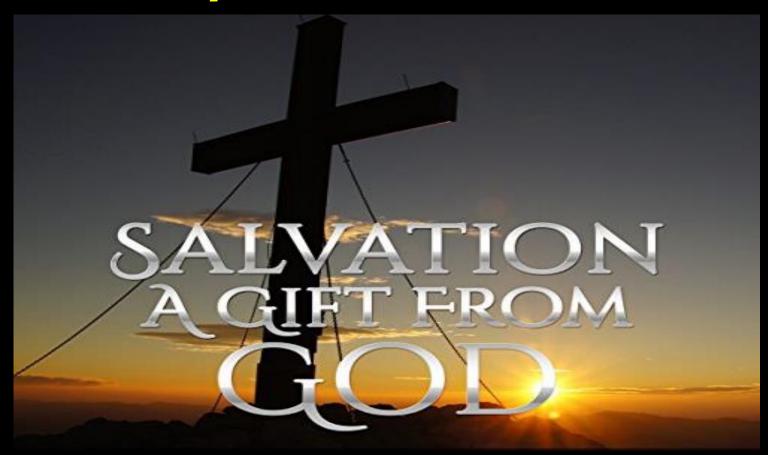


Yes we Can!





The Experience of Salvation



Past > Present > Future



Introduction - Salvation

Following the mistake made by Adam and Eve, which led to evil entering the world, God offered salvation. This means human souls can be saved from eternal punishment (or separation from God) and are allowed to enter Heaven (and be in the presence of God).

In order for this salvation to happen, God set a process in motion:

- God gave his only son, Jesus, so that all humans could be saved.
- Jesus was a perfect human he had no sin.
- God placed the sins of the world upon him at his crucifixion.
- Jesus' actions meant that there was reconciliation between God and humanity his death atoned or made up for human sin.

Christians believe that this process shows how loving God is as he gave his only begotten son to save humanity. It also shows that he is able to forgive humans.





Nature of Salvation

The idea of salvation is a very important part of Christianity and is closely connected with the idea of atonement. Christians believe that Jesus sacrificed himself on the cross to make salvation possible for humans.

Salvation is the act of delivering (or keeping away) from evil or saving from sin. Sin is an act that is against God's will and therefore morally wrong.

In Christianity there are two types of sin:

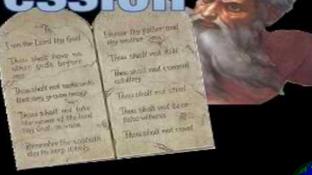
- Original sin this is inherited from Adam and Eve, the first humans created by God. They broke the perfect relationship between God and humans by disobeying God's command.
- Personal sin these are an individual's sins. They are the consequences of a person's actions. For example, shoplifting would be considered a sin because it goes against a direct commandment from God not to steal.



Sin is

Transgression.

Of God's Law



1John 3:4

Role of Jesus in salvation

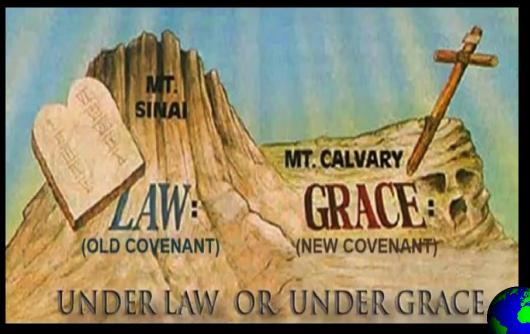
Many Christians believe that people who die with unforgiven sins will not go to Heaven, and may go to Hell. Catholics believe these people may be sent to Purgatory. For Christians, salvation is a crucial part of having a relationship with God while on Earth, and also in Heaven.

Many Christians believe that Jesus came to Earth so that humans could receive salvation in a permanent way. Before Jesus, salvation had come from following the laws given to Moses in the Torah. When Jesus died on the cross, his death acted as a payment for the human sins that were a result of people disregarding God's laws.

By having faith in Jesus, Christians believe they receive God's grace. This means they believe God has blessed them, which in turn gives them the strength to live a good Christian life.

Ultimately, salvation from sin was the purpose of Jesus' life, death and resurrection.





Role of Atonement

The quote from Acts 4:12 suggests that only Jesus can save humans:

It also suggests that Christians must follow the teachings of Jesus if they are going to achieve salvation.

- For <u>Catholics</u>, this might mean receiving the sacraments, such as being baptised or getting married.
- For <u>Protestants</u>, this might mean a personal acceptance of Jesus as the Lord and Saviour.

The ideas of salvation and atonement are very closely linked in Christianity. Atonement is the idea of the relationship between humans and God being healed, with God and humanity becoming united. Christians believe that Jesus' death and therefore his salvation allowed humans to begin the process of atonement.

This quote from the Gospel of John 3:17 shows the belief that God allowed the process of human atonement to begin by sending Jesus into the world.





There are several different understandings to achieve salvation

A few Misunderstandings of Salvation:

1. Salvation through Works:

Some Christians believe that people can achieve salvation by following God's teachings and carrying out good deeds that will please God. An example is caring for those who are less fortunate or giving to charity.

2. Salvation through Grace:

Grace is the unconditional love that God has for everyone. Salvation does not need to be earned. Instead, it can be achieved by believing in God and his son Jesus Christ.

3. Salvation through Spirit:

The Holy Spirit helps Christians to follow the teachings of God, and God recognises that everyone will sin but that they will (Acts 20:21). This means that, despite sinning, humans will try to make amends and ask for forgiveness by agreeing that God exists.





Luther and Erasmus: Free Will and Salvation

In 1524 and 1525, seven years after Martin Luther began the Reformation, Erasmus of Rotterdam (1466–1536) and Luther held a "debate" in print entitled On Free Will and Salvation.

Erasmus in 1524, any reform of the Church had to begin by examining its role in shaping individual morality. He felt this depended on the individual Christian's acceptance of free will (the notion that humans are free to choose their actions without divine coercion or predestination). In On the Freedom of the Will, Erasmus argues that the Bible can be obscure, ambiguous, and seemingly contradictory on the question of free will, but that on the whole the Bible and Church tradition favour free will.

Luther, conversely, felt that the nature of each individual was largely predetermined in the mind and plan of God, and that the Church was only a teacher or guide, not a true moulder of man's nature. In his response of 1525, The Bondage of the Will, Luther does more than argue for predestination. He also strongly asserts the clarity and sufficiency of the Bible (without commentary or church doctrine) on this issue and on all other essential points of faith.





Salvation Through Jesus

The entire Plan of Salvation is no short story; it's more like a saga.

Each part of the bigger story involves several events and concepts that inspire profound exploration and study.

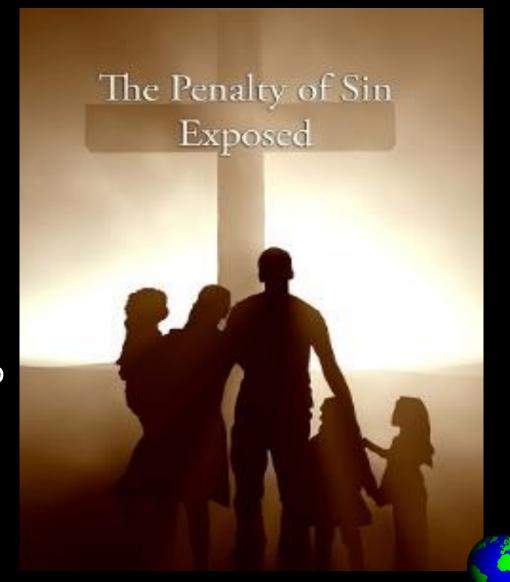
It's also a story that isn't finished yet... though God Himself has declared how it will end.

Fortunately for us human beings, the ending God has planned is in our favour. In its finality, it will matter most on the personal level.

It all comes down to a choice: Where do you really want to be, and Who do you really want to be with?

All the rest is taken care of by Jesus Christ.

That's a pretty simple deciding factor for whether or not we receive salvation. All we have to do is choose? It seems unbelievable—too good to be true. It's almost too easy.



Jesus sacrifice as seen in the Sanctuary services



"Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners." {PP, 358}

Heb. 9:24



SO, WHAT IS SALVATION?

Salvation means we are delivered. We are saved. Though humanity is subject to the eternal consequences of sin, God has given us a way out through the sacrifice of His only Son, Jesus. Salvation is God's gift to save us from eternal death.

Ever since the beginning of the earth, humans have chosen to disobey. But God, in His great love, chose to redeem us.

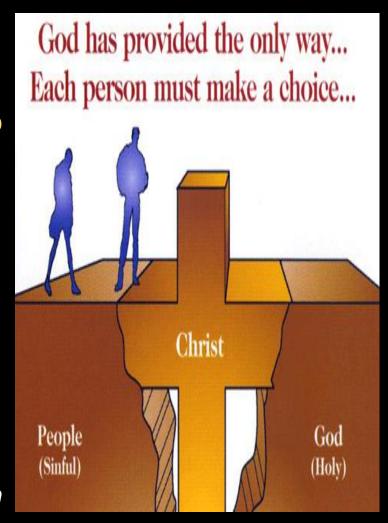
We were doomed to destruction. But God gave His Son "that whosoever believes in Him should not perish but have everlasting life" (John 3:16).

The sacrifice of Jesus Christ made our salvation possible. He gave His perfect life to make a way for us to be saved. Salvation satisfies the demands of God's Law and His wrath against sin while at the same time showing God's love for sinners.

"God demonstrates His own love toward us, in that while we were still sinners, Christ died for us" (Romans 5:8).

Jesus Christ is the only way to receive salvation. "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

His life, death and resurrection secures our salvation.





WHY DOES HUMANITY NEED SALVATION?

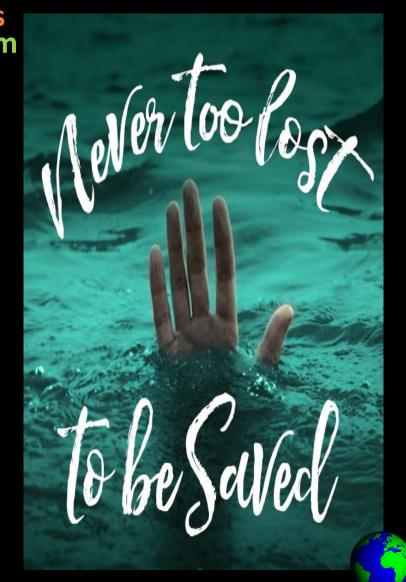
Adam and Eve, in the Garden of Eden, chose to disobey God's command. He had given them permission to eat the fruit from all the trees of the Garden, except for one. (Genesis 2:17).

When tempted by the devil talking through a serpent, who promised Eve she would be "like God" (Genesis 3:5), she decided to disobey. The idea was so strangely tempting. So Eve tried the fruit, gave some to Adam, and He ate it also.

It was not a big, fancy test. God did not set up an incredible challenge. Yet, insignificant as it was, God's command required obedience. It required faith. It required trusting God's way as perfect, even when presented with opposing circumstances.

When Adam and Eve chose to follow their own desires and curiosity instead of trusting God, it illustrated humanity's ability to be selfish, to be deviant, to abuse the gift of free choice. That's why the Godhead had to put action plan into place. (Genesis 3:23).

Without a Saviour, humanity was doomed. God's law had been broken. And to prevent a sinful existence from lasting forever, the penalty was death.

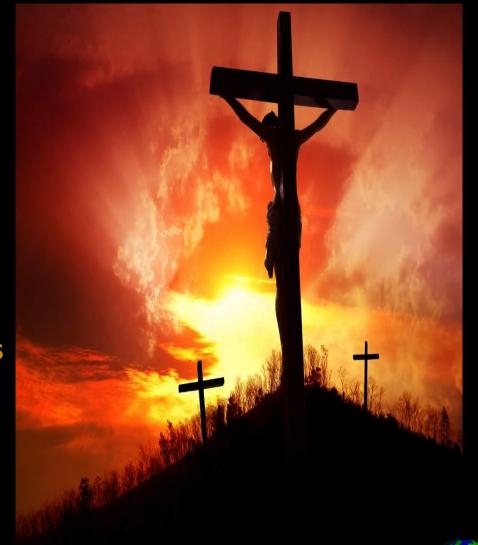


The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin.

This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated.

To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Revelation 12:4-9; Isaiah 14:12-14; Ezekiel 28:12-18; Genesis 3; Romans 1:19-32; 5:12-21; 8:19-22; Genesis 6–8; 2 Peter 3:6; 1 Corinthians 4:9; Hebrews 1:14.)





IS THERE HOPE FOR HUMANITY?

That evening, when God came to meet with Adam and Eve, they hid. When He found them, He asked, "Have you eaten from the tree of which I commanded you that you should not eat" (Genesis 3:11)?

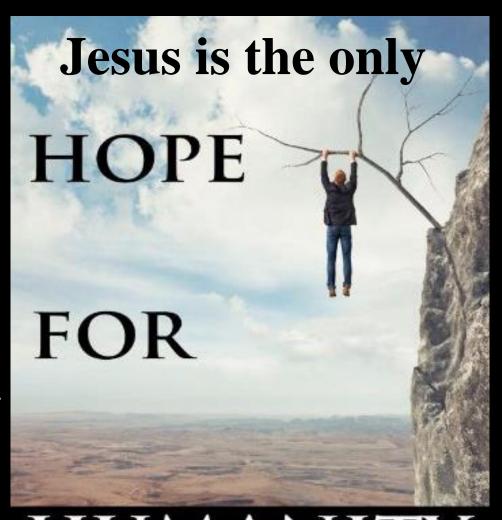
Instead of taking responsibility, Adam blamed Eve. When God asked Eve what happened, she blamed the serpent (Genesis 3:12,13).

Sin had begun its sad work of causing division, distrust, and self-preservation.

In that moment of tragedy, God uttered the first promise. Speaking to the serpent, He vowed,

"I will put enmity between you and the woman. And between your seed and her Seed; He shall bruise your head, and you shall bruise His heel" (Genesis 3:15).

These words pointed forward to the promise of salvation. Jesus would come to earth to be tempted and killed by Satan and his forces. He would have His heel "bruised" (Genesis 3:15). Jesus would sacrifice His life for us, but He would live again.



HUMANITY

Is there Hope for Humanity (cont'd)

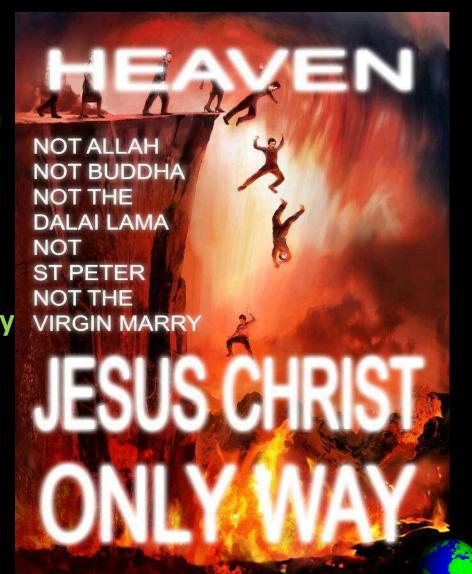
Because of His sacrifice, Jesus would win the victory over sin and Satan. He would "bruise" the "head" of Satan (Genesis 3:15).

Jesus will win the victory, and Satan would be forever a conquered foe.

Jesus, God's Son, volunteered to give His life in the sinner's place. He would come to earth as the Lamb "slain from the foundation of the world" (Revelation 13:8). He would make the gift of salvation possible.

Sin, or evil, seeks to deny God's authority and cares only for the self. In the Garden of Eden, it's as if we became infected with it. But while God's wrath is against sin, God has infinite love for sinners. God's law had been broken and a penalty had to be paid. To pay this debt, God's love, through Jesus Christ, reached across the chasm and made a way of salvation. (John 3:16, 17).

Knowing that our future is secure gives us peace that transcends tough times. God's peace will fill your heart, and help you survive anything life may bring.



The Life, Death, and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator.

This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death.

It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isaiah 53; 1 Peter 2:21, 22; 1 Corinthians 15:3, 4, 20-22; 2 Corinthians 5:14, 15, 19-21; Romans 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Colossians 2:15; Philippians 2:6-11.)



HOW DO WE ACCEPT SALVATION?

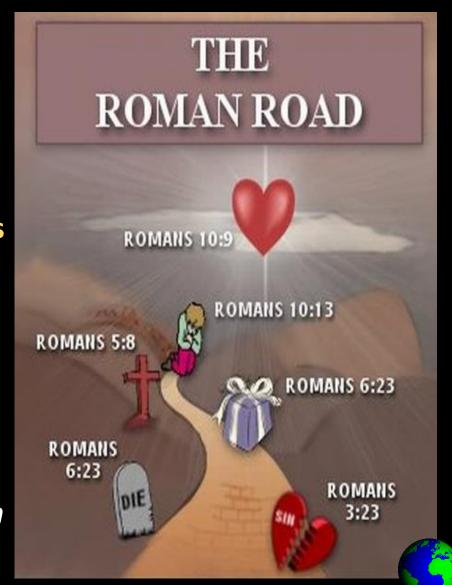
Jesus freely offers each of us the gift of total redemption from sin. Our part in accepting this gift is straightforward:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9-10).

It's our belief in Him and our choice for Him that allows us to be saved. And this comes to us free of charge—though it cost Him the dearest price.

And God doesn't just hold this gift out in front of you, hoping you'll catch it. He truly wants you to accept His gift of salvation. Once you accept it, He forgives your past sins and looks at you as if you've never sinned. God exchanges your sinful record with Jesus' spotless record. Then promises to help you learn to keep your record clean.

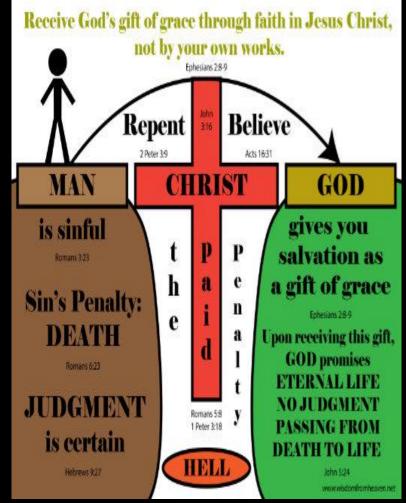
He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20).



The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life.

Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Corinthians 5:17-21; John 3:16; Galatians 1:4; 4:4-7; Titus 3:3-7; John 16:8; Galatians 3:13, 14; 1 Peter 2:21, 22; Romans 10:17; Luke 17:5; Mark 9:23, 24; Ephesians 2:5-10; Romans 3:21-26; Colossians 1:13, 14; Romans 8:14-17; Galatians 3:26; John 3:3-8; 1 Peter 1:23; Romans 12:2; Hebrews 8:7-12; Ezekiel 36:25-27; 2 Peter 1:3, 4; Romans 8:1-4; 5:6-10.)





REPENTANCE AS PART OF SALVATION

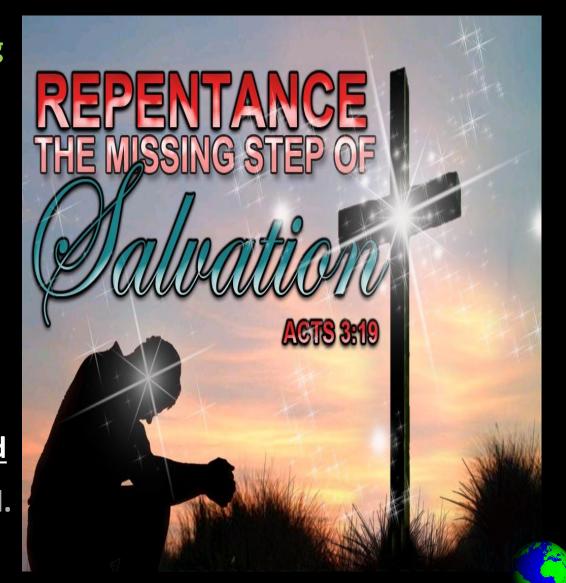
Repentance is the first step in our salvation experience. We must realize we need something more in our life. We must acknowledge that we are not enough. We must see that even when we try to do good, "all our righteousness is like filthy rags" (Isaiah 64:6).

But this realization isn't to meant to take away our hope. It means we can find our hope through the only One who can truly save us. Only God's grace in our life can help us to follow Him.

Like the father in the story of the prodigal son (Luke 15), God is waiting to welcome us home. He longs to give us the gift of forgiveness.

He doesn't care where we've been or what we've done. We just need to sense our need and turn toward "home." After true repentance, all that matters is that we're now walking with God.

"There is joy in the presence of the angels of God over one sinner who repents" (Luke 15:10).



Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church.

As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Psalms 1:1, 2; 23:4; 77:11, 12; Colossians 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Ephesians 5:19, 20; 6:12-18; 1 Thessalonians 5:23; 2 Peter 2:9; 3:18; 2 Corinthians 3:17, 18; Philippians 3:7-14; 1 Thessalonians 5:16-18; Matthew 20:25-28; John 20:21; Galatians 5:22-25; Romans 8:38, 39; 1 John 4:4; Hebrews 10:25.)





WHAT DOES SALVATION DO IN MY LIFE?

Salvation gives us a "future and a hope" (Jeremiah 29:11). Jesus promises, "I will give you a new heart and put a new spirit within you" (Ezekiel 36:26).

Jesus meets us where we are, and delights in saving us from our lost condition. There is no path too dark for Him to travel to save us. There is no life too sinful that His grace and forgiveness cannot remake us.

Because of His great love, we respond to Him with love and thankfulness. "If ye love Me," Jesus says, "keep My commandments" (John 14:15). Our love response to the amazing sacrifice of Jesus Christ is to follow Him and to obey His teachings.

Our works do not earn us merit with Christ. It is not by "works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). However, like the woman caught in adultery, Jesus pleads with us not to go back to our life of sin. (John 8:4-11)



What does Salvation do in my life? (cont'd)

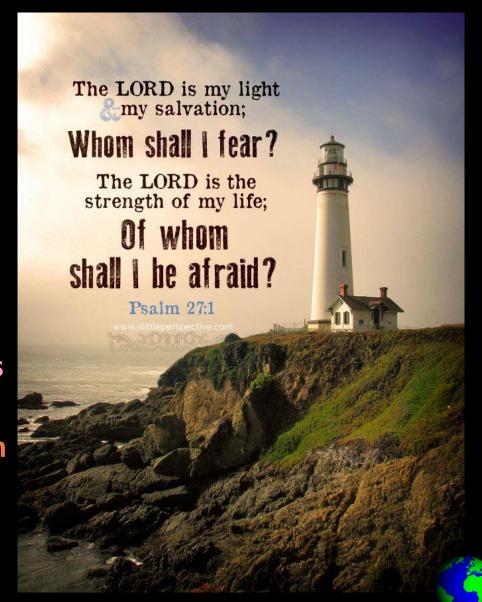
James talks of the relationship between our belief in God's salvation and how our belief affects our daily choices.

"If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15,16)

We can immediately see that telling a needy person we hoped they were helped without helping them would be meaningless.

Just like actually helping those in need instead of only talking about it, so God wants us to actually follow His guidance in our life. It's not the occasional misstep, or the occasional good deed that counts with God. The way we choose to live our life, the habits that we form by repeated actions—these are what God looks at.

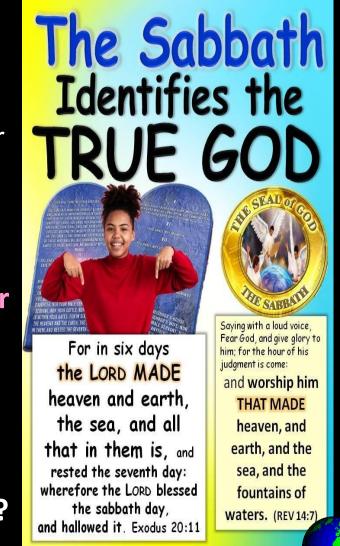
If we profess to love God, but refuse to follow His leadership, our profession doesn't mean a lot. Our choice to follow His guidance is our response of love for His amazing sacrifice.



What does the Sabbath have to do with salvation?

The Bible has much to say about Jesus' second coming: In fact, study of Bible prophecy leads to the conclusion that Jesus is coming again very soon. (For example, see Matthew 24.) The Bible also tells us how to prepare for this great event. Jesus instructed: "Keep awake therefore, for you do not know on what day your Lord is coming. . . . Therefore you also must be ready, for thé Son of man is coming at an unexpected hour" (Matthew 24:42, 44). At every stage of history salvation is by God's grace, not by man's works (Ephesians 2:8-10). Does this mean that we should just relax and do nothing, expecting God to do everything for us? Or is there something we can do to demonstrate our faith in Christ, the power of His presence in our lives, and our willingness to be spiritually ready to meet Him? We'll discusses three main questions:

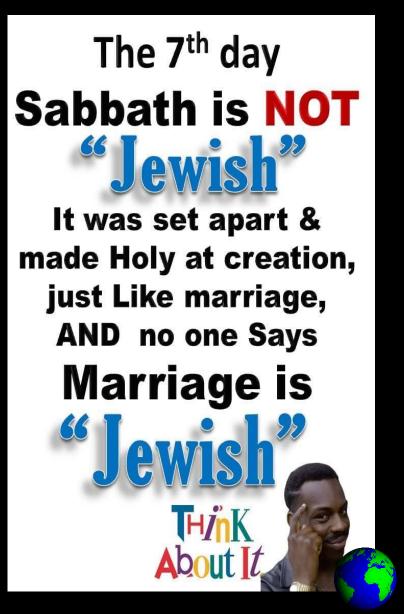
- 1. What is God's last-day seal that is placed upon those whom He plans to take to heaven at His second advent?
- 2. What does Sabbath observance have to do with God's lastday seal? Is there some special relationship spelled out in Scripture between Sabbath keeping and reception of God's seal?
- 3. How do we identify the true Christian Sabbath day?



WHAT IS GOD'S LAST-DAY SEAL?

The last-day seal of God is given to those Christian believers who will not die but will be alive when Jesus comes:

- 1. God gives this seal shortly before the close of probation. The close of probation, occurring a short time before the second coming of Jesus, is the point at which God declares that every human being has had an opportunity to make a decision for Christ. This is the point beyond which no one will be able to reverse his or her decision. How do we know that such an event will occur? (See Revelation 7:1-3 and Revelation 22:11). This is the point at which Jesus ceases interceding for our confessed sins in the heavenly sanctuary.
- 2. God's work of placing the end-time seal on believers (Revelation 7:1-8) is recorded after the story of the second coming of Jesus (Revelation 6:12-17). But the seal of God is not given after the second coming of Jesus. The reason for the arrangement of the material here in Revelation is simply that Revelation 6:17 asks an important question: "Who is able to stand?" The answer to that question is that those who have been sealed before the Advent will be able to stand without fear when Jesus comes. Revelation 7:1-8 answers the question of Revelation 6:17.



3. Revelation 6:9-11 describes how the people who died believing in Jesus are judged in the pre-advent, investigative judgment. White robes are given every one of them (Revelation 6:11). That is a symbolic way of saying that the faithful dead are judged worthy of eternal life.

The heavenly judgment of the dead has taken place, and now the living believers are purified and made spiritually complete so that God can place His eternal seal upon them. Then the winds of strife are let loose. There will be a time of unprecedented trouble (Daniel 12:1; Matthew 24:21). But God's faithful sealed people will be sheltered. They will be spiritually ready to meet Jesus when He comes. They will not cry out for the rocks and the mountains to fall on them as others are doing (Revelation 6:15, 16).



4. Revelation 7:4-8 refers to 144,000 sealed "out of every tribe of the people of Israel" (verse 4). The number 144,000 is not a literal number. It is symbolic of the total number of those sealed around the world. How do we know? The book of Revelation abounds in symbols. To know what these symbols mean we have to compare Scripture with Scripture. This number is made up of multiples of 12. It is 12 times 12,000. The number 12 in Scripture is sometimes used as a symbol of completeness and perfection. For example, the number 12 occurs often in the description of the Holy City, the New Jerusalem (Revelation 21:12-17). The point is that it will be a perfect city inhabited by perfect people.

Christ does not save in such an arbitrary way. He says, "Him that cometh to me I will in no wise cast out" (John 6:37). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Jesus instructed His disciples to make disciples of all nations (Matthew 28:19). The sealing message of Revelation 7 is not only for Jews!





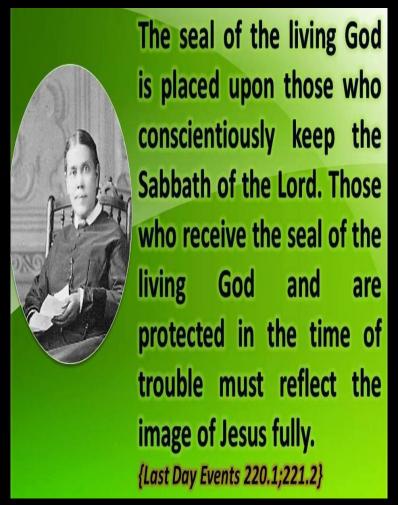
5. What is the last-day seal of God?

The ancient Israelite High Priest wore a turban, on the front of which was a golden plate containing the inscription, "Holy to the Lord." (See Exodus 28:36-38; Leviticus 8:9) This is the Old Testament background to the imagery used in Revelation 7 and 14. God's last-day people are to wear the crown of spiritual victory (Revelation 3:11; 6:2).

They wear the crown in two senses:

- (1) They have the gift of eternal life now (1 John 5:12-13).
- (2) They have victory over sin through the power of the indwelling Christ (1 John 5:4; Romans 6:14; Titus 2:11-14).

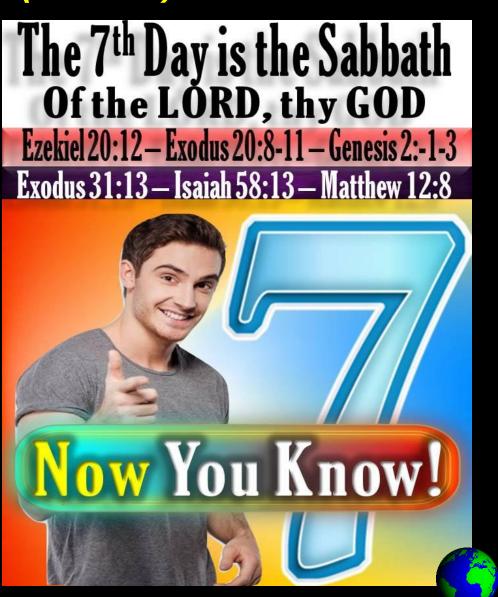
The seal of God is "his name and his Father's name written on their foreheads" (Revelation 14:1). Those who overcome sin through the power of divine grace have Christ's name and the Father's name written upon them (Revelation 2:17; 3:12; 22:4). The Old Testament also predicted that God's people would be called by a new name (Isaiah 62:2; 65:15). In the Old Testament, the Hebrew word for "name" (shem) is sometimes used to mean character (Isaiah 57:15; Jeremiah 14:7, 21; Psalms 18:49).





The seal of God in the forehead (Revelation 7:1-3), which is God's name in the forehead (Revelation 14:1), symbolizes the fact that His last-day people have received the gift of His character. Their minds have been made holy. They have received Christ's righteousness by the gift of the Holy Spirit (Romans 8:9, 10). They are allowing Christ to live out His life through them (Galatians 2:20). And they are enjoying habitual victory over sin because they are depending upon the Lord and appropriating His power. They are enjoying the experience of true holiness spoken of in 2 Corinthians 7:1 and 1 Peter 1:15, 16. These sealed believers are the "wife" of Christ, to whom He has granted the white robes of His righteousness (Revelation 19:7, 8). **They are spiritually "without** fault" before God (Revelation 14:5). And they will be the righteous living on the earth when Jesus comes. This is what John meant when he wrote: "These were redeemed from among men" (Revelation 14:4).

Are you planning to be one of Christ's sealed believers in these last days?



THE SABBATH AND THE SEAL OF GOD

The Bible teaches that those who receive the gift of Christ's character will observe His Sabbath as a sign or seal of their spiritual experience. Thus the people who receive the last-day seal of God will be Sabbath-keepers.

Romans 4:11 proves that the words "sign" (semeion) and "seal" (sphragida) are sometimes used synonymously in Scripture. Circumcision in the flesh was a sign or seal of heart circumcision (Deuteronomy 10:16; 30:6). When Jesus died on the cross, circumcision as a religious symbol was done away. Paul wrote: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." (1 Corinthians 7:19). "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." (Galatians 5:6). Faith working through love is the means by which Christians are to obey God's commandments (1 John 5:1-5, See also Romans 2:27-29).

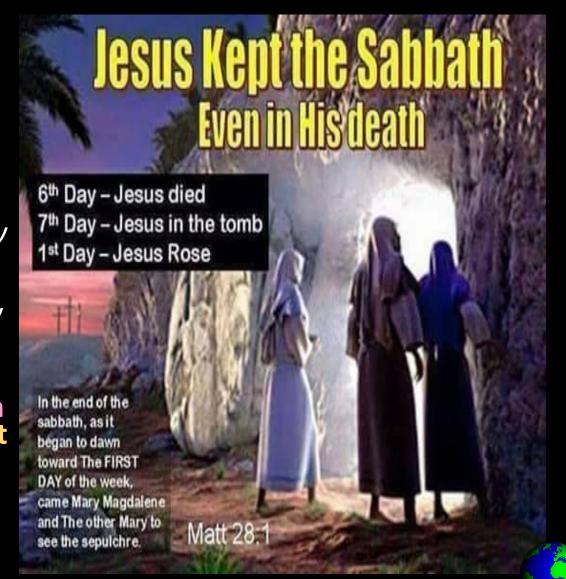
Seal of God Mark of the Beast True Worship False Worship Adoration to the Creator Adoration to the Beast Commandment of God Commandment of man Protection signal Sign of condemnation Placed on the forehead On the forehead & in the hand Follow us on Facebook Mensaje Adventista SABBA Sabbath Sunday Revelation 13:16 Revelation 12:17 & 14:12

When the observance of Sunday be mandatory, each person must decide whether to accept the sign of authority of God (Sabbath) or the authority of men (Sunday).

The Sabbath and the Seal of God (cont'd)

Another sign or seal of believers' covenant relationships with God in both Old and New Testaments is observance of the seventh-day Sabbath. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." (Exodus 31:13). "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them." (Ezekiel 20:12). "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God." (Ezekiel 20:20).

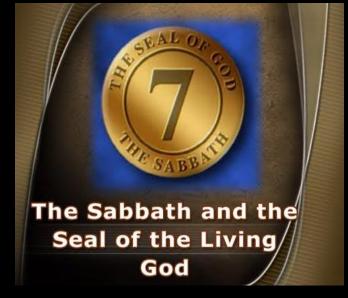
There is nothing in the New Testament indicating that the Sabbath sign or seal has been done away as has circumcision. In Old Testament times, the Sabbath was a sign of sanctification (holiness), the sign or seal of a covenant relationship with God. The Sabbath is still a sign of sanctification today and a sign of a Christian's covenant relationship with God.



The Sabbath and the Seal of God (cont'd)

The same "new covenant" is spoken of in the New Testament as in the Old. Under this covenant, into which Christians are to enter with God, His law is to be written on their hearts. Hebrews 8:10-12 quotes Jeremiah 31:33, 34: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:10-12).

The law written on the hearts of both Old and New Testament believers is the Ten Commandment law proclaimed by God from Mt. Sinai in the time of Moses. This is the law that Paul extols as established in our hearts by faith (Romans 3:31; 7:7, 12, 14; 8:3, 4). James agrees heartily, teaching that breaking one of the Ten Commandments makes a person guilty of breaking the whole ten (James 2:10-12). The result of breaking one or all is the same, eternal rejection and ruin. The fourth of the Ten Commandments is the Sabbath commandment.





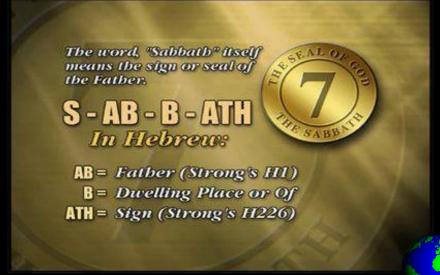
The Sabbath and the Seal of God (cont'd)

The means of keeping God's Ten Commandment law is faith (1 John 5:1-4). But the law remains as the standard of righteousness. "Do we then make void the law through faith? God forbid: yea, we establish the law." (Romans 3:31). The Sabbath commandment (Exodus 20:8-11) contains the three facts about God, the Author, that were included in seals placed by ancient kings upon their documents. (See 1 Kings 21:8; Esther 3:10-12; 8:8, 10; Daniel 4:1-3; Ezra 1:1-4.)

- (1) His name is "Lord" (Yahweh).
- (2) His authority is that He is the Creator ("the Lord made").
- (3) The extent of His dominion is the universe ("heaven and earth").

Those who will be sealed at the end of time are those who have received the gift of the character of Christ by the Holy Spirit. They are faithful Sabbath keepers who recognize God's day as the sign or seal of their covenant relationship with Him, their Creator and Redeemer.



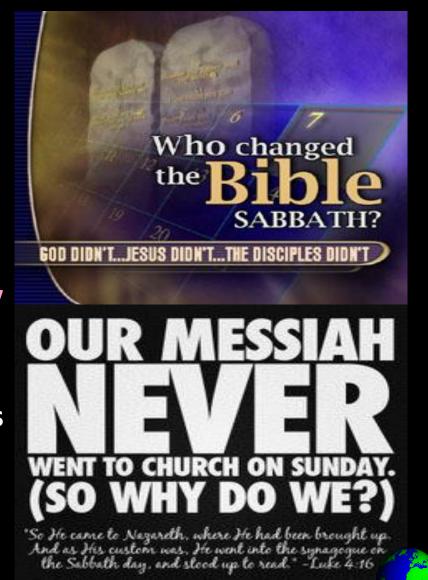


THE TRUE CHRISTIAN SABBATH

John tells us that when he was on the island of Patmos he received a vision from God "on the Lord's day" (Revelation 1:10). Many Bible commentators have assumed that the day was Sunday. They argue that, since the term "Lord's day" meant Sunday in later Christian writings, therefore it meant Sunday for John. The question is, was John having a vision on the seventh-day Sabbath or Sunday?

Since he was one of Jesus' closest disciples, John was thoroughly familiar with Jesus' statement recorded in Mark 2:28: "Therefore the Son of man is Lord also of the sabbath". Obviously Jesus was speaking of the seventh-day Sabbath, the only day for worship and rest that the Jews, to whom He was speaking.

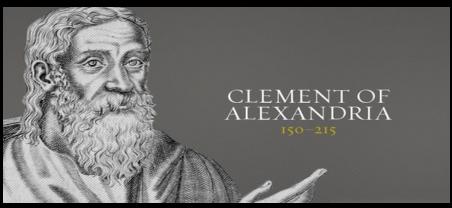
The Greek phrase translated "on the Lord's day" in Revelation 1:10 is en te kuriake hemera. The word kuriakeis a Greek adjective meaning "belonging to the Lord," "the Lord's." In the later history of the early Christian Church, this word came to stand alone in Christian literature without the following word "day." Then from the second half of the second century on kuriake was the accepted word for Sunday, the day of Christ's resurrection.

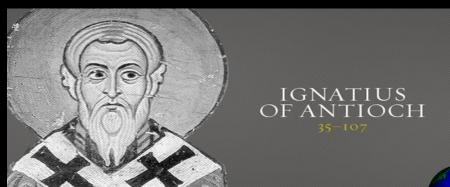


A few important considerations when discussing the phrase "Lord's day"

- 1. The first early Church father to use the term "Lord's day" to mean Sunday was Clement of Alexandria, writing about A..D. 190. About A. D. 180 or 185 Bishop Irenaeus of Gaul spoke of Easter Sunday as the Lord's Day. Also the apocryphal *Gospel of Peter*, written about the middle of the second century, speaks of Easter Sunday as the Lord's day.
- 2. The Didache or Teaching of the Twelve Apostles, written somewhere between the late first century and the late second century, contains the statement, "On the Lord's of the Lord [or, "According to the Lord's of the Lord"] assemble, break bread, and hold Eucharist." The word "day" does not occur in the Greek text, even though most translators have inserted it. The text could mean, "According to the Lord's commandment. . . . "Ignatius, Bishop of Antioch, who was martyred in Rome, wrote a letter to the Magnesians in which he said: ". . . no longer sabbatizing, but living according to the Lord's."







A few important considerations when discussing the phrase "Lord's day" (cont'd)

3. It is incorrect methodology to read back into the New Testament the late second century use of the word *kuriake* (Lord's day) to mean Sunday. The late second-century writers do not use the exact same phrase that John used in Revelation 1:10. They omit the word "day" (*hemera*). Moreover, since there is no evidence elsewhere in the New Testament of Sunday sacredness, we can assume that John's use of the phrase "Lord's day" is a reference to Jesus' statement as recorded in Mark 2:28.

The Lord has a day (Revelation 1:10). That day is the Sabbath day (Mark 2:28). The Sabbath day is the seventh day (Genesis 2:1-3; Exodus 20:8-11). The seventh day Sabbath "according to the commandment," observed by Jesus' disciples after His death, was the day after the "preparation" day on which Jesus was crucified (Luke 23:54-56). We know that the preparation day was Friday because Jesus "rose again the third day" (1 Corinthians 15:4; compare Luke 24:7), and he rose on "the first day of the week," Sunday (Luke 24:1). The word "preparation" used in Luke 23:54 is a translation of the word that in modern Greek means the sixth day, or Friday.





A few important considerations when discussing the phrase "Lord's day" (cont'd)

The next day after crucifixion Friday, Jesus' followers "rested the sabbath day according to the commandment" (Luke 23:56). Following that Jesus rose early on the first day of the week (Luke 24:1-3). Mark records: "Now after he rose early on the first day of the week." (Mark 16:9).

So the Sabbath day is the day after Friday and the day before Sunday. It was in Jesus' day and has been ever since. No calendar changes have ever changed the weekly cycle. Since Jesus' day, there has been one change in the calendar, from the Julian to the Gregorian calendar. The change was first made in Spain, Portugal, and Italy in 1582 in response to an edict of Pope Gregory XIII. Thus, our present-day calendar is known as the Gregorian calendar. In 1582, ten days were dropped out of the month of October. Thursday, the fourth of October, was followed immediately by Friday, the fifteenth. Although a number of days were removed from the month, the weekly cycle was left unchanged. Thursday was followed by Friday and Friday by Saturday, as had always been and has been ever since and ever will be in eternity.





Julian calendar

JULIAN 1582		October			Gregorian 1582	
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

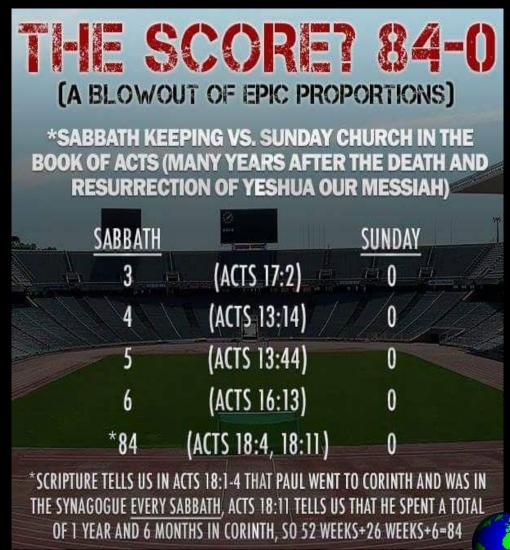
DID THE APOSTLES OBSERVE THE SABBATH AFTER JESUS' ASCENSION TO HEAVEN?

There is not the slightest hint in the New Testament that the Sabbath was changed or abolished. The book of Acts records that the apostles kept the Sabbath very regularly. (Also see Hebrews 4)

The book of Acts records 84 Sabbath meetings held by Paul over a period of 10 years, from A.D. 45-55.

Sunday keepers often assert that Paul and his associate evangelists visited the synagogues on the Sabbath day because this was the most convenient way to meet with Jews for the purpose of leading them to Christ. But in Philippi, Paul and his associates observed the Sabbath in an open-air meeting. "(Acts 16:13)

Why would Luke in writing the book of Acts record all these Sabbath meetings of the apostles and not say one word about any change of the Sabbath. If there were any inspired counsel to worship on another day or not to observe any day, why didn't Luke say so?



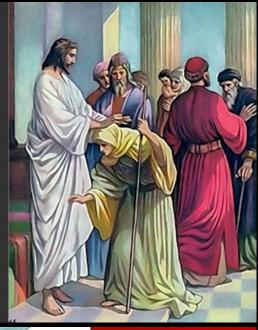
What did Jesus say about the Sabbath and what did He do on the Sabbath?

While He was here on earth, Jesus consistently observed the seventh-day Sabbath (Luke 4:16). When they complained because He healed the sick and permitted his disciples to pluck and eat grain on the Sabbath, Jesus defended His actions as consistent with good Sabbath keeping (Mark 2:23-28; Matthew 12:1-14). Jesus in no way condoned breaking the fourth commandment (Exodus 20:8-11) by engaging in secular work on the Sabbath day. Sabbath is a delight (see Isaiah 58:13-14).

Jesus pointed out that relieving human and animal suffering and supplying immediate spiritual and physical needs are activities that God regards as appropriate for the Sabbath day. "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Mark 2:27, 28.

When Jesus was predicting both the fall of Jerusalem and His own second advent, He used the former as a type or example of the latter. "But pray ye that your flight be not in the winter, neither on the sabbath day:" Matthew 24:20

Jesus Heals On A Sabbath





Jesus Heals on the Sabbath

> Matthew 12: 1-14 Luke 13: 10-17 John 5: 1-18

IS IT NECESSARY FOR EVERY BELIEVING CHRISTIAN TO KEEP THE SABBATH DAY HOLY?

Jesus said, "If ye love me, keep my commandments." (John 14:15).

THE FIRST ANGEL'S MESSAGE INCLUDES THE SABBATH COMMAND:

Revelation 14:1-5 describes the believers who were sealed before Jesus second coming standing with Christ in the heavenly Jerusalem after His coming. They were the blameless righteous believers living on the earth when Jesus appeared in the clouds of heaven. The second part of the chapter, Revelation 14:6-13 describes the messages to which these last-day sealed believers responded.

The everlasting gospel is the good news of salvation by faith in Jesus Christ, salvation that results in obedience to all the commandments of God (Romans 3:31; 7:7, 12, 14; 8:3, 4). It is a message of faith in Christ that results in the power to overcome sin and to reflect the loving character of Jesus Christ (1 John 5:1-5; Revelation 3:21).

For this is the love of God, that we keep his commandments: and his commandments are not grievous. (1 John 5:3)

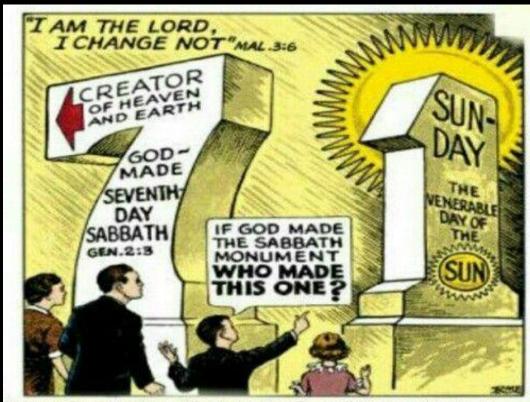




Is it necessary for every Christian to keep the Sabbath day holy? (cont'd)

We do not keep His commandments to be saved. We keep them because we are enjoying present salvation in Christ. We are saved by faith (Ephesians 2:8-10), but saving faith is "faith working through love" (Galatians 5:6). True faith results in the law of God being established in our lives (Romans 3:31). When we have true faith in Christ, we will not argue about whether it is convenient to keep holy His Sabbath day. We will do it because Jesus asks us to.

Our Sabbath keeping will be the result and the evidence of our faith in Him. We will observe the Sabbath day as a memorial of creation and a sign of Christ's work of sanctification in our hearts. Sabbath keeping will be not only a sign of Christ's work for us, but also an observance that strengthens our relationship with Him. It will be a vital part of our Christian walk and a tremendous blessing to us as we prepare for the seal of God and an eternity with our Lord.



"Sunday is founded, not of scripture, but on tradition, and is distinctly a Catholic institution. As there is no scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday and thus leave Catholics in full possession of Sunday."

Catholic Record, September 17, 1893

The Three Tenses of "Salvation"

Past Tense:

Separation from the *Penalty* of Sin

You have been saved.

Justification

1 Corinthians 6:11; Titus 3:5 Colossians 1:13, 14; Eph. 2:8, 9 Romans 5:1, 2; Colossians 2:13, 14

Present Tense:

Separation from the **Power** of Sin

You are being saved.

Sanctification

Philippians 1:6; 2:12,13; 2 Cor. 5:17 2 Peter 3:17, 18; Romans 8:29 2 Corinthians 3:18; 4:16, 17

Future Tense:

Separation from the Presence of Sin

You will be saved.

Glorification

Matthew 10:22; James 1:12 Hebrews 10:39; Revelation 2:10 Philippians 3:20, 21; 1 John 3:2



What is justification, Sanctification and Glorification?

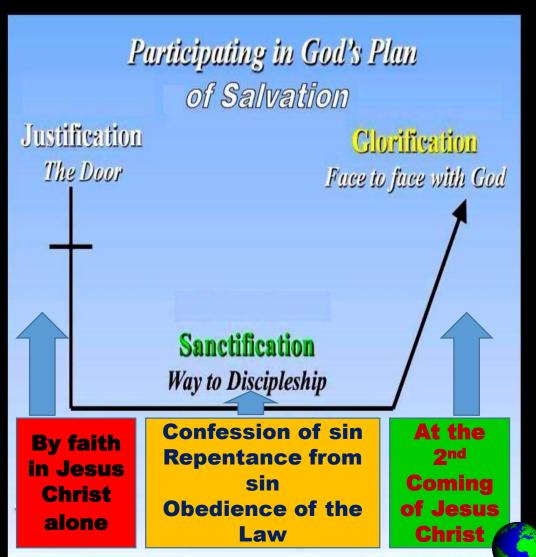
<u>Justification</u> is what God does for us if we believe in Jesus. It is the act by which God declares a repentant sinner righteous on the basis of what Christ did on the cross (Romans 5:18, 19).

Sanctification is what God does in us. By His grace we are to lead a holy and sanctified life - 1 Thessalonians 4:3, 6, 7; Ephesians 3:16; 2 Peter 1:4.

Glorification is the final experience of salvation, comes at the second coming of Christ, when Jesus takes us to heaven. - Romans 5:2

Biblical Perfection:

The term does not denote sinlessness, but maturity, growth, and commitment to walk with God in faith. The Bible describes Noah, Abraham, Job, and others as perfect or blameless, yet each had imperfections. The New Testament applies the term perfect to persons living up to all the light received, constantly growing in divine knowledge, and rejoicing in a life of victory.

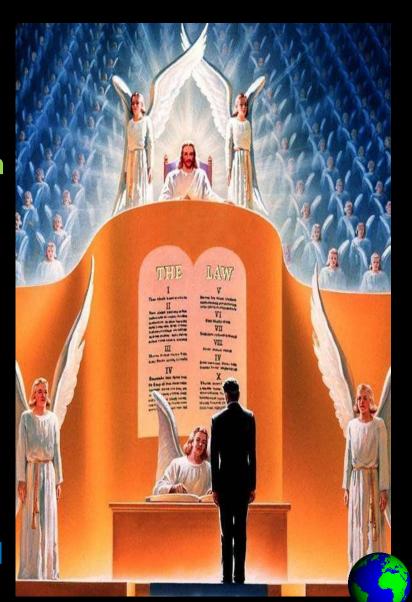


Summary - The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment.

Supporting Scripture:

2 Corinthians 5:17-21; John 3:16; Galatians 1:4; 4:4-7; Titus 3:3-7; John 16:8; Galatians 3:13, 14; 1 Peter 2:21, 22; Romans 10:17; Luke 17:5; Mark 9:23, 24; Ephesians 2:5-10; Romans 3:21-26; Colossians 1:13, 14; Romans. 8:14-17; Galatians 3:26; John 3:3-8; 1 Peter 1:23; Romans 12:2; Hebrews 8:7-12; Ezekiel 36:25-27; 2 Peter 1:3, 4; Romans 8:1-4; 5:6-10.

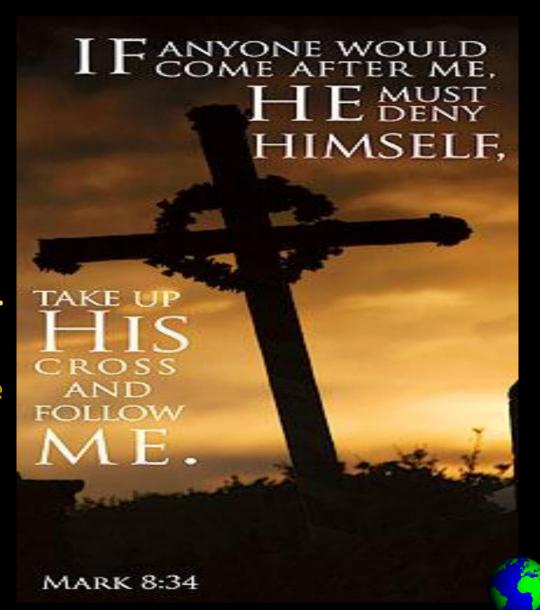


Conclusion of the Matter

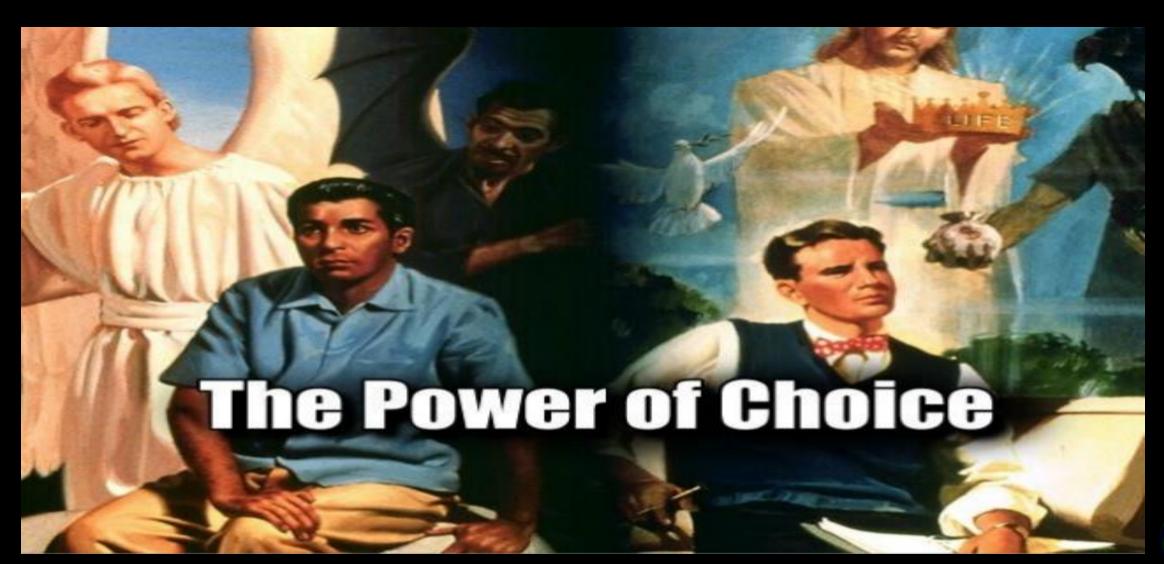
It was not convenient for Jesus to be born in a manger in Bethlehem; He did it because He loves us so much. It was not convenient for Him to live for 30 years in a degraded place like ancient Nazareth; He did it out of love for us. It was not convenient for Him to submit to the insults of the trial before the Jewish Sanhedrin, Herod, and Pilate; He did it because He wanted us to be saved. It was not convenient for Him to endure the infinite agony of the cross; He submitted to it so that He could bear the punishment for our sins.

Why should we talk of convenience when Jesus has done so much for us? He craves to save us from all sin, to fill us with His Holy Spirit and place His end-time seal upon us. Why not give Him that privilege? He loves you with an infinite love and will not stop pleading until you surrender all to Him and agree to follow Him all the way. That includes keeping His seventh-day Sabbath holy.

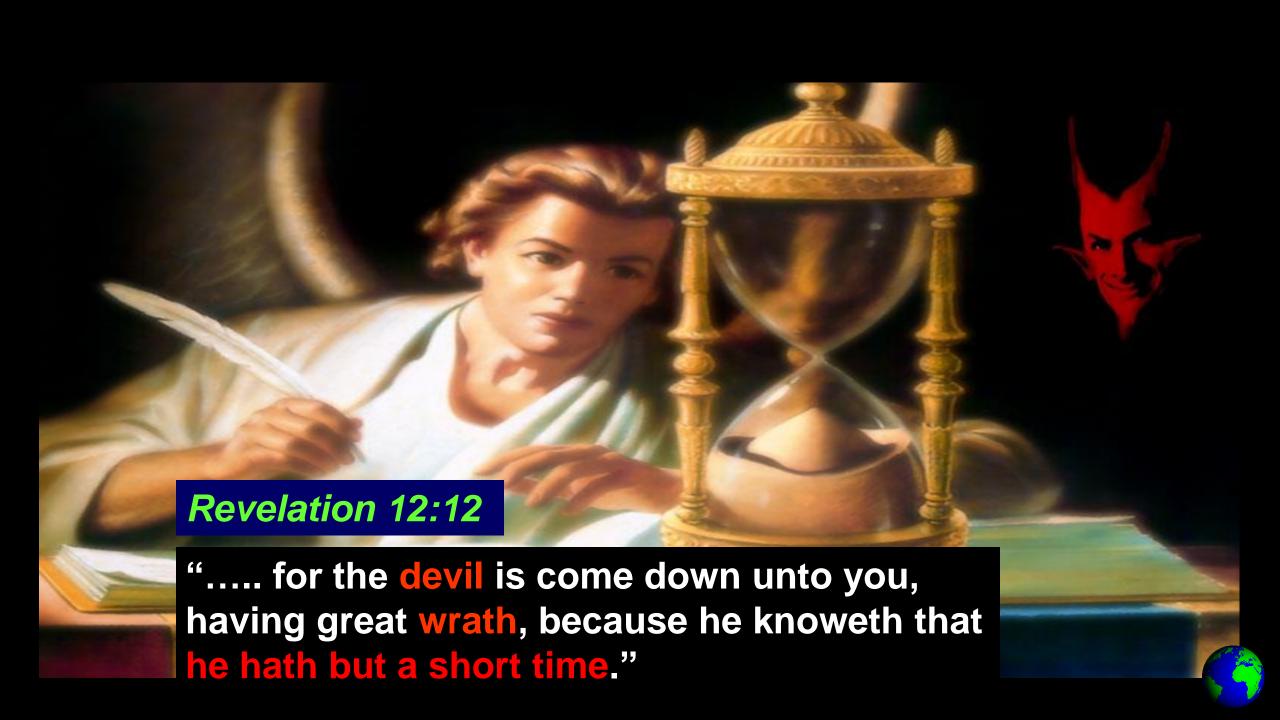
Will you open your heart to Jesus just now and allow Him to transform your life?



God has given all:







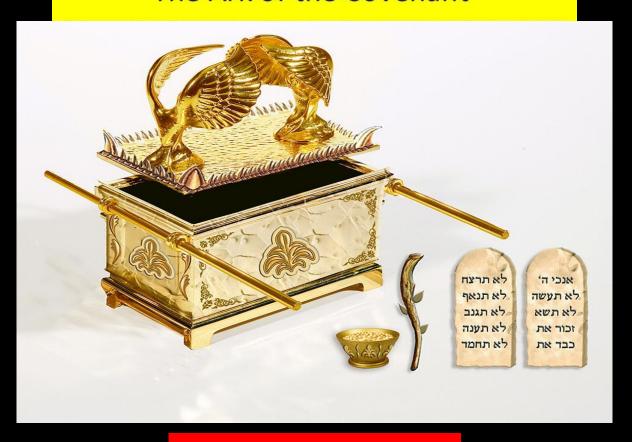
Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. -Revelation 3:20





