

JUDGMENT HOUR

Unmasking the Mark Part 3

English Transcript

www.UnmaskingtheMark.com

[music]

Speaker: Tokyo, Delhi, Shanghai, Sao Paulo, Mexico City, Cairo, Mumbai, Beijing, New York, Buenos Aires, Istanbul, Manila, Los Angeles, Melbourne, Karachi, Tehran, Bangkok, Moscow, Chicago, and all the cities of the earth and its 7.8 billion inhabitants have no idea whatsoever they are just a few moments away from being compelled to make a decision that will seal their eternal fate.

They do not understand nor can they see they are about to be compelled to choose between eternal life in a perfect recreated world with their creator and redeemer and unceasing joy among the selfless inhabitants of the universe for eternity or a death from which they will never awake when they shall be as though they had not been.

The Apostle Paul in his letter to the Corinthian church wrote, "We are made a spectacle unto the world and to angels and to men." The word for spectacle is the Greek word *Theatron*, which Strong's Concordance defines as a place for a public show or a theater and that is exactly where we are.

[music]

Our little world in the universe is a theater. Men and angels and all the worlds God created have their attention fixed upon this one fallen planet to see how this celestial war that began in heaven will come to its climactic conclusion here upon the earth. A 2000-year-old warning contained in the book of Revelation foretold this last great controversy will culminate in a choice concerning what prophecy calls the mark of the beast. While men have pronounced this prophecy, the most solemn warning ever given to man, a mystery, the God of love who is not willing that any should perish is zealous to unfold to your mind what he has declared to be a Revelation.

What is so significant about the mark of the beast that makes this the final choice upon which hangs the destiny of the souls of men? Let's pull back the curtains on this prophecy. Let's examine the deep solemn implications of Satan's last attempt to gain the universal worship of mankind for this is what God desires to reveal to you in this conclusion of Unmasking the Mark.

[music]

Speaker: Breaking news tonight, the Corona Virus outbreak declared a global pandemic.

Speaker: Could possibly be the mark of the beast.

Speaker: Today, the World Health Organization officially calling it a pandemic.

Speaker: The pope holding a global blessing in an empty St Peters.

Speaker: I'm issuing a stay-at-home order effective Thursday.

Speaker: Tracing people using a smartphone.

Speaker: Bottom line, it's going to get worse. Keep an eye on neighbors and dob them in for breaking COVID rules.

Speaker: Masks and face coverings will be mandatory.

Speaker: Permanent shut down his personal account.

Speaker: The race for a COVID vaccine.

Speaker: To seal off the Victorian State.

Speaker: Closed places of worship is actually--

Speaker: Mandatory quarantine define employment nationwide.

Speaker: Issued executive orders--

Speaker: Pope Francis asking people to come together tonight.

Speaker: Talking restoring the common good.

[video playback]

Speaker: Antifa was an idea, not an organization.

Speaker: Oh, you got to be kidding me.

Speaker: The time to act is now.

Speaker: In part one of unmasking the mark, we saw how using the Bible to define its own symbols, God was revealing to his people, the United States of America and the apostate protestant denominations would be instrumental in enforcing a counterfeit Sabbath day. Not just any day, but Sunday, the day that was declared by the anti-Christ power of the Roman Catholic church to be the mark of its authority and power.

In part two, we saw how COVID requirements such as masks and vaccines have convinced the inhabitants of earth and even many Americans to view individual rights and liberties in exactly the same light in which the Catholic church views them, as a most pestilential error, a pest of all others most to be dreaded in a state.

Speaker: We're looking at how some Americans' obsession with individual freedom over the well-being of the entire country has meant. We lead the world in COVID cases and why individual freedom is, in fact, a myth.

Speaker: Rather than maintaining the most sacred of American principles such as the right of an individual to live according to their conscience, the pandemic has led many to embrace a new sentiment of bitter opposition to these principles, even going so far as to be willing and eager to lock up those who will not yield their own bodily autonomy.

Speaker: Vaccinate her son or go to jail. That was the decision a Ferndale woman had to make today and she made it and now Rebecca Bredow is behind bars.

Speaker: This anti-Christian sentiment that all must surrender their conscience for the common good is exactly what is needed to enforce the mark of the beast. For its enforcement will not merely be by armies and weapons, but by the most intense pressure from parents, siblings, spouses, children, best friends, and coworkers from store owners and customers alike. The whole wide world will be on the lookout for those who do not comply.

President Joe Biden: We've been patient, but our patience is wearing thin and your refusal has cost all of us.

Speaker: This is the mindset that the pandemic has produced and now it is the tool that will be used to fulfill this ancient prophecy. This enforcement of the Sunday is what the Bible calls the mark of the beast, but no one has yet received the mark of the beast. This testing time has not yet come.

There are true Christians in every church not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment concerning the seventh-day Sabbath. But this video is not to answer the question, what is the mark of the beast. This question was answered in part one of this series.

This video is to answer an even more important question, why does the mark of the beast concern a choice between the true and false Sabbath? Why will this final choice determine the fate of men's souls for eternity? The warnings against receiving the mark of the beast are the most solemn warnings in all of the Bible.

The warning is, "If any man worships the beast and his image and receives his mark on his forehead or in his hand, the same shall drink of the wine of the wrath of God..." As the seal of God and the mark of the beast are in reality, a contest between the seventh day Sabbath of God and the counterfeit Sunday. It is logical that the consequence of receiving the mark should be proportionate to the importance of rejecting the true Sabbath. But what is it about the significance of the Sabbath that is so important to God that He would have this issue to be the final test for the salvation of man at the end of time? This is the question we will answer right now as we look at those truths, the Sabbath is a sign of.

[music]

The Sabbath is a sign of the everlasting covenant. We read this in Exodus 31, "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 forever. For in six days, the Lord made heaven and earth, and on the seventh day, He rested and was refreshed."

The Hebrew word for perpetual is the word Olam, meaning everlasting and it is translated as such 63 times in the Bible. The first time we see the everlasting covenant in the Bible is right after the flood when God said, "And the bow shall be in the cloud and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, this is the token of the covenant which I have established between me and all flesh that is upon the earth." This covenant was God's promise to show mercy to man.

In Isaiah, we read, "For this is as the waters of Noah unto me, for, as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee for the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." This everlasting covenant is God's promise that he would not be wroth with thee nor rebuke thee and to show us kindness, peace, and mercy.

In fact, within the tables of the covenant, the 10 Commandments, there is in the second commandment, a promise of mercy. God says He will be "showing mercy onto thousands of them that love me and keep my commandments." Many Christians have this idea the old covenant was the 10 Commandments and the new covenant is the law of love. They conclude, therefore, the 10 Commandments are no longer binding. But this is not the difference between the old covenant and the new everlasting covenant.

In both covenants, the law is binding and required to be obeyed. The difference between the old covenant and the everlasting covenant is how it is to be obeyed. In the old covenant, the Israelites promised God they would be obedient to the 10 Commandments that they might receive His mercy. "And Moses came and told the people all the words of the Lord and all the judgments and all the people answered with one voice, and said, all the words which the Lord have said will we do."

But Jesus Christ is the mediator of a better covenant which was established upon better promises because it was established upon God's promise to bring His people into harmony with His law. "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." The everlasting covenant then is not based upon the promise of men to be obedient but upon the promise of God to bring men into obedience.

In order to understand the everlasting covenant better, we need to understand the law better. Paul tells us the law is love. "Love worketh no ill to his neighbor. Therefore love is the fulfilling of the law." What is it that fulfills the law? It is love. The root principle behind all of the 10 Commandments is love. If we love our neighbor, we will not lie to them. We will not steal from them or covet what belongs to them. If

we love our parents, we will honor them. All of the 10 Commandments are God's definition of what love is.

In first Corinthians chapter 13 often called the love chapter, Paul is speaking of the attributes of love or charity and says that "love seeketh not her own." Love does not seek its own interest but that which is in the best interest of others. In short, love is selfless. The 10 Commandments, therefore, define the perfection of selfless love which is the character of God, for God is love. What does love look like? In Galatians, we read, "Bear ye one another's burdens and so fulfill the law of Christ."

And this is what Christ did. He showed us what God looks like in leaving the throne of heaven and the adoration and worship of all the angelic hosts to come to our planet and live as a man with all the weaknesses of man and subject Himself to insult, injury and death so that we might be saved. He was bearing our burden. And in so doing, he fulfilled the law living a perfectly selfless life. In this way, Christ fulfilled the requirements of the law on behalf of man and then suffered the wages of sin in man's place.

[music]

The rainbow is a beautiful token and sign of God's promise that He has placed in the heavens that all may look upon it and remember His everlasting covenant to show mankind mercy if we will but accept it. A covenant is simply a promise but this promise like a contract requires the consent of both parties. Like a signature, the rainbow in the heavens is a sign of God's pledge to fulfill His covenant. What then is our part? How do we enter into and sign this contract to receive God's promise of mercy?

If the rainbow is a sign of God's promise to fulfill His covenant, what is the sign by which we pledge our consent and reception of it? It is the observance of the Sabbath rest. "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 forever."

Here God's people are instructed to observe the Sabbath for a perpetual or everlasting covenant. "For it is a sign between me and the children of Israel forever." Like the arc in Noah's day, the Sabbath is a sanctified place of rest.

All we have to do to receive the mercy of God and find refuge from the judgment to come is enter into it. And God tells us how to enter in. "For thus saith the Lord unto the eunuchs that keep my Sabbaths and choose the things that please me and take hold of my covenant." God is saying unto the eunuchs, which is a servant or one that has given themselves to Christ, that by keeping my Sabbaths you are taking hold of my covenant. Again, God states this fact. "Also the sons of the stranger that join themselves to the Lord to serve Him and to love the name of the Lord to be his servants.

Everyone that keep the Sabbath from polluting it and taketh hold of my covenant. Even then will I bring to my holy mountain and make them joyful in my house of prayer." God is pleading with the sons of the stranger, those Gentiles at the end of time to take hold of or enter into His everlasting covenant by keeping the Sabbath.

However, many Christians today think they are excused from observing the Sabbath commandment because they are Gentiles and not part of Israel. But what does the word of God say?

He speaks to this directly in the same chapter saying, "Neither let the son of the stranger that has joined himself to the Lord speak, saying, the Lord hath utterly separated me from His people." The word of God instructs me not to let those Christians speak saying they are separate from Israel and therefore have nothing to do with the Sabbath. Such Gentiles in accepting Christ are no longer strangers but members of the household of Israel. This is what the word of God teaches.

"That at that time, ye were without Christ being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." We read the Gentiles were strangers from the covenants of promise but now in Christ Jesus, Christians are now partakers of the covenants of promise. Paul concludes, "Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God."

This is why God says in Isaiah, "Every one that keepeth the Sabbath from polluting it and taketh hold of my covenant," He says, "I will bring to my holy mountain and make them joyful in my house of prayer." In this everlasting covenant or contract, the creator of the heavens and the earth signs His pledge of the covenant of mercy by the sign of the rainbow spanning the heavens, and God's people by remembering the sign of the everlasting covenant, the Sabbath day to keep it holy, are responding to God's everlasting covenant and signing it pledging their faith in God's promise of mercy.

The observance of God's Sabbath is a sign of our entering into the everlasting covenant to receive His mercy. What then is the meaning and significance of the keeping of Sunday? What could it be but the acknowledgment of entering into a covenant with the anti-Christ power? Daniel warned of the antichrist saying, "He shall speak great words against the highest and shall wear out the saints of the most high and think to change times and laws." This the antichrist has fulfilled in thinking to change the Sabbath from the seventh day of the week to the first.

God said, "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." By the observance of Sunday, one demonstrates the fact the antichrist has written its law upon their minds or their hearts. Nearly the entire world will enter into this covenant with the antichrist power by reverencing the Sunday. And for this nearly worldwide sin, the prophet records the destruction of the Earth.

"The Earth also is defiled under the inhabitants thereof because they have transgressed the laws changed the ordinance broken the everlasting covenant." They have broken the everlasting covenant. How? By transgressing the laws and changing them by thinking to have changed the Sabbath commandment to the first day of the week and compelling the Earth's inhabitants to reference the Sunday that pays homage to the antichrist beast.

Isaiah continues, "Therefore have the curse devour the Earth and they that dwell therein are desolate. Therefore, the inhabitants of the Earth are burned and few men left." Therefore, this forced observance of Sunday as an act of worship to the antichrist and rebellion against God will bring on the fire that results in the destruction of the earth and its inhabitants. The mark of the beast crisis is therefore not merely a contest between rival Sabbaths but between rival covenants.

The day we acknowledge as the Sabbath shows which covenant we have entered into and whether we will be partakers of the everlasting covenant's promise of mercy through the blood of Christ or be among those whom Jesus said, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." The only hope we have is to receive the righteousness of Christ.

[music]

One of the most amazing revelations of the Sabbath and one of the most significant truths of which the Sabbath is a sign is resting in the righteousness of Christ, that is resting in the perfect work of obedience Jesus has brought out in our behalf. As we look at this topic, we will really begin to see the significance of the Sabbath come into sharp focus. But let's break this idea of the righteousness of Christ down a bit more so we can really grasp its meaning.

First, we see how the Bible shows us Christ's obedience is his righteousness, and then we will see how keeping the Sabbath is a sign of our rest in his righteousness, and then we will see the significance of this in light of the mark of the beast prophecy.

Many Christians don't really understand what righteousness is, but in the word of God we read, "All thy commandments are righteousness." God's commandments are a measuring tool by which we can differentiate that which is righteous from that which is unrighteous. But righteousness itself is not merely a principle of that which is right, but it is a manifestation of right doing.

In Deuteronomy, we read, "And it shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us." Simply put, righteousness is observing and doing the commandments of God. But if we obey, whose righteousness is it? If we obey God's commandments, it is our righteousness. But there is a problem, we are fallen creatures. We have all broken God's law.

And Paul says, "For all have sinned and come short of the glory of God." And because we have all sinned, all our good works will avail nothing to atone for our transgressions, which is why Paul also said, "There is none righteous, no, not one." Isaiah echoed the same sentiment in saying, "But we are all as an unclean thing and all our righteousnesses are as filthy rags," that is, our righteousness which is all our good works and obedience cannot save us, yet there is one man who lived a perfectly righteous human life without any sin.

Jeremiah speaks of this man saying, "This is his name whereby he shall be called, the Lord our righteousness." As if in answer to Jeremiah's prophecy, John wrote of him saying, "We have an advocate with the Father, Jesus Christ the righteous." Jesus alone could say, "I have kept my Father's commandments," and this he did,

not by exercising his own divine power to refrain from sin, but as a man like us relying upon power from his Father. "And being found in fashion as a man, he humbled himself and became obedient unto death even the death of the cross."

[music]

We read, "He was in all points tempted like as we are yet without sin." His life was one of perfect obedience to God's law. And because obedience is righteousness, we can see now the merit and value of Christ's perfectly obedient life is his righteousness. It is the righteousness of Christ, and by his obedience, we are made righteous. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

One might wonder, how does Christ's obedience make us righteous? The answer is, when we have faith in Christ, the merit of Christ's obedience is imputed to us or attributed to us as if it were our own. That is what righteousness by faith is. It is to receive by faith the merit of Christ's perfect life of obedience as if it were our own.

This is how "by the obedience of one shall many be made righteous." By faith, a repentant sinner can bring to God the merits of Christ and God places the obedience of his Son to the sinner's account. Christ's righteousness is accepted in place of man's failure and God receives, pardons, justifies the repentant believing soul, treats him as though he were righteous, and loves him as he loves his Son.

[music]

When we acknowledge the work of living a perfect life has already been done, we can rest in that finished work. And that is what the Sabbath rest is all about, resting in the work of righteousness that Christ has accomplished for us. This righteousness, the righteousness of Christ we receive as an inheritance as God's word declares, "This is the heritage or the inheritance of the servants of the Lord and their righteousness is of me, saith the Lord." Those who commit themselves to become his servants inherit his righteousness.

It is an absolute necessity that we receive the merit of Christ's obedience because a record of perfect obedience is the condition for receiving eternal life. This is what Jesus taught the rich young ruler who came to him asking, "Good master, what good thing shall I do that I may have eternal life?"

And Jesus responded, "If thou wilt enter into life, keep the commandments." Jesus was trying to teach this man that his righteousness was not enough and that he too needed a savior. The law demands righteousness, and this, the sinner owes to the law, but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith and through faith we may declare as our own the perfect obedience of Jesus.

For Paul writes of Jesus, "Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God to declare I say at this time His righteousness that He might be just and the justifier of Him which believeth in Jesus." Twice, Paul says

we can declare his righteousness. That is, by faith we can declare Christ's perfect obedience as our own.

What an amazing thing this truly is that a transgressor of the law so fallen into sin and degraded by it that we cannot in our own strength obey one precept should be able to declare the perfect life and righteousness of Christ as our own, what a miracle, what unfathomable grace and mercy.

And what is the result of receiving Christ's righteousness? We read, "His righteousness is for the remission of sins that are past." Meaning, we are justified in the sight of the law by receiving the righteousness of Christ, then as the Lord looks upon us, he sees not the nakedness and deformity of sin but his own robe of righteousness which is perfect obedience to the law of Jehovah.

We see the same point in Philippians 3:9. "And be found in Him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." We are admonished to be found in Christ not having or declaring our own righteousness or obedience which is of no value to atone for sin but rather to have the righteousness and obedience of Christ which is of God by faith.

For Paul wrote, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." So the righteousness of God comes by faith of Jesus Christ upon who? Upon all them that believe, and so it is, the moment the sinner believes in Christ, he stands in the sight of God uncondemned for the righteousness of Christ is his, Christ's perfect obedience is imputed to him.

This is what righteousness by faith is. It is to believe in Jesus that his perfect human life of unblemished obedience is ours by faith, and by receiving the merit of his obedience, we, therefore, possess an obedience that meets all the requirements of the law and we are justified in the sight of God and seen by Him as though we had never sinned. When we acknowledge this work has been done for us, we can rest in the completion of that work.

This is why the Sabbath is so significant. Our rest on the seventh day is itself a sign whereby we acknowledge the completed works of Christ's obedience in our behalf. But before we get more into discussing the relationship between Christ's righteousness and the Sabbath rest, it is important that we look at a common misconception among Christians today, that being the idea some have that in receiving the merit of Christ's obedience, this means our obedience to the law is no longer required.

Speaker: Megachurch Pastor Andy Stanley doesn't believe the Ten Commandments apply to modern-day Christians. He said, "Participants in the new covenant are not required to obey any of the 10 Commandments found in the first part of their Bibles."

Speaker: Originally, in my notes, I was going to put a screen up here that said, "In other words, that means thou shalt not obey the 10 Commandments." But I knew someone would take a picture of that and it would define me for the rest of my life, so I'm not going to put it up there but I want you to hear me saying, "Here's what the Jerusalem council was saying to the gentiles. You are not accountable to the 10

Commandments. You're not accountable to the Jewish law. We're done with that. God has done something new."

[music]

Speaker: Paul wrote, "Therefore, we conclude that a man is justified by faith without the deeds of the law." His conclusion shows we are not saved by our obedience to the law. Only faith in Christ's righteousness alone can avail, but Paul foresaw a danger that some would take this to mean that faith in Christ means we no longer have to obey God's law.

Speaker: Christ kept the Sabbath perfectly for me so that I don't need to.

Speaker: That observance of the 10 Commandments is no longer required. He counters this error by saying, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Faith does not make the law void. Faith in Christ's righteousness does not mean we can freely transgress the law. The gift of Christ's righteousness will not cover or excuse sin. God forbid the necessity of the divine son of God, becoming a man and living a life of perfect obedience in our behalf, should be an excuse to transgress the law.

So then are we still required to keep the law? What did Jesus say? We read in Luke where Jesus said when once the master of the house is risen up and has shut to the door and ye begin to stand without and to knock at the door saying, "Lord Lord, open unto us." And he shall answer and say unto to you. "I know you not Whence ye are." Here are a people that call Jesus, Lord. These are professed Christians. They even tell Jesus, "We have eaten and drunk in thy presence and thou has taught in our streets," but He responds, "I tell you, I know ye not whence ye are. Depart for me all ye workers of iniquity."

These Christians claimed to know Jesus, but He claimed that He did not know them. Why is that? Jesus said it was because they were workers of iniquity. Iniquity is lawlessness. Though these Christians had claimed to know Jesus and even to teach him in the streets, they were transgressors of his commandments. So how can we know that we know Jesus so that we are not found in this group? We read, "And hereby, we do know that we know him. If we keep his commandments. He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him."

Speaker: So there's no condemnation, you're free any day of the week to worship the Lord and rest.

Speaker: Well, he said, remember the Sabbath to Israel, but that's an old covenant.

Speaker: The verse says, hereby, we do know that we know Jesus if we keep his commandments. By this definition, most Christians in the world today do not know Jesus for they do not keep his commandments. Especially the seventh day Sabbath. They will, of course, claim to know his commandments as readily as they claim to know Jesus in this parable, but they have especially forgotten the only commandment that God said to remember. And worse still, they teach that his law, the 10 Commandments are no longer binding and that Jesus sacrifice frees them from obedience to the law.

Speaker: The old covenant is obsolete. It no longer has binding power on anybody who's a Christian.

Speaker: But is that what Jesus said? He said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." The law demands a righteous life. Perfect obedience as a condition of eternal life and Jesus came to live that life, and in so doing, fulfilled the requirement of the law. By a life of perfect obedience, Jesus fulfilled the prophecy that said, "He will magnify the law and make it honorable."

He also commanded his disciples to keep his commandments saying, "If ye love me, keep my commandments," but Jesus did not command everyone to keep them. There was a qualifying condition. He said, "If ye love me." The God of love does not desire coerced or unwilling obedience. Only that obedience, which is motivated by love is acceptable to the God of love. But those professed Christians were workers of iniquity because they did not keep his commandments, and so his question applies to them, "And why call ye me Lord, Lord and do not things which I say?"

Can we conclude those who call Jesus Lord, but did not the things that he commanded will still retain the gift of his righteousness? Absolutely not, lest we think Christ lived and died to give man license to sin. God forbid. So what have we received the gift of Christ obedience by faith, and we are earnest in trying to keep his commandments because we love him, but then we mess up and sin. Are we then condemned?

Jesus says, "My little children, these things write I unto you and ye sin not. If any man sin, we have an advocate with the father, Jesus Christ, the righteous. And if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here is what we need to understand.

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and he makes up for the deficiency with his own divine merit. But he will not accept those who claim to have faith in him and yet are disloyal to his father's commandment.

When we desire to obey him because we love him and when efforts are made to this end, the righteousness of Jesus, his perfect obedience makes up for our deficiency. So, instead of being obligated to keep the law in order to be saved, we are by faith in Christ, saved by his obedience to the law and privileged to keep the law out of love for him, knowing that if we sin while striving for perfection, we have an advocate with the father, Jesus Christ, the righteous.

[music]

Now I want to get to the relationship between righteousness by faith and the Sabbath so we can see how keeping the Sabbath is a sign of our rest in His righteousness. This is where we really start to see the deep significance of the Sabbath. We saw Christ's righteousness is his obedience, and that we may declare his righteousness and receive it by faith. But now we may ask, what is the relationship between the Sabbath rest and righteousness by faith?

Let's start by going back to the beginning of the world. "And on the seventh day, God ended his work, which He had made and He rested on the seventh day from all His work, which He had made, and God blessed the seventh day and sanctified it because that in it, He had rested from all His work, which God created and made." This is the first verse in the Bible that speaks of the Sabbath rest.

This is the account of its origin after God created, He rested. But in these verses introducing the Sabbath rest, I find it interesting that the emphasis is on the work that God did. For His work is mentioned four times. Once as that, which God created and made. Whereas the idea of rest is only mentioned twice. This conveys the idea that Sabbath rest is to signify the fact God ended His work. For if the work was unfinished, He could not have rested.

Therefore the fact God rested, demonstrates to us the work was finished. And what kind of work was it? It was perfect. "The earth brought forth grass and herb yielding seed after his kind and the tree yielding fruit whose seed was in itself after his kind, and God saw that it was good." What did God call his works? He saw it was good.

At the end of the fourth day, he likewise saw that it was good. And after creating great whales and every winged fowl after his kind on the fifth day, we read, "God saw that it was good." "And after God had created the beast of the earth after his kind, God saw that it was good. After he created man in his own image and finished all his work, God saw everything that he had made, and behold it was very good." What was the quality of the work God had wrought in the creation? It was very good. And when God says it was very good, it was perfect, It was without fault. And because the work was perfect, the satisfaction and pleasure God had in resting from his work was perfect also.

But we read twice that God rested and here we find a key to the significance of the Sabbath rest. Did God rest because He was tired? "Has thou not known? Has thou not heard that the everlasting God, the Lord, the creator of the ends of the earth fainteth not, neither is weary?" If God fainteth not, neither is weary, then His rest on the seventh day was not about physical rest, nor was He tired. It was about signifying that His work was done and that it was well done.

Look closely at the words, "He had rested from all His work, which God created and made." What does the word rested mean? The word rested is the Hebrew word Sabbat. In Strong's concordance, the word means to repose or desist from exertion. But this word also carries with it a meaning to celebrate. In fact, it is translated this way in Leviticus, when God says, "From even unto even shall ye celebrate your Sabbath?"

So the Sabbath rest is not so much about physical rest from work, but about a rest or celebration with joy and satisfaction in a perfect work, well done.

Have you ever completed a large task that you thought was well done and taken some time to recognize and celebrate the completion of your work? Perhaps after many months or years of construction on a building or after a long business deal or upon graduation from school, time is taken to celebrate the completion of a large endeavor. Are these celebrations held because everyone was tired?

Not at all. It was because everyone was pleased and happy that the work was finished and that it was complete and that there was nothing more that needed to be done. And that is the rest of the Sabbath. It is God recognizing that his works were ended and that they were done perfectly.

"God saw everything that He had made and behold it was very good." I see a lot of meaning in the word behold, I see God standing back and beholding the works of His hand with a smile and eagerly, inviting others to behold it saying, "Look, acknowledge and see the perfection of my creation, that was very good." You see, God wants us to experience that same joy and satisfaction He has in the finishing and perfection of His beautiful works. So what does God do? He invites Adam and Eve to investigate his works.

During the first 24 hours of Adam and Eve's life, they were to experience the handy work of God, resting their eyes upon the beautiful colors of the garden, placing their hands upon the leaves upon the thornless flowers and plants taking in the fragrance of the garden, and eating of the sweet and colorful fruits.

Adam and Eve had to behold the works of His hand, that they were perfect and without flaw. And having experienced and known for themselves the perfection of His works, they were enabled to enter into the perfection, joy, and satisfaction of His rest. It is impossible to enter into the rest designating the finishing of the work without an understanding or appreciation for the work itself.

[music]

The work and the rest are not unrelated components, they're linked together. For the reason for the rest is the perfection and completion of the work. With this thought in mind, let's move on from the work of creation and look at the work of redemption. Stay with me because this is where things get really interesting.

The entire life of Jesus living as a man upon the earth was one grand work of creation, not of creating plants and animals or the earth, but the work of creating a perfect human character. But this obedient human life was not developed by Jesus drawing from his own divine power as the Son of God, but by receiving divine power from his Father as a man. In this way, Christ could be our example showing us how we too may receive power from God to resist temptation and sin. We read, "God sending His own son in the likeness of sinful flesh and forced sin condemned sin in the flesh."

How did Jesus come to this earth? He was in the likeness of sinful flesh. This does not mean Jesus had sinned, but that his human body was subject to all the same physical infirmities and weaknesses as our own. Though born a human after the race had degenerated for 4,000 years and as a man being subject to the same weaknesses and exhaustion, still Jesus never transgressed his father's law. "For we have not a high priest, which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are yet without sin."

Why was it necessary that Jesus should live as a man, be tempted as a man, and overcome the power of sin as a man? It was necessary in order to develop a life of perfect obedience as a man. So that for every sin you have committed, every selfish

indulgence, word, thought, or deed Jesus' righteousness, His obedience would stand in place of your transgression. For every lie that you have given breath, Jesus spoke the truth.

Speaker: I was born and came into the world for this one purpose, to speak about the truth.

Speaker: For every lustful thought that you have entertained, Jesus' thoughts of benevolence are imputed to your account. In the place of every hateful sentiment that you have harbored will stand the selfless compassion of Christ. For every selfish indulgence you have welcomed, Jesus denied himself. For your every transgression of the law of love, Jesus' life of unbroken selflessness will make up for your deficiency.

Speaker: In the very act of committing adultery. In our law, Moses commanded that such a woman must be stoned to death.

[background noise]

Speaker: Now, what do you say?

Speaker: Is there no one left to condemn you?

Speaker: No one, sir.

Speaker: Well, then, I do not condemn you either. Go but do not sin again.

[music]

Speaker: The law requires perfect obedience and coming to earth to develop this perfect life as a man was necessary so that it could be given to man and receiving the merit of this perfectly obedient human life is the righteousness of Christ. This is the work He came to earth to accomplish. And when He was finished with this work, He said in his last prayer to his father, "I have glorified thee on the earth. I have finished the work, which thou gave us me to do." That is, he had wrought out a righteous character on earth, as an example for men to follow now. Now what did God do after His work of creation was perfected and finished? He rested. And what did Jesus do now after his work of redemption? He rested.

On the cross. He said, "It is finished."

And He bowed his head and gave up the ghost. The Sabbath day on which Christ rested from his work of redemption was the same Sabbath day upon which he rested from the work of creation. At last, Jesus was at rest. The long day of shame and torture was ended. As the last rays of the setting sun ushered in the Sabbath, the Son of God, lay in quietude in Joseph's tomb. His work completed, his hands folded in peace. He rested through the sacred hours of the Sabbath day.

In the beginning, the father and the son had rested upon the Sabbath after their work of creation. When the heavens and the earth were finished and all the host of them, the creator and all heavenly beings rejoiced in contemplation of the glorious scene. "The morning stars sang together and all the sons of God shouted for joy."

Now Jesus rested from the work of redemption. And in this way, on the seventh day Sabbath, the Memorial of Christ's work of creation became also the Memorial of his work of redeeming his creation. And what kind of works are Christ's works? "He is the rock. His work is perfect."

And because his work of developing a righteous human life was perfect, and because it was complete and satisfied the requirement of the law, Jesus rested. Just as in the beginning of the creation, God rested, signifying the completion and perfection of his work that preceded it. So too now, after Jesus' work of developing a perfectly obedient life was complete, He rested, signifying the completion and perfection of the life and character he had developed.

What does it mean then to enter into his rest on the Sabbath day? By resting as He rested on the seventh day, it means we too believe Christ's work of developing a perfect character was perfect and complete and that we accept the work of His righteousness as our own.

Remember Paul wrote, "To declare, I say at this time, His righteousness."

And this is how we declare his righteousness as our own, we enter into his rest. For as we enter into the joy and satisfaction of His rest, we become a partaker of His perfect works. Remember the Sabbath rest cannot be separated from the work that preceded it. The reason for the rest is the completion of the work and the result of the work well done is the joy and satisfaction of the rest. Therefore, since the Sabbath rest, and the work preceding the rest cannot be separated, this means that when we enter into the Redeemer's rest on the Seventh Day Sabbath, resting on the same day He did, we become a partaker also of his works.

God tells us, "For he that is entered into His rest, he has also ceased from his own works, as God did from His." Why do we cease from our works? Why do we cease from trying to merit and earn our own salvation by our own obedience? We rest from our works because Christ already completed the work for us. And being benefited by his life of perfect obedience, we can therefore enter into His rest.

We can rest with Jesus, experiencing and celebrating with Him the joy and satisfaction of the completion of His perfect work. This is why our observance of the Seventh Day Sabbath is the outward sign of our faith in His righteousness. It is our weekly declaration that we are not redeemed by our own work or efforts, but by the work of the one who rested after His work of redemption. We read in Hebrews, "For unto us was the gospel preached," but what is the gospel? "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek."

The Gospel is the power of God unto salvation. It is not your power, or my power, but our salvation by the power of God. And what does this gospel of God's power to save or reveal? "For therein is the righteousness of God revealed from faith to faith." So the gospel that must be proclaimed to the entire world is the righteousness of God revealed. And for whom is this gospel of God's righteousness? It is to everyone that believeth. And so we read, "For we which have believed do enter into rest," and, "Let us labor therefore to enter into that rest, lest any man fall after the same

example of unbelief." When we read the divine command, "Let us labor therefore, to enter into that rest," the word "labor" literally means to hasten and to use speed.

In the book of Revelation, there appears a woman dressed in white as a symbol representing God's people, His Church. And in Hebrews we saw the church was to labor speedily to enter into the Sabbath rest. "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works, and in this place again, if they shall enter into My rest." God's rest is in a certain place on the seventh day. If we are therefore to labor to enter into that rest, it means knowing when to go and when to stop, when to work and when to rest.

Stepping onto a bridge requires faith. It requires faith in the quality and strength of the bridge builder's work. So it is with us. Christ has built a bridge connecting Earth with heaven, and this bridge is His perfect work of obedience. Every day of Jesus's life, like immovable beams of iron were set in stone for the up-building and support of mankind. Every bolt and every truss like the selfless motives of His heart, fasten together the days of His life, binding them together in one indestructible work. Neither the winds of strife nor the storms of disdain could move it. Though fierce temptations beat upon Him like hail, he could say, "The prince of this world cometh and hath nothing in me."

The Roman governor sitting upon the judgment seat and inspecting His life, declared, "I find no fault in this man." Every day and every moment of His life, His thoughts and words were in obedience to His father's law. The obedient life of Christ remains today an everlasting bulwark, a bastion of refuge, an ornament of selfless perfection, a flawless expression of the Father's love for the fallen race. And upon this bridge of Christ's perfect life of obedience, we may safely rest.

When placing our faith upon the bridge of Christ's perfect life of obedience on our behalf, we find rest. Though lost sight of by the mists of time and obscured by the Antichrist power, the creator and sanctifier of time and men is now working to restore the lost beauty of the Sabbath rest, "That they might know that I am the Lord that sanctify them." Just as placing our feet upon the bridge demonstrates our faith in the bridge builder's work, so too resting on the Sabbath day is a sign of our rest in Christ's righteousness, His obedience.

It is a sign of our faith and joy that His obedience stands in the place of our sins. When we fully rest in the perfect work of Christ's righteousness, acknowledging this work is already finished in our behalf, we should then enjoy a rest of soul to which many have long been strangers.

What an unfathomable gift that God would give His only son to the human race that we might possess the righteousness of God in Christ. I know of no other emblem or sign as fitting a declaration of our belief in the finished works of Christ than a day of rest. What more could man do to demonstrate his faith in the work Christ has accomplished on his behalf than to cease from his own works? The Sabbath has often been understood to be a day of restrictions, a day of bondage and an ancient relic of Judaism. It has been presented to the world and to Christians as a bloodless offering as dry as the hills of Gilboa. But how different does God see the matter?

The Sabbath is one of the most beautiful and most significant of all Christian institutions, only one of two that mankind took with him beyond the paradise of Eden. Millions of Christians today, even of those that observe the Sabbath, see in it only a command to rest from physical exertion.

Such reasoning is but a deception of Satan to obscure the true significance and meaning of the day. Far from being insignificant, we see how the Sabbath brings to light our faith and confidence in the very work of righteousness Christ wrought out that meets all the demands of the law, fulfilling the requirement for our redemption.

This work of perfection has been finished for us, and the merit and value of that work is attributed to us that all our selfishness might be forgiven, that we should have favor with God and live eternally with Him in Paradise, and be loved by Him as He loves His only begotten Son. This is peace, and this is rest. This is the significance of the Sabbath rest. But what happens now when we turn our attention to the counterfeit Sabbath? What then is the true meaning and significance of the Sunday?

If the seventh day Sabbath is the sign and symbol and banner of faith in the righteousness of Christ's works, then the deeper significance of the Mark of the Beast is that it is a mark of self righteousness, a sign of attempting salvation by one's own works. Paul writes in Romans 10, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God."

These verses contain the very same principles behind the mark of the beast. We looked earlier at the definition of righteousness, that it is the merit and value of one's obedience. But in these verses, we are not talking about the Jews receiving the righteousness or obedience of Christ. They rejected Christ and so they went about to establish their own righteousness. The Jewish leaders zealously adhered to a round of rules and regulations that they had come up with to protect religious institutions, even the Sabbath.

Speaker: He put some mud on my eyes. I washed my face, and now I can see.

Speaker: A man who did this cannot be from God. But He does not obey the Sabbath law.

Speaker: The problem was these were their own rules. These were not God's commandments. Jesus said to them, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Their worship, in other words, all their observances of their rules and regulations were in vain. Why? Because they were teaching for doctrines the commandments of men.

And as such, Jesus said, "Ye made the commandment of God of none effect by your tradition." So there was no problem with the Sabbath itself. The problem was with the commandments that men had manufactured as to how to keep it. These included laws like not walking more than two thousand cubits on the Sabbath, not plucking

grains for food on the Sabbath, and not even carrying a mat in your hands. The Jews, therefore, said unto him that was cured.

Speaker: This is the Sabbath. And It is against our law for you to carry your mat.

Speaker: In manufacturing all these man-made commandments concerning the Sabbath, the Jews had thoroughly established their own righteousness and relied upon their observance of their own laws to merit their favor with God. But how favorable do you suppose God will look upon the man or woman who is trying to do a work that His son already accomplished for them on their behalf? In carrying on the work of trying to save ourselves by manufacturing our own creeds and standards as if God and Christ had not already made an infinite sacrifice would break the father's heart.

This is why Jesus said, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." All their righteousness was as filthy rags. Their man-made laws and observances placed the merit and value for their salvation upon their conformity to their own ideas, and this is exactly what the Roman Catholic Church, the antichrist power, accomplished in the Christian world in the 4th Century. It fulfilled the prophecy that foretold, "He shall speak great words against the Most High and shall wear out the saints of the Most High and think to change times and laws."

The only one of the 10 commandment laws that has to do with time was changed by the antichrist power. This they admit, "The Pope has the power to change times, to abrogate laws, and to dispense with all things even the precepts of Christ." In manufacturing their own law concerning the time of the Sabbath day, the Roman Catholic Church has gone about to establish its own righteousness just like the Jews in Jesus' day. And today, almost 2,000 years later, Christians too have a zeal for God but not according to knowledge for they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Christians today, in following in the footsteps of the antichrist, have gone about to establish their own righteousness by their observance of Sunday, and the God who never changes would say to them today as He did to His people 2,000 years ago through His son, "In vain they do worship me, teaching for doctrines the commandments of men." You see, there is no difference between a manufactured law changing how many paces you can walk on the Sabbath and a manufactured law changing the day and time of the Sabbath.

Both efforts result in establishing their own righteousness according to the traditions and commandments of men. We saw earlier God defined the standard of righteousness for us saying, "All thy commandments are righteousness." So then if we look at Paul's statement in Romans and replace the word "righteousness" with the word "commandments," it would read as such, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God but not according to knowledge. For they being ignorant of God's commandments and going about to establish their own commandments have not submitted themselves unto the commandments of God."

And such is the case at the end of time with the mark of the beast. As the proclamation is made in many lands that calamities upon the earth and sea and sky are the judgments of God, attention will be called to the Sabbath. Climate Sundays and climate lockdowns are already being heralded as solutions to the climate crisis, and for these reasons, among others, the world will determine that compelled observance of Sunday will be in the best interest of mankind.

President Joe Biden: Climate change poses an existential threat to our lives, to our economy, and the threat is here. It's not going to get any better. This is code red. The nation and the world are in peril.

Speaker: Such an effort will be nothing less than an attempt to establish their own righteousness. What is the deep meaning, then, of the mark of the beast? It is a sign of mankind attempting to save themselves according to their own idea of righteousness, by their own works of obedience to their own laws.

Speaker: Simply put, if we don't protect nature, we can't protect ourselves.

[music]

Speaker: The only way we can solve a problem is by a human solution. Never can we sit back and wait for miracles to save us.

[music]

Speaker: Politicians and the press and those of influence will all declare this endeavor will save and preserve the planet and grant them rest from the judgments of God. But will it? The prophecy says, "They have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

[music]

Let's now look at how the Sabbath is a sign of sanctification. The Sabbath rest not only points us to the significance of the completed work of Christ in our behalf, but also is a sign of the work God has promised He will do in us to sanctify us. He declares, "Moreover also I gave them my Sabbath to be a sign between me and them that they might know that I am the Lord that sanctify them."

In Exodus 31, we read the same declaration, "Verily my Sabbath 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." In these verses, the Sabbath was declared by the Lord to be a sign of sanctification.

What is sanctification? Paul wrote, concerning Christ and the church, "That He might sanctify and cleanse it with the washing of water by the word, that he might present it to Himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish."

To sanctify, therefore, means to cleanse and wash, that it may be not having spot or wrinkle, and that it should be holy and without blemish. In short, sanctification is the process whereby God cleanses the character from sin, bringing the lives of His

people into harmony with His standard of righteousness, the 10 commandments. So, how is this work of sanctification accomplished?

This is where the Sabbath has much to teach us about sanctification. God declares the Sabbath to be a sign, not of sanctification only, but a sign by which God's people were to acknowledge that the work of sanctification belongs to Him. As He said, it is, "A sign that they might know that I am the Lord that sanctify them." This fact God's people were never to forget and the Sabbath was to be a constant reminder to them that their sanctification is God's work and that they were to rest in that promise. The scriptures speak of, "The Gospel of Christ, for it is the power of God unto salvation."

It is the power of God not only to deliver man from the penalty of his sins but from the very power of sin itself, a complete restoration of character. The process is accomplished by God's power and by God's work. So, what then is man's part of the work? His part is to rest, to rest from self and sin, trusting in the power and promise of God. And as we rest, He works to sanctify us. The Sabbath is the great emblem of the truth, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Those who cast contempt upon the observance of the Sabbath, calling its observance a yoke of bondage, do not themselves understand the meaning of the Sabbath rest, or that it is a symbol of the truth, that we are saved by grace, and not by our own works. The religious leaders of today who cast contempt upon the Sabbath, and who turn their flock away from its observance, are among those of whom God spoke, saying, "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

Throughout the history of our world, the systems of worship devised by man have always put confidence in the works and efforts of man to atone for his own transgression. These efforts and teachings have always been in stark contrast to one of the most fundamental teachings of Scripture, that it is, "Not by works of righteousness which we have done, but according to His mercy He saved us."

By remembering the true Sabbath day on the seventh day of the week to keep it holy, we are resting from our work in recognition of the work Christ has done in our behalf. We are resting in His power to sanctify us according to His promise. And that is why God said, "I gave them my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Joyce Meyer: This rest that God offers, the rest of God, entering the rest of God. If you study the word in the Greek, it means not rest from work but rest while you work.

Elder Michael: But there is still another fundamental truth of which God made the Sabbath a sign, the worship of the true God.

[music]

The Sabbath was the day on which God rested from His work of creating the heavens and the earth. And the fact He created the heavens and the earth is how God distinguished Himself as the true God from all idols. "For all of the gods of the nations are idols; but the Lord made the heavens." "The Lord is the true God, He is the Living God." But writes Jeremiah, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." The Sabbath is a memorial of the fact God created the heavens and the earth. And this demonstration of His creative power is what distinguishes Him as the one true and living God from all false gods.

This distinguishing act of God's power makes the Sabbath a sign of the God we worship, as God himself declared it to be. "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." Here we see the Sabbath was to be a sign or a symbol between God and His people, that when they kept the Sabbath holy, they were acknowledging that He was the true God. This is the meaning of the words that ye may know that I am the Lord your God. In resting on the Sabbath, they were worshipping the one who had created the heavens and the earth, and who rested on the seventh day.

In light of the Mark of the Beast prophecy, this becomes of the utmost importance, as the world's last great crisis falls over the matter of worship. For, "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." When we look at the Old Testament, we see that before entering the promised land, the Israelites were admonished by Moses to keep the Sabbath day to sanctify it.

The Lord designed that by a faithful observance of the Sabbath commandment, Israel should keep in mind their accountability to Him as their Creator and their Redeemer. While they kept the Sabbath in the proper spirit, there could exist no idolatry. But should the claims of this precept be set aside as no longer binding, the Creator would be forgotten, and men would worship other gods. And the Bible shows us this is exactly what happened. God said, "They despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols."

[music]

We see idolatry and Sabbath-breaking even at the base of Mount Sinai. Aaron, the high priest received gold from the people, "And fashioned it with a graving tool after he had made it a molten calf. And They said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation and said, 'Tomorrow is a feast to the Lord'." This shows at the same time they were fashioning an idol God for the people to worship, that there came in a man-made day of worship to the false god. The feast proclaimed by Aaron in honor of the Lord was, in fact, a day of worship dedicated to their false god.

While in Egypt, the Israelites had forgotten the Sabbath, and its claims and as a result, they turned from the worship of the true God, which the Sabbath is a sign of and worshipped idols. This shows us again how the Sabbath commandment is a safeguard to preserve and protect the worship of the true God. And as the Sabbath

command is forgotten, idolatry will always follow. The same process occurred again in the Roman era by exalting the day of pagan sun worship called Sunday, in 321 AD at the order of Constantine, for by it the way was opened for the entrance of idols.

Chambers Encyclopedia states, "Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of Sunday is known to have been ordained is the sabbatical edict of Constantine AD 321." And just four years after this edict discarding the Sabbath for Sunday, the knowledge of the true God was lost. It was not lost by worshipping a false god made of men's hands, but by redefining God, fashioning a new god made of men's minds. Let's look quickly at how the Father, Son and Holy Spirit had been redefined by the Antichrist. Let's start by looking at the Sonship of Jesus, four years after Constantine declared Sunday to be the new day of worship.

In 325 AD, he called for a Council of Bishops from around the world to be held in Nicaea, in order to settle a debate concerning the Sonship of Christ. History.com tells us, "The controversy began when Arius an Alexandrian priest questioned the full divinity of Christ because unlike God, Christ was born and had a beginning."

So one of the issues dividing Christians throughout the empire was whether Christ was born of God and had a beginning or not. After much debate, the council settled on a creed to describe Christ's relationship to his father. Wikipedia states under the Nicene Creed, that "Nicene Christianity regards Jesus as divine and co-eternal with God the Father."

The phrase co-eternal meant Jesus had always existed and never had a beginning. So Jesus being co-eternal with God meant the council decided that Jesus never had a beginning. But this poses a problem. If Jesus never had a beginning, how is it that Jesus could be God's Son? For if Christ was without beginning, it would mean he could not really be a begotten Son. Even Paul Washer, a popular evangelist, shared that his five-year-old son acknowledged this problem.

Paul Washer: Because it has caused a great deal of problems throughout historical Christianity. Now, the enemies of the Gospel have often argued that if the Son is begotten, there must be a time when he was not. Therefore he must be inferior to the Father. You see that? Even my son brought this up last night. Not Ian, my five-year-old Evan. He said, "Dad, was Jesus born?" "Yes." "Well, then if he was born, he's not forever." Okay? You get the problem here?

Elder Michael: You see, the problem Paul Washer and the entire Christian world have is that their definition of divinity prevents them from believing Jesus is a real son. A real son has a beginning and comes into existence at a point in time after his father. Now Christian scholars and leaders acknowledge that a real son would have a beginning.

However, the problem is they believe the word divinity means without beginning, having always existed. Their definition of divinity does not allow them to believe Jesus is a real son who had a beginning. Therefore, in order to maintain their manmade definition of divinity, they reject the plainest and most central teaching of the Bible, that Jesus really is the literal only begotten Son of God brought forth in the express image of his father's person.

Obviously, the Bible and God Himself declares Jesus to be His son, so this forces those who believe Jesus is co-eternal to adopt some other mystical means of explaining how Jesus can be called the son without actually being a son. This led to redefining Jesus' sonship. One way Christians do this is by redefining the word begotten to mean something other than its true definition.

In the Bible, begotten simply means brought forth. "Woe unto him that saith unto his father, what begetteth thou? Or to the woman, what hast thou brought forth?" The word "begetteth" or begotten simply means brought forth. Nevertheless, Paul Washer goes on to redefine the word begotten to mean unique.

Paul Washer: The phrase "only begotten" is derived from the Greek word that denotes something of a unique kind or the only example in its category. Now it's translated in many, many texts, I believe, incorrectly. They're not understanding the Greek term. It doesn't mean necessarily only begotten, but it describes the uniqueness of the Son of God that He is unique and there is no other like Him. The idea is not primarily begottenness. The idea is uniqueness, separateness, that He is unlike any other being that may be referred to as son. He is the unique son.

Speaker: The logic may seem reasonable but the problem with it is that the whole definition is based upon a wrong premise. This Roman Catholic definition for divinity, a doctrine of antichrist, is all wrong to begin with, and this is why the conclusions based on it are wrong also. No doubt Christ is divine, "For in him dwelleth all the fullness of the Godhead bodily." The word Godhead means divinity. It is a reference to the nature of God. God's nature is divine, whereas Adam's nature is man. And God said, "Let us make man in our image." Are Adam's descendants less man or human than Adam? Are you less human than your parents?

Of course not, and neither is Christ having been literally brought forth or begotten of God any less divine than His Father. In the book of Genesis, during the creation account, we read 17 times that every plant and animal was brought forth after their kind, or after His kind. The plants and offspring were always of the same kind or nature as the parent.

And Scripture testifies that by examining the nature of creation, we may understand something about the divine nature. That even His eternal power and Godhead, or divinity, may be understood by the things that are made. Therefore, the scriptures and nature alike testify to another definition, that nature is inherited from the parent.

So long before the earth was created, and through some means unknown to mortals, the divine God brought forth from His own person a son of the same nature, "For Christ was in the express image of His person." The Son of God, therefore, was not created but was a true son begotten from His father's own substance, receiving His father's divine nature by virtue of His sonship. His divinity, therefore, rests upon the truth of His sonship. With this understanding, we can safely take God's word as it reads, having no difficulty in believing Jesus to be both fully divine and a literal begotten son with a beginning, the divine Son of God.

It is those who reject the sonship of Christ rather than have a serious problem. Seeing that Jesus' divine nature is inherited from His divine father by virtue of His sonship means any doctrine that denies Jesus as a true son begotten of God is

actually a denial of the divinity of Christ. And so it is that modern pastors, priests, and theologians as well-meaning as some of them may be, have adopted a theology that requires them to redefine the plainest words of Scripture so that Jesus cannot literally be God's Son. This is how even well-meaning Christians can be deceived into choosing Barabbas while thinking they are choosing Christ.

Speaker: [foreign language] Barabbas.

Speaker: [foreign language] Barabbas.

Speaker: John writes, however, that, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." God spoke from heaven twice, testifying of Jesus' sonship, saying, "This is my beloved son in whom I am well pleased." And we read, "He that believeth on the Son of God hath a witness in himself. He that believeth not God has made Him a liar: because he believeth not the record that God gave of His son." If we do not even believe the testimony from God's own voice, as He spoke from heaven declaring Jesus to be His own son, then we make God a liar, "As he that believeth not God hath made Him a liar." But God is not a liar. God's word defines who a liar is.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father, and the Son." To deny Jesus is God's son is also a denial that God is a Father. Therefore, we can see teaching that Jesus is co-eternal, destroys the sonship of Christ and the fatherhood of God. The Bible declares it a doctrine of antichrist. John concludes, "Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the son hath the father also." If you are a Christian and this sounds like it is important, whether or not you accept or deny the sonship of Jesus to His father, is because it is important. It is the difference between Jesus and Barabbas, between Christ and antichrist.

[clamoring]

If you have been taught Christ is co-eternal, it's probably because you were taught to believe in the doctrine of the Trinity for this as part of the basis for the teaching of the Trinity. As history.com affirms, "The Council of Nicaea, the first ecumenical debate held by the early Christian church concludes with the establishment of the doctrine of the Holy Trinity." But redefining the Father and Son and Holy Spirit did not end in 325. It continued to get worse. In the year 381 AD, the doctrine of the Holy Spirit was now under attack and was to be redefined once again by the Papal power.

The *New World Encyclopedia* tells us, "Because the Council of Nicaea had not clarified the issue of the Holy Spirit as the third person of the Trinity, this now became a major topic of debate." And once again, because of this debate, the Council of Constantinople was held in 381 and the Holy Spirit was declared to be a third divine person.

Encyclopedia Britannica says, "The Council of Constantinople also declared finally the Trinitarian doctrine of the equality of the Holy Spirit, with the Father and the Son." "The new creed defined the Holy Spirit as the Lord, the giver of life, who proceeds from the Father, with the Father and the Son He is worshipped and glorified."

Nowhere in the Bible are Christians commanded to pray to or worship the Holy Spirit but now that the antichrist had declared the Holy Spirit to be a third divine person, it was according to them, now permissible. So if the Holy Spirit is not a third divine individual, what does the Bible teach? The Bible testifies that, "The Lord is that Spirit." And we read that, "The last Adam," a reference to Christ, "was made a quickening spirit."

And when speaking of the comforter, Jesus said, "I will not leave you comfortless. I will come to you." Jesus was not sending the disciples someone else. He said, "I will love him and will manifest myself to him." Jesus declared He would manifest not somebody else but Himself. And this is how the disciples understood Jesus' words.

In John 14:22, we read, "Judas saith unto Him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" Here we see they understood Jesus was to manifest Himself, which was why they asked, "How is it that thou wilt manifest thyself?" And that is what the Holy Spirit is, a spiritual manifestation of Jesus' own presence. This thought was to be a comfort to his disciples after His Ascension when he would no longer be with them in person. For He spoke of, "The Spirit of Truth; whom the world cannot receive because it seeth him not, neither know with him: but ye know him for he dwelleth with you and shall be in you."

The spirit of truth was dwelling with them. Jesus was speaking in the third person, but referring to himself who was with them, but then added, "And shall be in you." And this indwelling of Jesus is what Paul wrote of speaking about the, "Mystery among the Gentiles; which is Christ in you, the hope of glory." The holy spirit then is not another entity or a third individual.

The holy spirit is Jesus Christ himself, His own presence abiding in the heart of the believer. "And hereby we know that he abided in us, by the Spirit which he hath given us." From the beginning of the Bible to the end, it is consistent that the holy spirit is a manifestation of the presence and power of the Father and His son. But if you grew up like me being taught God is a Trinity, you thought like I did that the holy spirit is a third separate individual. No doubt you have many questions and having studied the topic myself for several years, I can guarantee you, the Bible has good answers for them all.

Even after redefining the sonship of Christ and the holy spirit, the Roman anti-Christ was not yet done changing the definition of God. It went further to redefine the one God of the Bible to be three gods in one. The Bible clearly teaches there is one God. In Deuteronomy, we read, "Hear, O Israel: the Lord our God is one Lord."

And Jesus quoted this passage referring to it as the first commandment saying, "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." Malachi writes, "Have we not all one Father? Hath not one God created us?" In prayer to his Father, Jesus said, "This is life eternal, that they might know thee, the only true God." And who is that God?

Paul writes, "But to us, there is, but one God, the Father of whom are all things." The Roman Catholic Church system, the anti-Christ, warned of in the scriptures, knew they could not expect the people to believe in three divine persons when the word of

God clearly taught that there is one God. So the Catholic church did what they always did that seemed to work so well. They redefined the word "God".

Instead of the word "God" referring to a single personal spiritual being called the Father, they maintain to this day on paragraph number 253 of the Vatican's own website under the heading *The Dogma of the Holy Trinity*, they redefine God himself saying the, "The Trinity is One. We do not confess three gods, but one God in three persons, the consubstantial Trinity."

And just like that, the three divine persons supposedly became the one God of the Bible. But this three-in-one idea wasn't new in the 4th Century. It was a concept long before established in the pagan worship of the sun. The *New International Encyclopedia* states, "Three became the most universal number of deity. Sun worship is one of the most primitive forms of religion and early man sometimes distinguished between rising midday and setting sun. The Egyptians, for example, divided the Sun God into three deities, Horus, rising sun, Ra or Re, midday sun, and Osiris, old setting sun."

While this three-in-one God idea originated in Babylon, it has been woven into multitudes of pagan systems of worship and carried down through the centuries, inserted into the Christian faith by the Roman Catholic Church at the councils of Nicaea and Constantinople in the 4th Century, and then bequeath to the Protestants more than 1,000 years later as the God of the Bible.

Paul writes, "There is none other God but one. For though there be that are called gods whether in heaven or in earth, as there be gods many and lords many, but to us, there is but one God, the Father, of whom are all things, and we in him and one Lord Jesus Christ by whom are all things and we by Him." Here is contrasted all the idols of the world with the true God. He says, "But to us, there is but one God," and who is that one God? He says it is the Father.

This is how in the 4th Century, after the Sabbath was set aside for Sunday, the God to which it pointed was shortly after set aside as well, being redefined as a three-in-one idol, which today has become the foundation of the professed Christian world. The seventh day Sabbath as a sign of the worship of the true God was ever to keep before the minds of the people a knowledge of Him as the true God. But as the Sabbath was forgotten, so too was the God to whom it pointed.

God in his mercy foreseeing the scale of the deception in these last days, spoke through Peter warning, "There shall be false teachers among you who privily shall bring in damnable heresies even denying the Lord that bought them." Then Peter adds, "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." And this is already happening. What could be worse than the COVID pandemic? "More than COVID, an anti-Trinitarian mentality is destroying humanity," suggests Cardinal Bo on feast of holy trinity.

God sent a strong warning through Paul when he wrote, "But I fear lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus whom we have not preached, or if you receive another spirit, which ye have

not received, or another gospel, which ye have not accepted, you might well bear with him."

This warning is not in the word of God in vain. God knew the serpent would beguile his people with another Jesus who is not really God's son and another spirit that is not really Christ, but a third God, and another gospel void of the righteousness of Christ, but that would depend instead upon the traditions and commandments of men.

The inspired warning is, "If any man preach any other gospel unto you than that ye have received, let him be accursed." When the word of God is brought before the idolator on the day of judgment, what shall he or she render to God as a reason for not taking God at his word? Will not the words they have read many times before be brought to the forefront of their minds as if in blazing letters of fire? "He that believeth not God hath made him a liar because he believeth not the record that God gave of His son."

The Trinitarian who does not believe the record God gave concerning His son cannot proclaim as did Peter, "Thou art the Christ, the son of the living God." Or John, when he said, "We believe and are sure that thou art that Christ the son of the living God." I acknowledge that most Christians honestly believe Jesus is really God's son, but many have not considered how this anti-Christian doctrine of the co-eternal nature of Jesus Christ actually denies his sonship. As this last battle over the Sabbath commandment swells to a final conflagration, it is imperative that we understand who the true God is and who his only begotten son is because Jesus said, "No man cometh unto the Father, but by me." "Whosoever denieth the son, the same hath not the Father."

It will be impossible in the final battle over worship to be counted among the saints of God and at the same time cling to a doctrine of anti-Christ that denies the Father and the son. Just as Aaron fashioned the idol, "Made proclamation and said, tomorrow is a feast to the Lord," so too the Roman Catholic Church made proclamation declaring Sunday to be a day dedicated to the worship of the Trinity. The Catholic church writes in the Douay catechism, "Question: What is Sunday or the Lord's day in general. Answer: It is a day dedicated by the Apostles to the honor of the most holy trinity."

In the 2015 spring issue of *Sunday Magazine*, an organization called the Lord's Day Alliance published an article titled *Orthodoxy: Sunday a Mark of Christian Unity*, not realizing it is indeed a mark of unity, but unity with the antichrist power foretold in the book of Revelation. The Christians from various denominations depicted on the magazine cover are sitting around a triquetra, a symbol of the Trinity. This illustrates all too well the unity of the Christian world in the worship of the three in one Trinity God, to whom the day of the sun is dedicated. As the article concludes, "When we stand in faith as members of a church beyond all churches, we reclaim Sunday for the God who gave it to us."

History has been repeated. As the disregard for the Sabbath day led the Israelites to forget God and form a new idol and dedicate another day of worship to that idol, so too when the Sabbath was displaced in 321 AD by Constantine, it led Christians to

forget God and form a new idol in the years following, the trinity god, to which they dedicated the worship of Sunday.

[music]

This begs the question, if the trinity god is false, can we believe the trinity god and still keep the Sabbath? The experiment has already been tried. Ancient Israel worshiped idols, but observed the Sabbath. We need not wonder how God regarded their Sabbath keeping for we read in Ezekiel 20:16. God says, "They despised my judgments and walked not in my statutes, but polluted my Sabbaths: for their heart when after their idols." All their Sabbath keeping was of no avail while they worshiped idols for the worship of the idols consisted of polluting the Sabbath.

God asks again at the end of the same chapter, "Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations?"

What did God call polluting the Sabbath by idolatry? He called it whoredom and abomination. So even though some may profess to keep the seventh day Sabbath holy, if their hearts cling to their idols, they're not really Sabbath keepers at all. This verse shows us the worship of idols constitutes polluting the Sabbath, and it is impossible to pollute the Sabbath and keep it holy at the same time. To reemphasize this point, God added four verses later, "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."

The significance of the Sabbath therefore is not found only in knowing the right day of the week. It is found in knowing and worshiping the true God that it points to. But because the Christian world has forgotten and forsaken the Sabbath, it was not a difficult matter for Satan to deceive them into forgetting the true God and turning to idols. And so it has come to pass the fourth commandment etched in stone declaring the seventh day is the Sabbath is without the support of a single verse set aside as an ancient relic of the past along with the God who gave it. Many Christians today are making the same fatal mistake that was made by the Jews. The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified.

In presenting the sacrificial offerings, they were as actors in a play. Sanctuary sacrifices foreshadowing the coming of the son of God were made the means of rejecting Him, for the Jews would cling rigidly to the symbols while denying the very son of God to which the symbols pointed.

And today the same sin is being repeated in the Christian world even by those who profess to keep the seventh day Sabbath holy. The correct day is exalted while the true God to whom the day points is despised and abhorred. In this way, even professed Sabbath keepers have failed to look beyond the symbol to the thing signified, the one true God, the Father, the creator of the heavens and the earth, and His only begotten son.

To such as are stuck in the worship of idolatry because that's what they were taught growing up, God asks, "Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations?" As we approach this last great war over worship that is the mark of the beast crisis, the Sabbath especially will be the

point of controversy, and since God said, "Hallow my Sabbaths, and they shall be assigned between me and you, that ye may know that I am the Lord your God," the Sabbath we choose to observe will testify to the God we worship.

God is just, and in His justice and in His love for man, it is his design that these things should be published abroad that no man might receive the mark or its consequences without first having the opportunity to receive this light and the joy of its rest. The last consequence of the trinity doctrine I want to address is the problem with believing the holy spirit is someone other than Christ. We saw how the righteousness of Christ is His obedience and that the merit of His obedient life that he wrought out in human nature is given to us as a free gift. And now I want you to see how we receive this gift through the indwelling of the holy spirit.

In Romans 8, Paul writes of, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Notice that Paul calls the spirit, the Spirit of life. This spirit is the life of Christ Jesus. John testified of Jesus saying, "In him was life, and Jesus said the same of himself, "I am the way, the truth, and the life."

And as we saw the life of Jesus, "The last Adam was made a quickening or life-giving spirit." Where does this life-giving spirit of Christ dwell? "And God hath sent forth the Spirit of His son into your hearts, crying, Abba, Father." So when we receive the spirit of His son into our hearts, we are receiving the life of Christ.

Therefore, the impartation of the spirit of Christ is the impartation of the life of Christ. The reason I stress this point is because I want you to see that the indwelling of the holy spirit is the indwelling of Jesus Christ, His life and therefore His righteousness. Paul spoke of, "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Righteousness reigns in our life by whom?

By Jesus Christ. When we receive the life of Jesus, we receive the righteousness of Jesus for we cannot separate the righteousness of Christ from Christ. And if we cannot separate the righteousness of Christ from Christ, then the only way to receive His righteousness is to receive His life.

To receive the spirit of His son into your hearts is to receive the righteousness of His son. This bears repeating, the way in which we receive the righteousness of Christ is through the indwelling of Christ. We also see this in 2 Corinthians 3, where Paul asks, "How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Here Paul speaks of the ministration of the spirit as the ministration of righteousness revealing the ministration of the spirit is the ministration of righteousness.

And therefore in receiving the holy spirit, we receive the righteousness of Christ, and who is that spirit that brings us the righteousness of Christ? The same author tells us in the same chapter just eight verses later, "Now the Lord is that spirit." It is by the indwelling and presence of the life of our Lord Jesus Christ in us that brings us the righteousness of Christ.

So here is why the doctrine of the holy spirit is so important. Since the Bible teaches the holy spirit is the life of Christ dwelling within us, and by receiving the spirit of His son into our hearts we receive the righteousness of His son, my question is this, if the holy spirit dwelling within me is not Jesus but someone other than Jesus, then whose righteousness do I have?

For I would not then have the righteousness of Christ. Brothers and sisters, there is only one human life in the universe that satisfies all the requirements of the law of God, and if the life and spirit of that individual does not dwell in you, you are left with nothing but your own righteousness to atone for sin, which are as filthy rags.

Billions of Christians on the earth today who have embraced the Trinity doctrine are not just a little convinced that the spirit abiding within them is not Jesus, but someone else entirely. The danger of this doctrine is that in rejecting the Spirit of Christ as the presence of Christ, they are rejecting Christ, and consequently are rejecting the righteousness of Christ because the righteousness of Christ cannot be separated from Christ.

We can begin to see then why the Sabbath, which points to the worship of the true God, and to the righteous work of Christ in which we may find rest, that our understanding of the holy spirit has much to do with the Sabbath and those precious truths of which it is a symbol. The Holy Spirit is the spiritual manifestation of the omnipresence of Jesus. Again, I acknowledge most Christians mean well and are living up to the light they have.

But that day of reckoning is fast approaching when we will be held accountable, not for all the light we have, or even for all the light that has been received, but for all the light that has been given. For this reason, God is pleased to have these obscured truths recovered and made plain as the day that those who stand as his representatives in a lost and darkened world may, "Shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The Sabbath is also a sign of God's promise to provide for His people. This is the lesson taught by the Lord when He brought the Israelites out of Egypt. The Israelites were in the wilderness, where there was no source of food available to them, especially for the more than 2 million of them that left Egypt. Here was a circumstance in which man could not provide for himself. They needed to rely upon the promises of God, but many didn't. They went so far as to say, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill the whole assembly with hunger." The problem was that they were comparing the large need of food with their inability to meet that need in such a desolate place.

They were depending upon their own strength and ability to provide for themselves. So the Lord responds in the next verse by promising to provide for their needs, and He does so by tying this promise of provision with the observance of the Sabbath. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day that I may prove them, whether they will walk in my law, or no." In the wilderness, God provided for those who gathered twice as much bread on the sixth day and rested on the seventh day,

as commanded. He worked a miracle, both in providing the bread and in preventing it from going bad.

And just as God brought His people into the wilderness, so they could worship Him, and rained down manna from heaven, He will do the same for his people today, who are forced into the desolate and solitary places of the earth, in order to worship God according to His commandments. The Sabbath still is today a sign of God's power to provide for all our needs. In keeping the law demanding the observance of Sunday, the inhabitants of earth place their confidence in the sign of the Antichrist's promise to provide for them, granting them permission to buy and sell, and participate in society, if they remain in rebellion against God.

Just before Jesus' crucifixion, He told His disciples ahead of time what would happen. He said, "And now I have told you before it come to pass, that when it is come to pass, ye might believe." And now for this same reason, it is God's desire at this time in our world before the last events unfold, that you should know what is to take place in our world, that you may believe. It is proof of God's love for us that He has revealed these things to us before they take place. The revealing of these prophecies is proof that God, "Is longsuffering to us-ward not willing that any should perish but that all should come to repentance."

With these prophecies unmasked, it is God's desire that we be as, "The children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." And what is it these prophecies revealed that we ought to do? God tells us, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Said Solomon, after all his life, "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man."

The key of the Bible's end-time prophecies is that everything will come down to the worship of the true God by acknowledging His Sabbath day that points to him. And so the choice between two rival Sabbaths will be the final test for mankind. The last choice the world will ever pass through, the final war between good and evil, between God and Satan, between Christ and Antichrist, will culminate over the matter of the Sabbath day.

Not merely because of the day, but because of everything the Sabbath day signifies and represents. But as the world slips into a darker fear than it experienced with COVID, there will be larger calamities and disasters by sea and land, as Jesus warned, "And there shall be famines and pestilences and earthquakes in diverse places."

President Joe Biden: Yes, we did because we start talking about food shortages, and it's going to be real.

Speaker: Americans especially getting hit hard at the grocery store.

Joseph Glauber: Highest prices we've seen since probably for the last 10 years.

Speaker: [unintelligible 01:56:01] ...the claims about fires after several US food processing plants went up in flames in recent months.

Speaker: Six counties and while there you have it, that is a rather substantial fire.

Speaker: Huge fire at a food processing plant.

Speaker: Eighteen us food processing facilities burned down in the last six months.

Speaker: As the movement for a green Sunday or a Sunday lockdown or some other policy involving Sunday rest to solve the world's problems continues to swell, eventually, the little band of conscientious Sabbath keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

Merrick Garland: I'm pleased to announce that the administration is today releasing the first national strategy for countering domestic terrorism.

Speaker: It will be declared that the nation is offending God by the violation of the Sunday Sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced. Immediately after this warning about weather-related calamities such as pestilence and feminine and earthquakes, Jesus warned, "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for my name's sake."

As we have seen the COVID crisis was a global event, so too when this global push for Sunday begins in the United States and becomes prevalent across the world, Sunday will reveal itself to be what it has always been, a sign of man's effort to save himself by his own works.

Alexandria Ocasio-Cortez: And we need to save ourselves and we can save the rest of the world with us. That is why we should do it. You know, when we have this threat that challenges all of us, the solution is going to take all of us too.

Speaker: By yielding to rigid laws in forcing Sunday rest, the mark of the beast, man will declare by his observance of Sunday that we are saved by our own works. You can see now in looking beyond the symbol of the Sabbath to the solemn and sacred truths it represents, why this choice between the true Sabbath and the counterfeit will be the last choice for mankind, and why this issue is the final choice by which the fate of the souls of men will be decided.

Speaker: ...record and deadly floods became icons of a changing climate and a planet in trouble.

Speaker: I know in this series we have covered a lot of information. Many of you will never have heard these things before and will have questions and rightly so. Everything in this series should be closely investigated and compared with the great standard book, the Bible. The truth will be criticized and scorned and derided but the closer it is examined, and tested, the brighter it will shine. In this series, we have examined the foundation for a basic understanding of the final events.

There are many more events and details known that are beyond the scope of this video, such as Satan attempting to counterfeit Jesus' second coming and more insight concerning the role of demons impersonating dead loved ones to deceive the masses. There is nothing in Satan's power that will not be utilized by him in this last war over worship. Everything is on the line. Therefore, as this series comes to a

close, your investigation of the scriptures must begin. To help you with your journey, I want to offer you a free book that will expound from the scriptures a more detailed look at the events surrounding the close of time.

This book is the fourth volume from a series of four books titled *The Great Controversy Between Christ and Satan*. This fourth volume covers the time spanning from the destruction of Jerusalem to the end of the controversy. It was originally published in 1884 and it is a gem. The author wrote of this book, "The Lord has revealed the perils that are around and before us. Through the agency of the spirit of prophecy, He has unveiled the delusions that will take the world captive and has spoken to His people saying, "This is the way walk in it." Volume Four of *The Great Controversy* unmask the deceptions of Satan; and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people that which unveils his arts."

This book has been out of print for more than a century remaining largely obscure. For this reason, and because this book unmask the deceptions of Satan, it has been our desire to reprint this book for such a time as this. The only copies available today are for facsimile copies. And oftentimes the text is faded smeared or illegible. Seeing the beauty of this volume and the necessity of God's people having these revelations concerning the trials through which we must soon pass, we have taken the time to bring this treasure back to life.

As far as we are aware, this is the first time the book has been retype set since it was originally published in 1884. Each chapter heading has an elegant drop cap. The text is clear and easy to read, and we have carefully made an effort to preserve the same pagination as the original book. So page 400 in this book is the same as page 400 in the original. And this beautiful book is our free gift to you as supplies last. All you will need to do is pay for shipping. Just visit judgmenthour.org, click on the word "store" at the top of the website, then add the book to your cart, then click on the checkout page.

Be sure to click on the link at the top that says, click here to enter your code. Then simply type in the code FREEGC to apply the discount for a free copy. Please note there's a limit of one per customer. If you would like a lot more information about the soon coming prophetic events and are interested in continuing to unmask Satan's deceptions, I cannot recommend another book other than the Bible, more highly than this one.

If you have not read this book, it is a must-read. Additionally, in 2019, I finished a four part documentary series called *The Days of Noah* that goes into a lot more detail about many of these end times issues in regard to the final war over worship and the prophetic warnings concerning the beast, its image and its mark. You can purchase DVDs for *The Days of Noah* at thedaysofnoah.com, or you can stream the films online in high definition on iTunes, Amazon, and Google play. If you are watching this video online, links are in the description below.

Politicians, employers, employees, lawmakers, labor unions, churches, social media sites, the press, and big tech and the general public are all prepared to enforce and receive the mark of the beast. Everything is in place to track and control who can buy and sell and to persecute those who don't. Already, this is happening. The world is

ready to enforce the mark of the beast. The question is, are you ready for it? Is your family ready? Your friends, your coworkers, your children? The entire world has charged full speed into Satan's snare.

Speaker: Have a microchip implanted and so that they could go to restaurants and go to stores.

Speaker: It is now up to you to prayerfully study these things for yourself and make a choice. Now you can begin to finally see the big picture. You can see the mark of the beast has been unmasked. The true meaning and solemn importance of the Sabbath question is now laid bare before you. Now it is time for you to make a choice. Clearly, this Sabbath question is not a choice merely between which day is the Sabbath. It is a choice between entering into the everlasting covenant or the covenant with the Antichrist, death and hell.

It is the choice between believing God's power and promise to sanctify us and make us holy or the antichrist power and promise to sanctify. Between faith in God's promise to provide for your needs or the antichrist promise to provide for your needs. It is a choice between the worship of the one true God or the worship of the trinity, the God of the antichrist. As such it is a choice between the literal only-begotten son of God and the counterfeit Barabbas called god, the son.

It is a choice between accepting the righteousness of Christ through the indwelling of Christ or rejecting the righteousness of Christ by rejecting the spirit of Christ choosing instead to believe it is not Christ in them, but a mysterious third entity called God, The Holy Spirit. It is a choice between keeping the Sabbath day holy by observing the sign of the worship of the one true God or polluting the Sabbath by idolatry and whoredom.

It is the choice between righteousness by faith and righteousness by works. Between resting in the work of Christ's obedience or trusting in our own works. Between acknowledging God's work was finished and perfect and we can therefore enter into his rest or believing God's work is unfinished and imperfect and therefore having no rest day nor night. It is the choice between observing the sign whereby we acknowledge we are not saved by our works or observing the sign professing we are saved by our own works.

It is a choice between presenting to God the offering of Abel or the offering of Cain. It is a choice between God and Satan, between Christ and anti-Christ, between the sign of the authority of God or the sign of the authority of the beast, between the seal of God and the mark of the beast. Between everlasting life or death. But God so loved the world that He gave His only-begotten son that whosoever believeth in him should not perish, but have everlasting life.

Speaker: That is why I told you that you will die in your sins. And you will die in your sins if you do not believe that I am Who I am.

Speaker: Who are you?

Speaker: What I have told you from the very beginning.

Speaker: At the heart of this issue is the identity of the Messiah. Is Jesus divine?

Speaker: One in being and three in person. Now that is not a contradiction.

Speaker: Whether or not we can understand it does not prevent us from proclaiming it.

Speaker: If anybody preaches another Christ, he's cursed.

Speaker: I put the same question to you as Elijah put to God's people when they were involved in idolatry, how long halt ye between two opinions? If the Lord be God follow him, but if Baal then follow him.

Lauren Boebert: The church is supposed to direct the government. The government is not supposed to direct the church. That is not how our founding fathers intended it. And I'm tired of this separation of church and state junk. It's not the constitution. It was within a stinking letter. It means nothing like what they say it does.

Speaker: The decision, "Leads us to a place where separation of church and state becomes a constitutional violation."

Speaker: Probably we should be debating a bill requiring every American to attend a church of their choice on Sunday.

Speaker: With the feast of the most holy trinity.

Speaker: Businesses will now be closed on Sundays.

Alexandria Ocasio-Cortez: And we need to save ourselves, and we can save the rest of the world with us.

Speaker: We are a spectacle before angels and men. Unfallen beings in worlds unknown to us are watching and waiting. Satan and his angels are also watching and engaging in this controversy. Who will you worship? I appeal to you now as did Moses before entering the land of Canaan. I call heaven and Earth's record against you this day that I have set before thee life and death, blessing and cursing. Therefore choose life that both thou and thy seed may live.

[02:08:55] [END OF AUDIO]