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THE CHRISTIAN SABBATH



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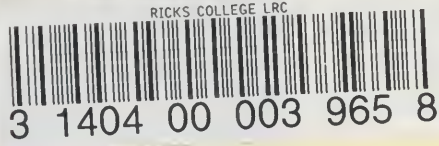
Robert

BY THE SAME AUTHOR

Carlyle B. Haynes
Evangelist and Author



THESE little books will be found of unusual interest by those watching the unfolding of Bible prophecies. They are especially appreciated by busy persons, as they are written in a concise, clear, comprehensive manner.



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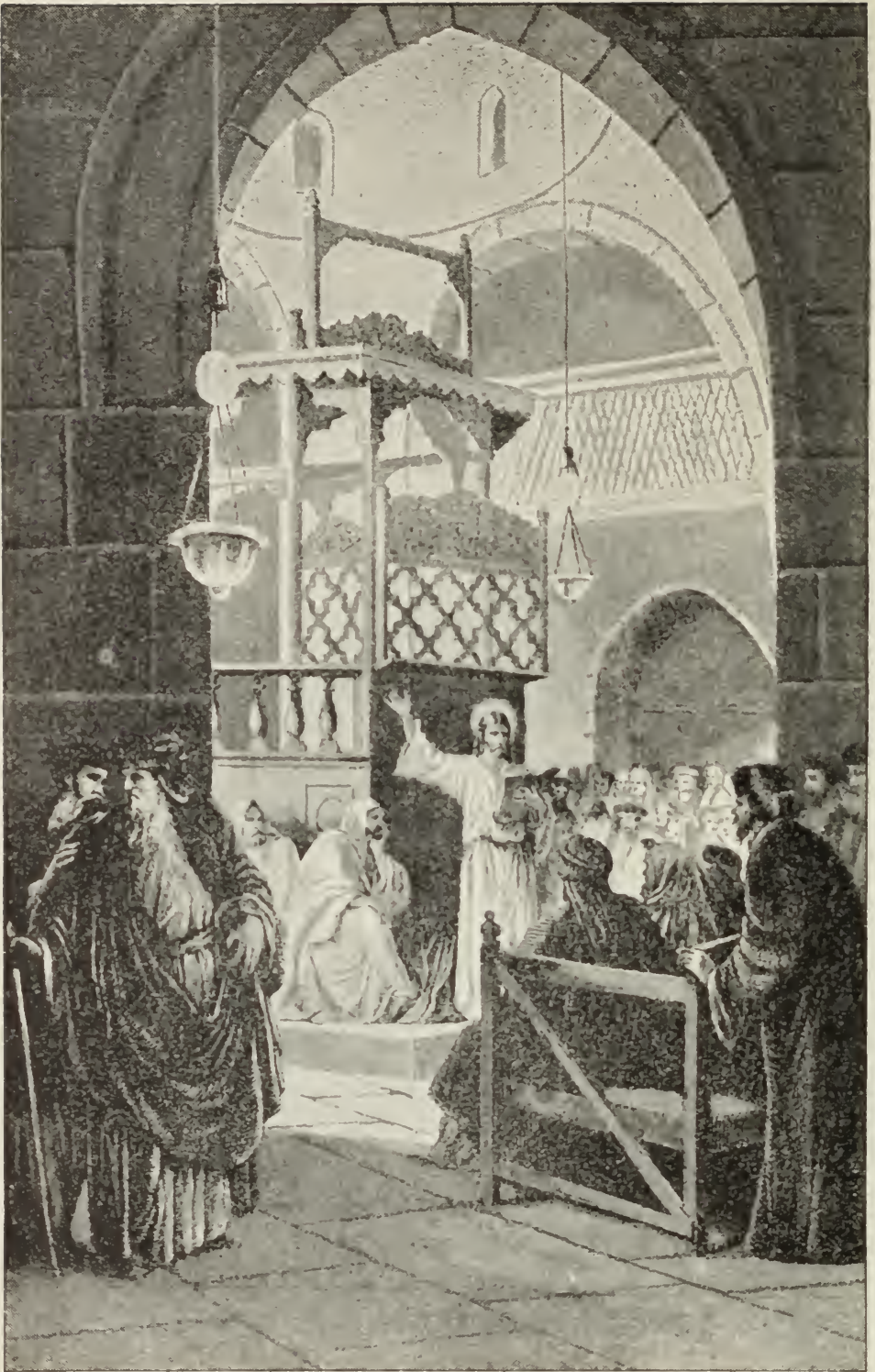
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"AND AS HIS CUSTOM WAS, HE [CHRIST] WENT INTO THE SYNAGOGUE ON THE SABBATH DAY, AND STOOD UP FOR TO READ." Luke 4: 16



The
Christian Sabbath

IS IT SATURDAY
OR SUNDAY?

A careful study of this important religious
question from the standpoint of the
Scriptures of Truth.

BY
CARLYLE B. HAYNES

SOUTHERN PUBLISHING ASSOCIATION

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SEARCHING THE SCRIPTURES

CHAPTER ONE

THE SABBATH QUESTION

IN THE Christian world there are two sabbaths. During the past fifty years the question of which is the true Sabbath has been pressing itself with ever increasing urgency upon the attention of Christian people. This book is written with the hope of solving this perplexing question for the reader.

The great majority of Christians have for centuries observed the first day of the week, Sunday, and but very few have ever questioned the correctness of such observance. Each new generation as it has taken up the work of its fathers has found the Sunday institution strongly entrenched as one of the long accepted customs of Christian people. Hence an examination of its authority has been considered unnecessary, and it has been accepted and observed as a matter of course.

Now, however, its foundations are being assailed by those who observe another day, and it is therefore necessary for those who observe Sunday to examine closely the platform upon which they stand, and become familiar with the reasons and authority for the Sunday institution. There is no reason to fear but that the truth of this question will be made manifest if such an examina-

tion is based upon the Bible, the foundation of all Christian faith and practise.

Sabbath-Keepers Increasing

Through all the centuries there have been some who have faithfully observed the seventh day of the week. During the last half century their numbers have multiplied in a remarkable way, and at the same time their missionary and evangelistic activity and zeal have been so fervent that thousands of people have been convinced that the seventh day, Saturday, is the true Sabbath, and have begun its observance. These, imbued at once with the same intense missionary zeal, have won other converts, and so their work has grown and attracted wide-spread attention.

Today these modern Sabbatarians are conducting well-organized evangelistic campaigns in every large



THE GOSPEL TO ALL NATIONS

city in the United States and Canada, as well as in hundreds of smaller places, and their missionary work has now grown to such amazing proportions that their missionaries are operating in more countries than the missionaries of any other mission board or society.

These facts have forced the Sabbath question upon the attention of all Christians. They have made it a question of the utmost importance to all classes of Christian people. It is rapidly becoming one of the greatest

religious questions of the present day. Thousands and tens of thousands of people, both in the church and out of it, are troubled about it; great religious gatherings are discussing it; and it has gone outside the church and has become a political issue, for more appeals are being made today for sabbath legislation than ever before in the history of the country.

A Challenge to Christian People

These things constitute a challenge to Christian people which cannot be avoided. This Sabbath question must be studied, the facts concerning it ascertained, not merely by the ministry, but also by the people, and then the duty of each individual must be settled in the light of those facts, and in view of every individual's personal accountability to God.

And in the study of this question and the bringing to light of the facts underlying it we cannot accept the word or the authority of men. The pronouncements of men on this question may be pleasing to us if they harmonize with our view of the case, but they would afford no safe ground for our faith. This question cannot be settled by discussion and argument. And we do not have the time, the space, or the inclination to examine in this book every supposition, speculation, conjecture, assumption, and assertion, which men have advanced concerning this matter. The soul which longs for certainty, light, and truth, cannot be satisfied with anything less than the authorized pronouncements of "the Oracles of God."

Is there, then, a *revelation* from God to supply our need? God understands this matter. "He knoweth what is in the darkness, and the light dwelleth with him." Eternity discloses its vast extent to his glance. If there was ever a time when men schemed to effect a change of the Sabbath wrongfully, he knew their schemes and could have informed his people by a prophecy of the proposed attempt. If an unauthorized change of the Sabbath

has been brought about, he is acquainted with the facts and can enlighten his people concerning them. He can solve this problem and remove the obscurity.

But will he do it? Will the divine Oracle, which cannot err, and which will not lie, respond to the eager query of the truth-seeker who waits with eager yearning at the portal of the eternal temple?

We need not fear. "He revealeth the deep and secret things." The God of truth has spoken. "He giveth wisdom to the wise, and knowledge to them that know understanding." By inspiration of the mighty God his servants have been given knowledge and understanding. The perplexities of this question have been removed and the truth revealed by men who have spoken as "they were moved by the Holy Ghost."

Divine Authority, Not Human

Now, shall we "turn away from Him that speaketh from heaven," and go to the uncertain and dubious oracles of earth for the wisdom we are seeking? Not so! Let us subordinate human speculation and all the theories of men to his infallible teaching, in which he has spoken so clearly and authoritatively concerning this very subject.

To the Bible we turn. We will call no man master or teacher. We turn from the foolish babblings of a philosophy falsely so called and take our place at the feet of the eternal Teacher to receive from him the words of everlasting life. All our differences he shall decide. All our difficulties he must settle. All our problems he must solve. Determined to strictly abide by the unalterable decisions of his Word, we shall carefully and reverently examine its teachings on the Sabbath question.



THE SABBATH IN EDEN

CHAPTER TWO

THE MAKING OF THE SABBATH

THE vast majority of Christians who hold different views among themselves regarding other things seem to be agreed on this one thing, that the observance of a sabbath is an essential part of the worship of God. And this belief is based on the clear teachings of the Bible concerning the origin of the Sabbath institution.

Who Made the Sabbath?

It was Jesus Christ who made the Sabbath. There are many who think that Christ had everything to do with redemption and nothing to do with creation. This is a mistake. Christ is Creator as well as Redeemer. It was Christ who brought this world into existence and peopled it with human beings; just as it was Christ who later came into this world and re-created men through redemption. Christ, the Author of the Christian religion, is also the Author of the Sabbath. This truth is clearly taught in the New Testament.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything

made that was made." "He was in the world, and the world was made by him, and the world knew him not." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-3, 10, 14.

Attention is directed to the fact taught here that "the Word" by whom "all things were made," and without whom "was not anything made that was made," was afterwards "made flesh and dwelt among us," and "was in the world, and the world was made by him, and the world knew him not." This Word was Christ, the Son of God, and later revealed as Jesus of Nazareth. He made all things. There was nothing made that he did not make. He made the world in six days. Therefore it was Christ who rested on the seventh day. Christ made the Sabbath.

Christ the Creator

This is taught again in the following passage:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: *for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.*" Col. 1:12-17.

Notice again, that "by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, . . . all things were created by him, and for him."

And again we read:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1 1, 2.

And speaking of his Son, God says:

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10.

There is no mistake here. Christ is the Creator. These verses clearly teach it. He made all things. Therefore he made the Sabbath. It was Christ who rested on the seventh day from the labor of creation. It was Christ who blessed the seventh day. It was Christ who made the seventh day holy, and who set it apart for the human race to keep.

Inasmuch, therefore, as Jesus is both the Author of the Christian religion and the Author of the seventh-day Sabbath, it is clear that unless he later made another day to take the place of the seventh day, the seventh day is still the Christian Sabbath.

When Was the Sabbath Made?

Another question which must be understood if the truth of the Sabbath question is made plain, is, When was the Sabbath made? It has been taught that the Sabbath originated at Mount Sinai at the time when the Israelites left Egypt, two thousand five hundred years after the creation of the world. At this time the ten commandments were given to Moses, engraved on two tables of stone, and among them was the Sabbath commandment. It is claimed that this was the beginning of the Sabbath institution.

This claim is not true. The Sabbath was made two thousand five hundred years before the law was given on Sinai. It was made at the time of creation. We have the testimony of Moses himself, inspired by God, concerning this fact.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Gen. 2: 1-3.

From these verses it is clear that the Sabbath was made at the very close of the creation week, at the very beginning of time, at the starting point of the human

race. This same truth is taught by the Sabbath commandment itself.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20: 8-11.

At the Creation of the World

It is worthy of notice that the very commandment, the giving of which is said to be the beginning of the Sabbath, makes plain in itself the fact that the Sabbath was not then a new institution, but that it had been given when “the Lord made heaven and earth.” It does not inaugurate a new institution; it bids all to “remember” an institution already established.

The time of the making of the Sabbath is given again in the following passage:

“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death. . . . 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.” Ex. 31: 12-17.

Thus it is plain that the Sabbath was made by Jesus Christ at the time of the creation of the world.

How Was the Sabbath Made?

It is important also, in considering the origin of the Sabbath, to learn how it was made. The steps taken in the creation of the Sabbath are of the greatest interest. What those steps were we are clearly informed. From the three verses already quoted from the second chapter

of Genesis it will be seen that there are four steps in the making of the Sabbath; namely, labor, rest, blessing, and sanctification.

From the labor of creation on the six days the Creator rested on the seventh day, thus finishing his work. It must not be supposed that the Creator rested because of weariness, for

“The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary.” Isa. 40: 28.

Christ needed no rest, and yet we have the record that

“On the seventh day he rested, and was refreshed.” Ex. 31: 17.

Christ rested because he was laying the foundation of a divine institution, and he was refreshed because he took profound pleasure in conferring upon men such a beneficial institution as the Sabbath proves to be to all who observe it. He took delight in bringing into existence an institution which he designed should ever be a memorial of his great work of creation, and ever serve to remind his creatures of the true God.

A Divine Example of Sabbath-Keeping

Then, too, he rested as an example of the manner in which he designed his creatures should observe the Sabbath. The purpose of the rest was not to regain lost strength and vigor, but to lay the foundation of a perpetual institution. Thus we are told that “God blessed the seventh day, and sanctified it: *because* that in it he had rested”; and that “he rested the seventh day: *wherefore* the Lord blessed the Sabbath day, and hallowed it.” Gen. 2: 3; Ex. 20: 11.

Sabbath the Last Day of the Week

It is worthy of special notice in this connection that rest must come after labor, and therefore the Sabbath, to be a rest day, must, in the very nature of things, fall

on the last day of the week. Rest presupposes labor. Sabbath means rest. The labor must take place before the rest. Therefore no matter how many days there may be in a week—two, three, five, seven, or ten—the Sabbath, being a day of rest from preceding labor, cannot be any day but the last day of the week. If the week had ten days in it, and one was a rest day, or sabbath, then the tenth day would be the Sabbath. If the week had but six days in it, the sixth day would be the Sabbath; if five days, the fifth; if four, the fourth; if three, the third; if two, the second. There being seven days in the week, the Sabbath must, in the very nature of the case, be the last day, the seventh, as rest must come after labor.

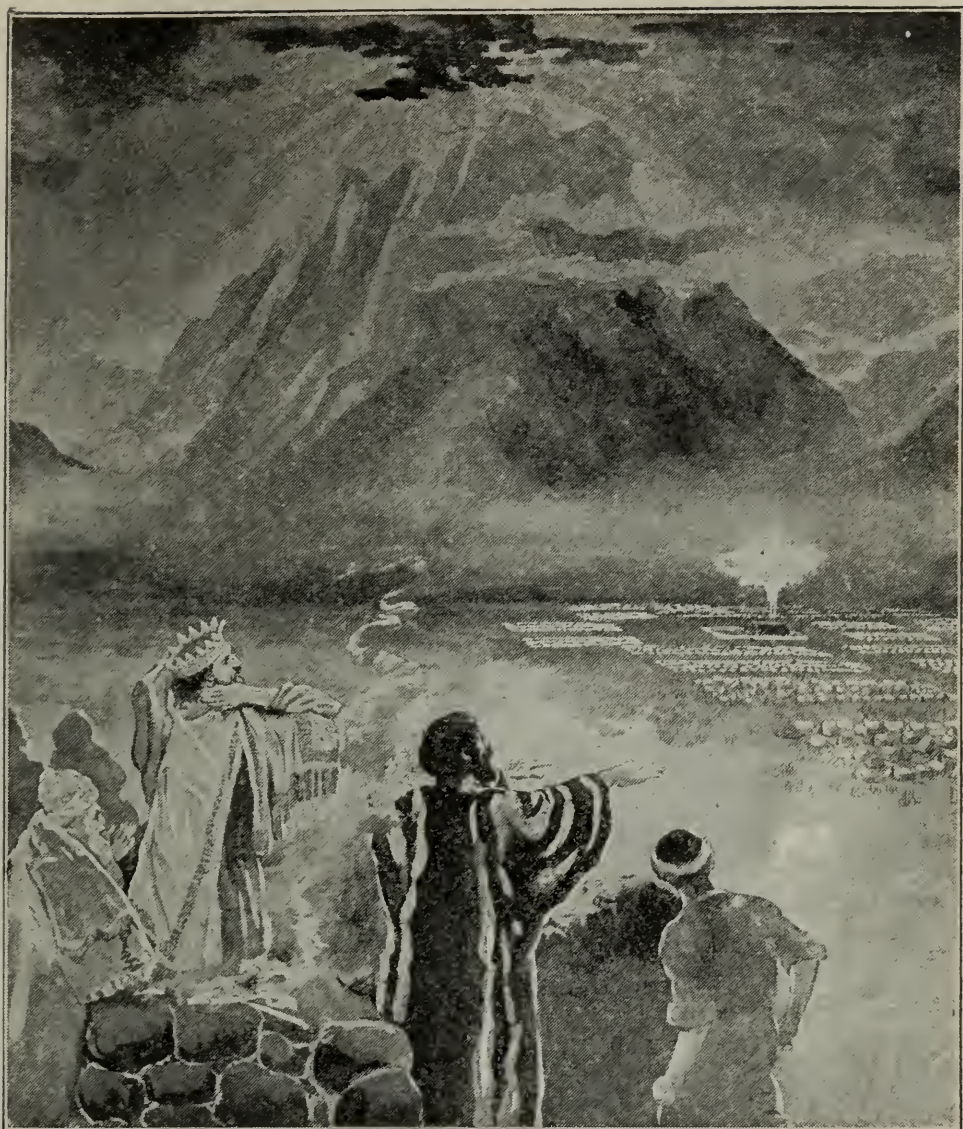
Having made the world in six days and rested from that work on the seventh day, the Creator then puts his blessing on the day upon which he rested. It thus became his blessed rest day. And it is obvious that if, in the future, another day was to become the Sabbath, the blessing which was now placed on the seventh day must be removed from it, and placed on the day which was to take its place. But can this be done? When God's blessing is bestowed can it then be removed? How long does God's blessing remain on that upon which he places it? Let the Bible answer:

“Now therefore let it please thee to bless the house of thy servant, that it may be before thee forever: for thou blessest, O Lord, and it shall be blessed for ever.” 1 Chron. 17: 27.

Blessing on the Sabbath Cannot Be Removed

Nor can the blessing which was placed at the beginning on the seventh day ever be reversed or transferred to another day, for

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.” Num. 23: 19, 20.



BALAAH BLESSING THE ISRAELITES

It is plain that the blessing of the seventh day can never be removed or reversed. It will remain a blessed and holy day as long as time lasts, and throughout all eternity.

The fourth step in the making of the Sabbath was to sanctify it, or make it holy. To sanctify is, according to the Standard Dictionary, "To set apart as holy or for holy purposes; consecrate; hallow; as, the Sabbath was *sanctified* by God."

God's Presence Makes Holy

What it means to make holy may be seen by reading the following passage:

“And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, *for the place whereon thou standest is holy ground.*”
Ex. 3: 2-5.

It is plain that the ground where Moses stood was holy because God's presence was there. God's presence is what makes anything holy. It is what makes a place holy, the temple, the sanctuary, Mount Sinai. It is God's presence in the heart that makes a person holy. God's presence is in the seventh day. Therefore the seventh day is holy. God is in that day as he is in no other day. Therefore, in a peculiar sense it is his day, “*my holy day,*” “*the Lord's day,*” “*the Sabbath of the Lord thy God.*”

Of What Was the Sabbath Made?

It is important, now, to discover, if possible, of what material the Sabbath is composed. What is the Sabbath made of? And this question is answered by the same passage used before.

“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.”
Gen. 2: 2, 3.

Notice what it was God used to make the Sabbath. He ended his work on “*the seventh day.*” He rested on “*the seventh day.*” He blessed “*the seventh day.*” He sanctified “*the seventh day.*”

God took a day and made a Sabbath out of it, and the day he used was the seventh day. The Sabbath is

made of the seventh day. Let the passage above be read again, and notice where the emphasis is placed:

“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 [*the seventh day*]: because that in it [*the seventh day*] he had rested from all his work which God created and made.”

It is the day that is emphasized. The *seventh day* is the Sabbath.

Not the Institution, but the Day

Attention is directed to the fact that nothing is said in the Bible of a Sabbath *institution*, apart from the day. Some would have the commandment read: “Remember the Sabbath *institution* to keep it holy. Six days shalt thou labor and do all thy work, but one day in seven shalt thou rest, for one-seventh part of time is the Sabbath institution; in it thou shalt not do any work.” They would have the blessing and sanctification placed upon the institution, apart from the day. But God plainly placed his blessing and sanctification upon the *day*. God did not say, “Remember the *Sabbath* to keep it holy”; but he did say, “Remember the Sabbath *day*, to keep *it* [the day] holy.” It is the *day* that is to be kept holy, because it was the *day* that was blessed; it was the *day* upon which God rested; it was the *day* that God appointed to be kept.

The Sabbath institution is not a movable institution that was placed on one day, but which can be changed and transferred to some other day, as many seem to think. It is the day itself which is the Sabbath. The seventh *day* is the Sabbath of the Lord thy God; in *it* [the day] thou shalt not do any work.”

The Blessing and Sanctification Belong to the Day

Let the reader turn to Ex. 20:8-11, and read there the Sabbath commandment and notice where the emphasis is placed:

“Remember the Sabbath *day*, to keep *it* [the day] holy. Six days shalt thou labor, and do all thy work; but *the seventh day* is the Sabbath of the Lord thy God: in *it* [the seventh day] thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh day*: wherefore the Lord blessed the Sabbath *day*, and hallowed *it* [the seventh day].”

God blessed the seventh day because he had rested on that day. And he made that day holy. The seventh day was the recipient of all the things which God had conferred. The rest, the blessing, the sanctification, and the holiness pertain alone to the seventh day. When, therefore, some other day is used as a sabbath, every element that constitutes the Sabbath is left out and lost. When another day is taken in the place of the day upon which God rested, then we have a day upon which God did not rest, a day which he did not bless, and a day which is not holy. Hence, whatever else we do have, we do not have the Sabbath, for the Sabbath is the seventh day and that alone.

On the seventh day God rested. That fact can never be changed. We cannot place that rest on any other day, and therefore the blessing and the sanctification cannot be transferred to any other day, for they were bestowed on the seventh day because of the fact that God rested on that day.

Emphasis Is Placed on the Day

To illustrate: The writer was born on May 24. That is his birthday. Nothing that he can do, and nothing that all the nations of the earth can do, can ever change the fact that May 24 is his birthday. He might decide to celebrate June 24 as his birthday, or might even claim June 24 was his birthday; but celebrating June 24 or claiming June 24 as his birthday would not make it so. May 24 would still remain his birthday simply because of a fact that could not be changed, the fact that he was born on May 24. So with the Sabbath. On the seventh day God rested. That is a truth, a fact. It cannot be



THE DAYS OF CREATION AND THE SABBATH

changed. I cannot change it. Congress cannot change it. The pope cannot change it. And it follows, and must ever remain true, that the seventh day, and the seventh day alone, is the Sabbath, the rest day, of the Lord.

And it is not only the Old Testament which lays emphasis on the seventh day as the Sabbath. The New Testament also teaches clearly this same truth. The following passage makes this plain:

“This man went to Pilate and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week,

very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23: 52-56; 24: 1.

In this passage three days are mentioned, "the preparation" day, "the Sabbath day according to the commandment," and "the first day of the week." And it is plain to all that the "Sabbath day according to the commandment" is the day immediately before "the first day of the week," or the seventh day.

Was the Sabbath Difficult to Make?

The question, Was the Sabbath difficult to make? is asked because there are many people who believe they can make a Sabbath for themselves. They claim that merely by selecting one day and resting on it makes that day a sabbath. It is said that a person can begin work at any time, on Monday, Tuesday, or Wednesday, work six days, and then rest one, and the one on which he rests thus becomes his Sabbath. Those who make this claim lose sight of the fact that it is God's rest, and not theirs, which forever fixes the day.

There are others who claim that the custom and will of the majority is the deciding factor in this matter; and still others who claim that the law of the land should settle the matter. It becomes important, therefore, to find an answer to this question as to the difficulty of making a sabbath.

And to find a correct answer to this question we must refer to the question we have already considered, How was the Sabbath made? In studying that question we learned that Christ made the true Sabbath by creating a world in six days, resting from this creative work on the seventh day, blessing the seventh day, and making it holy.

The first requisite to the making of a sabbath is, therefore, the power to create. And with this we may bring our study of this particular point to an end, for all will admit that no man, no body of men, no con-

gress of men, and no denomination of men possesses creative power. And from this it is plain that only the Creator can make a Sabbath. And he has made a Sabbath. He does not ask us to make another. He does ask us to keep holy the one he has made.

For Whom Was the Sabbath Made?

The claim is often made that the seventh-day Sabbath was made for the Jews. Referring to our consideration of the question as to the time of the making of the Sabbath, the reader will recall that it was clearly demonstrated that the Sabbath was made at creation, which was more than two thousand years before there was a Jew. Therefore it cannot be true that the Sabbath was made especially for the Jews.

It is not necessary to go outside of the Bible to find an answer to this question.

“And he said unto them, The Sabbath was made for man, and not man for the Sabbath.” Mark 2: 27.

The Sabbath was made not merely for the Jews, but for all mankind. It was given to the father of the race, Adam. It was set apart, sanctified, appointed in Eden to be the Sabbath of the human race. And therefore all mankind is under obligation to observe it.

And it is worthy of notice that if all mankind had observed the Sabbath, it would have been extremely difficult, if not absolutely impossible, for idolatry ever to have been established on the earth. The keeping of the Sabbath takes one's mind back to the work of creation, of which it is a memorial, and no person could have worshiped an idol when every week his attention was being directed to the true God, the Creator. Thus the Sabbath, if it had been faithfully kept through the ages, would have served as a great bulwark against idolatry.

For How Long Was the Sabbath Made?

Whenever the Sabbath question is discussed, the claim is advanced that the Sabbath was designed by the Lord

to continue only until Christ should come and introduce the gospel. This claim will be discussed in detail in a later chapter of this book when the subject of the relation between the law and the gospel is considered, but it will be well at this point to direct attention to a passage or two of Scripture to show how groundless this claim is.

The Sabbath is not of temporary but of eternal duration. This is evident from the following passage:

“The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.” Ps. 111:7, 8.

Thus the Sabbath commandment will “stand fast forever and ever.” It is just as much the duty of every person now to observe the Sabbath as it has ever been since the beginning of time.

God designed that his people should keep the Sabbath not only until Christ should come the first time, but until the very end of time. Even throughout eternity his people will keep the Sabbath, for we are told:

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” Isa. 66:22, 23.

Inasmuch, therefore, as the Sabbath is to be kept by those who are saved in the kingdom of God and who will live on the new earth, would it not be well for all who desire a home in that land to begin its observance here?

Sabbath Begins and Closes at Sunset

In closing this chapter it may be well to point out that the Sabbath of the Bible, the seventh-day Sabbath, begins at sunset and closes at sunset. We are told that

“The evening and the morning were the first day.” Gen. 1:5.

That is, the evening, or dark part of the day, comes first, and then the light part. The day begins at sunset, the preceding day then closing.

Again we are told:

“From even unto even, shall ye celebrate your Sabbath.” Lev. 23: 32.

And the “even” begins at sunset, as will be evident from the following verses:

“But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover *at even, at the going down of the sun*, at the season that thou camest forth out of Egypt.” Deut. 16: 6.

“At even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.” Mark 1: 32.

An illustration of this will be found in the following account:

“In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. . . . And it came to pass, that *when the gates of Jerusalem began to be dark before the Sabbath*, I commanded that the gates should be shut, and charged that they should not be opened until after the Sabbath.” Neh. 13: 15-19.



“FROM EVEN UNTO EVEN, SHALL YE CELEBRATE YOUR SABBATH”



CHAPTER THREE

SATAN AND THE SABBATH

A STUDY of the Sabbath question from the beginning will make plain why it is a question of such vast importance, and why it is still agitating the minds of men.

In the great conflict between Christ and Satan on this earth, Satan has always directed his attacks against the very center of the truth of God. He has evidently given the revealed truth of the Bible much study and knows just where to strike to corrupt the allegiance of the people of God.

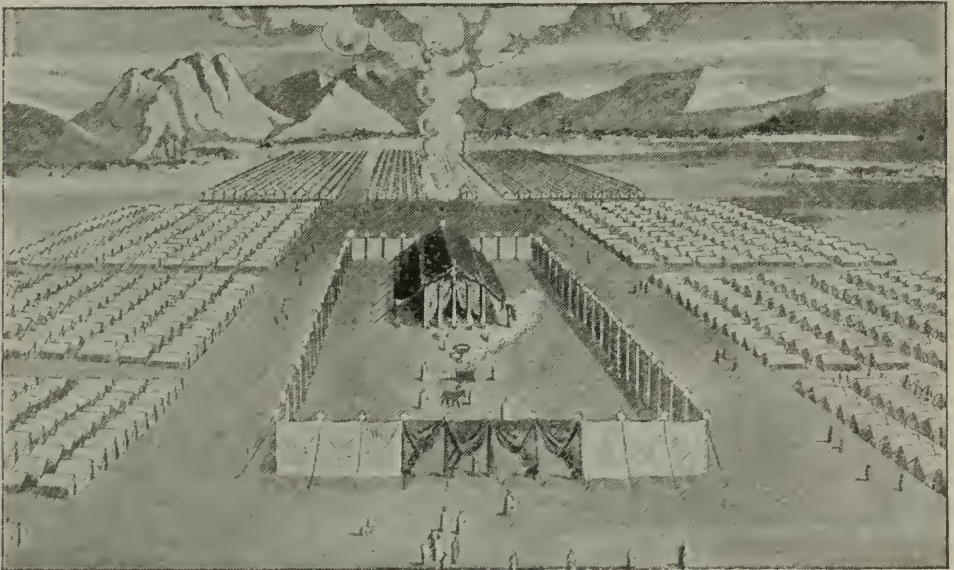
Before the people of Israel were brought out of Egypt the truth of God was preserved only in the hearts of those who were loyal to him. There was no written Bible in which the principles of his truth were taught. Nor was there any place on earth where a teaching priesthood instructed the people in the truths of revealed religion. Altars to the true God were erected anywhere by his worshipers, and his truth was handed down from father to son.

And it was for this reason that Satan worked so persistently to slay every follower of God, and to blot the name of his people from the earth, for he saw that

by so doing he could also destroy the knowledge of the truth of God from among men.

The Sanctuary and Its Services

When the service of the sanctuary was instituted in the wilderness by the direction of God, Satan then had another object for his hatred and his attacks. And his hatred for the sanctuary was great because in its services and ceremonies, and in the furniture which it



THE CAMP OF ISRAEL AND THE TABERNACLE

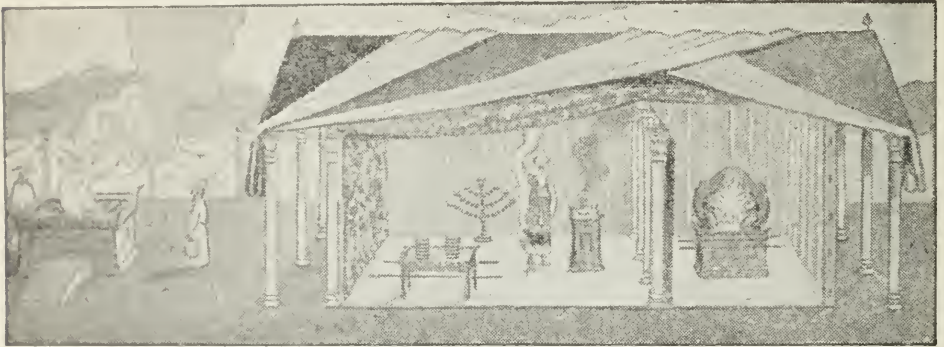
contained, the entire truth of the gospel was revealed in types.

The sanctuary was the dwelling place of God (Ex. 25:8), and was a replica of the temple in heaven in which God dwells. Ex. 25:40. It was pitched always in the center of the encampment in the wilderness, three tribes of the Israelites pitching to the north of it, three to the south, three to the east, and three to the west.

The court of the sanctuary was oblong in shape, about one hundred fifty feet long by seventy-five feet wide. It was made with hangings of fine twined linen

which were hung upon eighty pillars of brass set in sockets of brass, with hooks of silver. Ex. 27:9-17.

Within the court there were but two articles of furniture. These were the brazen altar of burnt offering, and the brazen laver. Upon the altar all of the sacrifices of the children of Israel were offered, and the laver was used by the priests to purify themselves for their services in the tabernacle.



INTERIOR OF THE SANCTUARY

The tabernacle itself was erected in the court, on the west side, facing towards the east. This was composed of two apartments, the holy place and the most holy place. The hangings of the door of the holy place were composed of the same materials as the gate of the court. Ex. 36:37, 38. In the holy place there were three articles of furniture, the table of shewbread on the right, the seven golden candlesticks on the left, and the altar of incense directly in front of the vail which separated the holy place from the most holy place. All of these articles were overlaid with gold, or, in the case of the candlesticks, made of gold.

The Ark and the Law

The vail separating the holy place from the most holy place was composed of the same materials as the door and the gate (Ex. 26:31, 32), and was embroidered in gold thread with the figures of angels. It was

hung on pillars of shittim wood overlaid with gold. In the most holy place was but one article of furniture. This was the ark of the covenant. It was a hollow, oblong chest, overlaid with gold. Its cover was composed of a solid piece of wrought gold, and was called the mercy seat. On either end of the mercy seat were the figures of angels, one on each end, and they were wrought from the same piece of gold of which the mercy seat itself was composed. These angels had their wings outstretched over the mercy seat and their faces downward as if in adoration and worship.

In the ark of the covenant was the law of God, written on two tables of stone, as it had been given by God to Moses on Mount Sinai.

All the Truths of the Gospel

In the furniture, the services, the hangings, the sacrifices, the ceremonies, and the priesthood of this tabernacle there were taught, in type, all the truths of the gospel of Christ which have since been revealed in a fuller way. No wonder, then, that Satan would attempt to destroy this tabernacle, and the temple into which it later was merged, from the earth. As long as it existed it was a great witness to the true God.

In the Shekinah which appeared over the mercy seat the true God was revealed, and there he met with his people and gave them instruction. In the fourth commandment of the Decalogue, under the mercy seat, his name as Creator of the heavens and the earth was revealed. In the ten commandments which the ark contained was revealed the very foundation of the government of the true God. The adoration and worship of all the heavenly universe was shown in the worship of the angels on either end of the mercy seat, and thus God's lordship over all creation was revealed.

The duty of prayer and communion with God was shown in the altar of incense. The fact that Jehovah is

the light of the world was shown by the ever-burning candlestick. That he provides all his creatures with food, and that he is the bread of life, were shown by the table of shew-bread containing its twelve loaves. The guidance of the Holy Spirit was shown in the pillar of cloud and of fire which always hovered over the tabernacle and which led the people through the wilderness. The need of a Saviour from sin was shown by the sacrifice of the lamb every morning and evening. The fact that there was to be a vicarious sacrifice, and a blood sacrifice for sin was shown by the sin-offering.

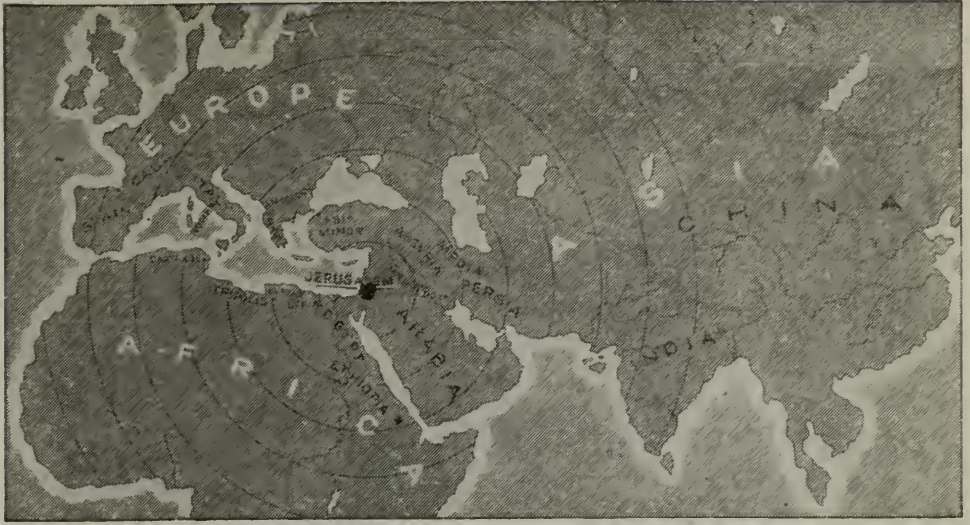
The doctrine of a final reckoning and judgment for sin was shown by the yearly day of atonement. The teaching of the final extinction of sin and sinners was shown by the burning of the body of the sin-offering, which represented sin. The forgiveness of sins was taught by the transfer of the lamb's innocence for the sinner's guilt and condemnation. And, in short, every truth of the gospel will be found revealed in the sanctuary and its services. "Thy way, O God, is in the sanctuary." Ps. 77: 13.

The sanctuary, therefore, being so necessary for the preservation of the truth of God on earth, might be expected to become the great object of Satan's hatred, and the one thing above all others which he would attempt to destroy.

Jerusalem the Center of the Earth

This sanctuary was ultimately merged into the great temple of Solomon at Jerusalem. By reason of this fact the city of Jerusalem became the "city of the great King." Ps. 48: 2. By reason of this fact, also, it became the center of the truth of God on earth, the only place in all the earth where the fulness of God's truth was revealed. There was no other city where God was worshiped as he was in Jerusalem.

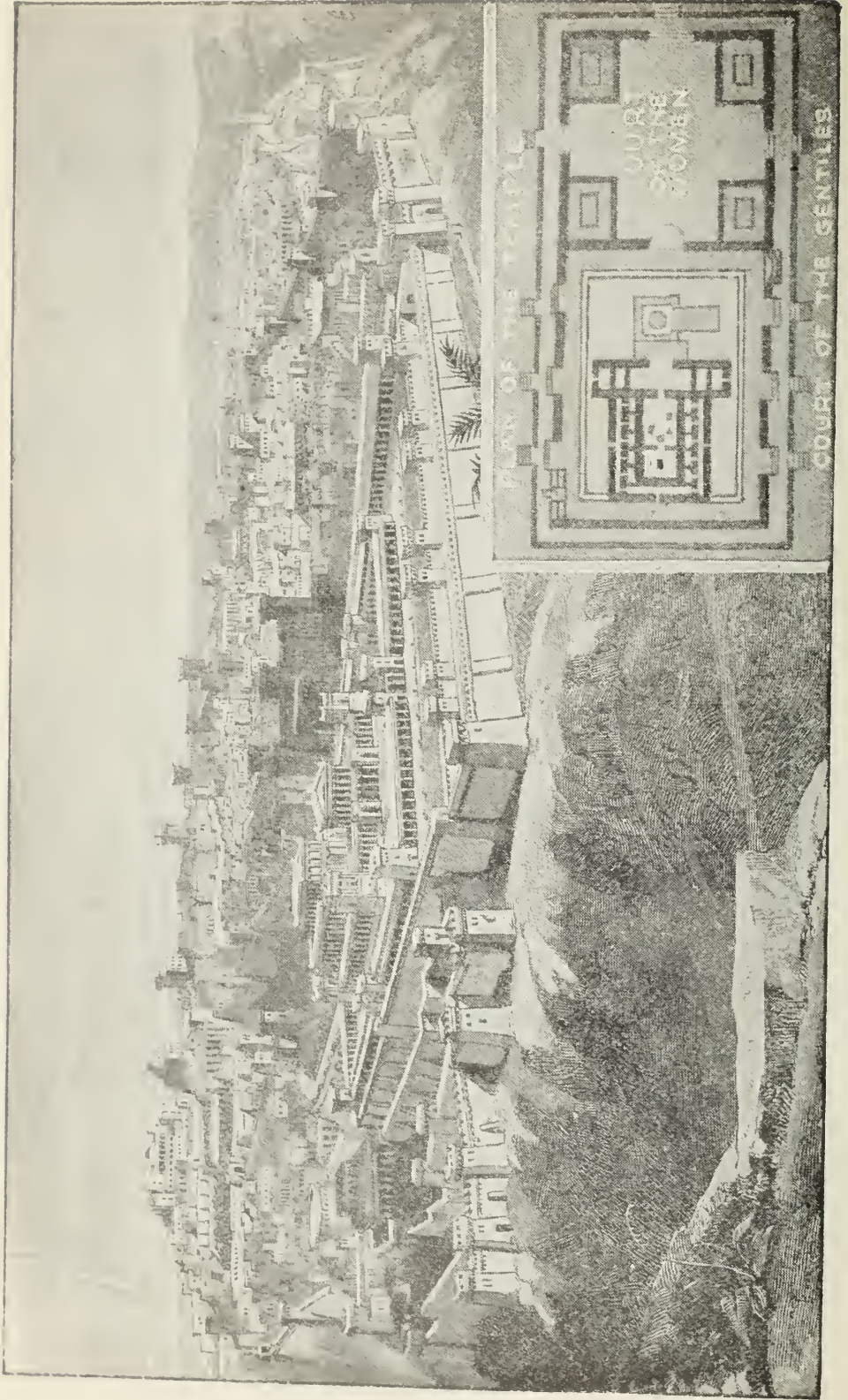
And the truth of God was set down in this place because of its ideal location in spreading over all the earth



JERUSALEM THE CENTER OF THE EARTH

the knowledge of the God of heaven. Let the reader look at the map of the ancient world, and let him notice that Jerusalem is nearly in the heart of the earth. Any movement of the caravans from Egypt eastward must pass through Palestine and Jerusalem. Any caravan going from the east to Egypt, or from the north to Egypt, or coming from Europe to Egypt, or from Egypt to any place in Europe or Asia, would naturally pass through Jerusalem. And there they would come into contact with the worship of the true God, and passing on would carry the knowledge they had gained out to every place where they stopped. Thus Jerusalem was to be a light to the nations, a great beacon set on the very highway of the nations.

Satan naturally would attempt to foil this plan of the Lord's by the destruction of Jerusalem. And in accordance with this thought the Old Testament contains the record of numerous attempts of various nations to destroy the holy city and the temple. The Syrians, the Philistines, the Assyrians, the Egyptians, and finally the Babylonians, came against the city, but on every occasion these attempts of the devil to blot out the truth of God from the earth were foiled by the Lord, until



JERUSALEM AND THE PLAN OF THE TEMPLE

at last his people forsook him, and then Babylon succeeded in destroying the city and the temple.

The Temple the Center of Jerusalem

But the city of Jerusalem was the center of the truth of God on earth only because the temple of God was located in that city. The thought and worship of the city and the surrounding provinces centered in the temple, which was the dwelling place of God, the place where his worship on earth was carried forward.

The Law the Center of the Temple

And the temple itself had a center, with reference to which all its services and sacrifices were performed. This was the law of God which was in the ark in the most holy place. When any of the people of God in the city, or in all Palestine, or anywhere else, committed sin, they broke this law, for "sin is the transgression of the law." 1 John 3:4. No man could sin without the law of God being broken.

"The wages of sin is death." Rom. 6:23. Therefore, when the man sinned, the law in the most holy place condemned him to die. It demanded his life, his blood. For without shedding of blood there is no remission for sin. Heb. 9:22. The law demanded that the sinner die to atone for his sin. But the man did not want to die. And God provided a remedy for him that he need not die.

The man who committed the sin, and thus broke the law, and had thereby fallen under its condemnation, brought a sin-offering to the gate of the court, a lamb or a goat, and, standing there at the gate before the broken law which was just within the most holy place, he placed his hands upon the head of the offering and confessed his sins. The sin then passed from him to the animal. There was a transfer of the animal's innocence to the man, and the man's guilt to the animal. The animal now stood in the place of the sinner. It was

the animal that the law now condemned for the sin of the man, and it was the blood of the animal which was now demanded by the law. So with his own hand the man drew a knife across the throat of the lamb, taking its life. The blood was caught in a basin, and by a priest taken in before the law and sprinkled there to show the law that its demands had been met and that blood had been shed for the remission of the sin committed by the man. Thus the man was saved "by the blood of the lamb."

It will be plain from what has been said that the services and offerings and sacrifices of the temple were all carried forward with reference to the law which was in the most holy place. It was that law which pointed out sin, and it was because of sin that all the temple service was made necessary. The law of God, the ten commandments, was the center of the temple, which was the center of Jerusalem, which, in turn, was the center of the worship of the true God on earth.

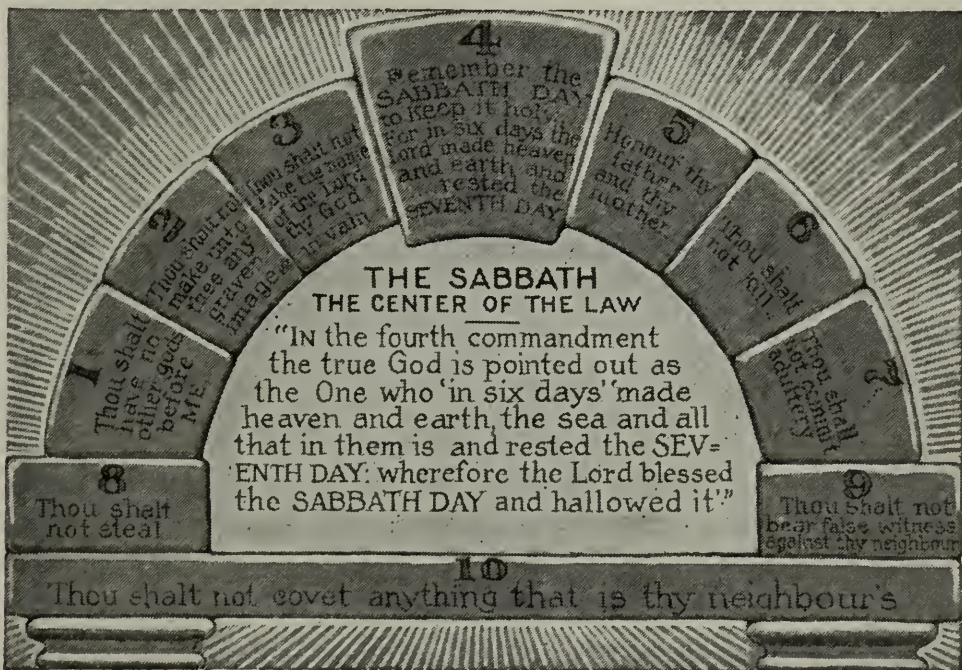
And from all this it is plain why the devil has always hated the law of God. It is the center of the government of God, and has always been the great object of the attacks of Satan. If he could get rid of the law of God it would not take him long to lead the world into idolatry and destroy mankind. The law has ever been the great bulwark of the truth of God.

The Sabbath the Center of the Law

And, finally, the law had a center of its own, a center which gave validity to the entire law. This is that part of the law which distinguishes the true God from all false Gods. It is that part of the law which points out the true God. It is that part of the law which informs us who the Lawgiver is.

There is nothing in the first commandment which reveals who it is that gives the law. It declares that "thou shalt have no other gods before me"; but it does not tell who it is that speaks. The worshiper of

Buddha or any other god might claim that this was the law of his god, and from this commandment he could not be gainsaid. The second commandment uses the expression, "The Lord thy God," but does not say who this God is, and as there are many so-called gods, it would still be impossible to tell which god this is. The third commandment uses the same expression but does not enlighten us as to the identity of the true God. The fifth commandment is equally silent in this respect. And the sixth, seventh, eighth, ninth, and tenth commandments do not even contain the name of any god. If the ten commandments were without the fourth, the law of God would contain no signature, no seal.



THE SABBATH THE KEYSTONE OF THE LAW

But in the fourth commandment the true God is pointed out as the One who "in six days" "made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. Here the true God, the God who gave the ten commandments, is

pointed out as the God who created the world and all that is in it. The Creator is the true God, and it is his power to create which distinguishes him from all false gods. Therefore, in order that his people may ever worship him, he gives them a perpetual reminder of his power to create by establishing the seventh-day Sabbath, which is a memorial of the work of creation. The Sabbath was ever to stand before the people of the earth as a monument of creative power and thus lead the minds of the inhabitants of the earth every seventh day to the Creator himself.

The Sabbath was to be a "sign" between the Creator and his people "forever." Ex. 31:12-17; Ezek. 20:12, 20. And it was so covered by the fourth commandment that that commandment became the one thing in the law which distinguished the true God from all false gods. It was the very heart of the law.

Notice, now, this system of centers. Jerusalem was the center of the worship of the true God in all the earth. The temple was the center of Jerusalem. The law was the center of the temple, and the Sabbath was the center of the law. It was the center of centers.

Satan Attacks the Center of Centers

If Satan desired to sweep away this whole system of truth from the earth, and thus destroy the knowledge of the true God from among men, where, do you think, would he strike first? It is plain that he would corrupt the people in their Sabbath-keeping. He would strike at the Sabbath first, the center of centers. And this is just what he did, and this is the reason why he has always been opposed to the Sabbath of the Lord and has ever tried his best to cause the people of God to lose sight of it.

Turn to the seventeenth chapter of Jeremiah and read there from the nineteenth verse to the twenty-seventh. There God says that if his people would keep the Sabbath "this city [Jerusalem] shall remain forever." And he told them, also, that if they refused to keep the

Sabbath the city would be burned with fire. The Sabbath was the point at which Satan began his corrupting work. He led the people to violate the Sabbath. From this it was easy to lead them away from the service of the true God, whom the Sabbath pointed out, into idolatry, in which all the ten commandments were broken. Then, having drawn them away from the Sabbath and the law, he could bring his followers against their city and temple, and thus destroy the whole system of truth from the earth. This is just what Sabbath-breaking resulted in. This is the very procedure followed by Satan, which resulted in the destruction of Jerusalem; for of the Babylonians we read:

“And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire . . . to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths.” 2 Chron. 36:19-21.

Arguments from the Arsenal of Satan

Thus the devil has always been antagonistic to the Sabbath of Jehovah. Many times he has attempted to destroy it altogether, and there is a reason for this antagonism. He recognizes that it is the great memorial of God's creative power, the power which distinguishes Jehovah from all false gods, and he knows that his first step in blotting out the knowledge of the true God from the earth is to get rid of the binding obligation to observe the Sabbath, and therefore he has used all his shrewdness and power to lead the people of God away from the Sabbath and to cause them to think it is of no worth or importance. He is doing it today, and with many he has succeeded but too well.

But let it ever be remembered that every argument used against the obligation to observe the Sabbath of the Lord has been taken from the arsenal of Satan, and has been fashioned by him for use in his warfare against God. And no Christian whatsoever should be found using such weapons.



CHRIST BEFORE CAIAPHAS

CHAPTER FOUR

CHRIST AND THE SABBATH

THE attitude which Christ sustained toward the Sabbath cannot be fully understood without an explanation of the attitude of the Jewish people toward it at the time Christ was upon earth.

And the attitude of the Jewish people toward the Sabbath during the time of Christ was the result of their experiences for a number of centuries before Christ came. What those experiences were must now be briefly stated.

The Many Captivities of Israel

Under Joshua the Israelites crossed the Jordan and conquered the larger part of the land of promise. But they were no sooner established in the land than they "did evil in the sight of the Lord." Judg. 3:7.

“Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb’s younger brother.” Judg. 3:8, 9.

After dwelling forty years in their own land following the deliverance by Othniel, we find that

“The children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. So the children of Israel served Eglon the king of Moab eighteen years.” Judg. 3:12-14.

From this captivity they were saved by Ehud, a Benjamite, “and the land had rest fourscore years.” Judg. 3:30.

Then Shamgar, the son of Anath, delivered them from the Philistines. After this they again forsook God and went into captivity to Jabin, king of Canaan, from whom they were delivered by Deborah and Barak, “and the land had rest forty years.” Judg. 5:31.

This peace was followed by a captivity to the Midianites for seven years. From this they were delivered by Gideon and his band of three hundred.

Later Israel went into captivity “into the hands of the Philistines and into the hands of the children of Ammon.” Judg. 10:7. This captivity lasted for eighteen years, and they were delivered from it by Jephthah, the Gileadite, who judged Israel six years.

Then again the Israelites went into captivity to the Philistines, and were delivered by Samson.

Thus for a period of about three hundred years, during the time of the judges, the Israelites were constantly going into captivity to idolatrous nations about them. A close examination of the reasons for this will reveal the fact that when they obeyed God’s commandments they had peace and rest in their own land, and when they forsook God’s commandments other nations ruled

over them, and they went into captivity. Their national prosperity and independence depended solely and altogether on obedience to the ten commandments, and they should have learned this fact from such a terrible experience as they suffered, but they did not learn it as fully as they should.

Sabbath-Breaking Results in Overthrow

Finally the kingdom of Judah was overthrown by Nebuchadnezzar, the king of Babylon. This, too, was the result of disobeying the ten commandments, and especially the Sabbath commandment. This commandment, as has been shown in the preceding chapter, was the only one which set Jehovah before his people as the true God, the Creator.

That they went into captivity because they rejected the commandments, and especially the Sabbath commandment, may be clearly seen by reading the following passage:

“Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day. . . . And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes: . . . and this city shall remain forever. . . . But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jer. 17: 21-27.

Here the promise of continued prosperity and the very existence of Jerusalem is made on condition of Sabbath observance by the people; and the warning is given that continued violation of the Sabbath would result in the destruction of the city. Surely it is not too much to say, in view of this clear passage of Scripture, that the national independence of the Hebrew people clearly depended upon their observance of the Sabbath.



DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR

Notwithstanding this solemn warning against Sabbath desecration, the Jews continued to violate the Sabbath, and as a result the Babylonians came against them.

“And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the

sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: *to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths.*" 2 Chron. 36: 19-21.

Return from Captivity

After a captivity lasting for seventy years, the Jews returned and rebuilt the city of Jerusalem. At that time a very solemn fast was entered into at Jerusalem, and a public confession was made of the sins of the nation. This is recorded in the ninth chapter of Nehemiah, and reveals the fact that the knowledge had at last penetrated into the inner consciousness of the people that their national independence did depend upon their observance of the law of God, and especially the Sabbath commandment. They humbly confess this by saying:

"But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them." Neh. 9: 16, 17.

That they fully recognized this situation is further shown by the following words of their confession:

"Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs. . . . Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them; yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; and testifiedst against them, *that thou mightest bring them again unto thy law:* yet they dealt proudly, and hearkened not unto thy commandments. . . . Therefore gavest thou them into the hand of the people of the lands." Neh. 9: 26-30.

"Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments." Neh. 9: 34.

A Sure Covenant with the Lord

Having recited all their past mistakes and experiences in relation to the law and its non-observance,

they then give expression to their determination never again to go into captivity because of disobedience to the law; and to secure and maintain their future independence they took the following steps:

“And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.” Neh. 9:38.

Then follows twenty-seven verses of the names of those signing this “sure covenant,” and these were not all who signed it, but also

“The rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles.” Neh. 10:28, 29.

Take an Oath to Keep the Sabbath

What this covenant was is explained by the statement that the people

“entered into a curse, and into an oath, to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord; and if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day.” Neh. 10:29-31.

From this it is plain that the Israelites had learned a much-needed lesson from the Babylonian captivity, learned it so fully that they determined once for all that if it was obedience to God’s law and God’s Sabbath upon which their national existence depended, they would so safeguard that Sabbath that it could never again be broken. And so they “entered into a curse, and into an oath” to keep the Sabbath. Thus they hoped to forever preserve and maintain their freedom, and retain their standing as God’s peculiar people.

Go to the Other Extreme

And then from one extreme they went to the other. From extreme laxness in Sabbath-keeping they began

to multiply Sabbath restrictions by the score. They built around the Sabbath hundreds of man-made laws in the hope of so protecting it from desecration that it would become impossible for the nation ever to be taken into captivity again. They lost sight entirely of the great spiritual significance of Sabbath observance, and looked only to the performance of the outward ceremony.

Thus through the centuries from the return from Babylonian captivity until the birth of Christ their rabbis multiplied Sabbath laws. When Christ was born the observance of the Sabbath was a wearisome burden instead of being what God intended it to be, a joy and a delight. A converted Hebrew writer thus describes the situation:

A Vast Number of "Blue Laws"

"Perhaps in nothing was this bondage of human servitude more apparent than in the rabbinical laws of the Sabbath. There was not a moment from the afternoon before the Sabbath, till the close of the Sabbath, but what there was some law which bound a man either to do or not to do. He must not take a needle of thread or a piece of cloth with him any time Friday afternoon, for fear he might carry it with him on the Sabbath. To do this he would bear a burden on the Sabbath. Hence he must lose a half-day's labor on this day.

"He must know every point of the Sabbatic laws concerning the toilet. For instance, when he first awakes he must be sure not to touch his eyes with the tips of his fingers before he washes, because of the evil spirits which have been resting there during the night. If he should do so, he might be blind, or meet with some other calamity. When he washes, he must be sure to remember that he only wash certain parts of him, and this not with soap. For to wash with soap is unnecessary labor, and would be a violation of the Sabbath. He must be sure not to eat a particle of food before he goes to synagogue service; for this would not be a delight to the Lord, but simply carrying out his own delight. He must be sure to empty his pockets of everything, even to a pocket handkerchief, for this would be an unnecessary burden.

"He must know what kinds of knots may be tied and which are not permissible; for should he fall and injure one of his limbs if he tied his shoe-strings with the wrong kind of a knot, he would feel that this was because he violated the Sabbath.

"He must be sure that he have no occasion to do any letter writing of any kind on the Sabbath, not even writing two letters of the alphabet together, if by so doing it would form a word which was intelligible. He must be careful that he know the proper distance

of a Sabbath-day's journey; for should he get over the line, he would be subject to *Ma-koth Mar-doth*, the flogging of rebellion.

"In fact he must know the thirty-nine general divisions of laws touching the Sabbath, their subdivisions, their sections and subsections, their headings and their appendices, their smallest minutia and detail. Should any of these be unobserved, and one of the rabbis discover it, he would be subject either to punishment, excommunication, or to be placed under the ban, which would mean loss of livelihood, and the enduring of other hardships. . . .

"Thus scores, hundreds, yes, even thousands, of laws were made and enforced by the rabbis; and all must be observed as sacredly and as rigidly as the very law of God itself."—*F. C. Gilbert in "Practical Lessons," pages 315-317.*

In this way the true object of Sabbath-keeping was hidden under a mass of human tradition, which in the minds of the people had entirely taken the place of the law of God. Another writer gives this picture of these burdensome restrictions:

"Next, certain regulations are laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a 'burden.' A woman must not wear such headgear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose ring, nor with rings, nor have a pin in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful of the day, carry them, which would be a 'burden.' Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin; but men ought not to use looking-glasses even on week days, because this was undignified. A woman may walk about her own court, but not in the street, with false hair."

"A plaster might be worn, provided its object was to prevent the wound getting worse, not to heal it, for that would have been a work. Ornaments which could not easily be taken off might be worn in one's courtyard. Similarly a person might go about with wadding in his ear, but not with false teeth, nor with a gold plug in the tooth. If the wadding fell out of the ear, it could not be replaced."

"If a woman were to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning what adheres to the side of a stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were,

throwing it up in her hands, she would be guilty of winnowing. Distinctions like the following are made: A radish may be dipped into salt, but not left in it too long, since this would be to make pickle. A new dress might be put on, irrespective of the danger that in so doing it might be torn. Mud on the dress might be crushed in the hand and shaken off, but the dress might not be rubbed (for fear of affecting the material). If a person took a bath, opinions are divided whether the whole body should be dried at once, or limb after limb. If the water had fallen on the dress, some allowed the dress to be shaken but not wrung; others, to be wrung but not shaken."—*Ederheim, "The Life and Times of Jesus,"* pages 781-783.

A Mass of Human Tradition

It was this mass of human tradition, which entirely perverted the truth of God, that Christ had reference to when he said:

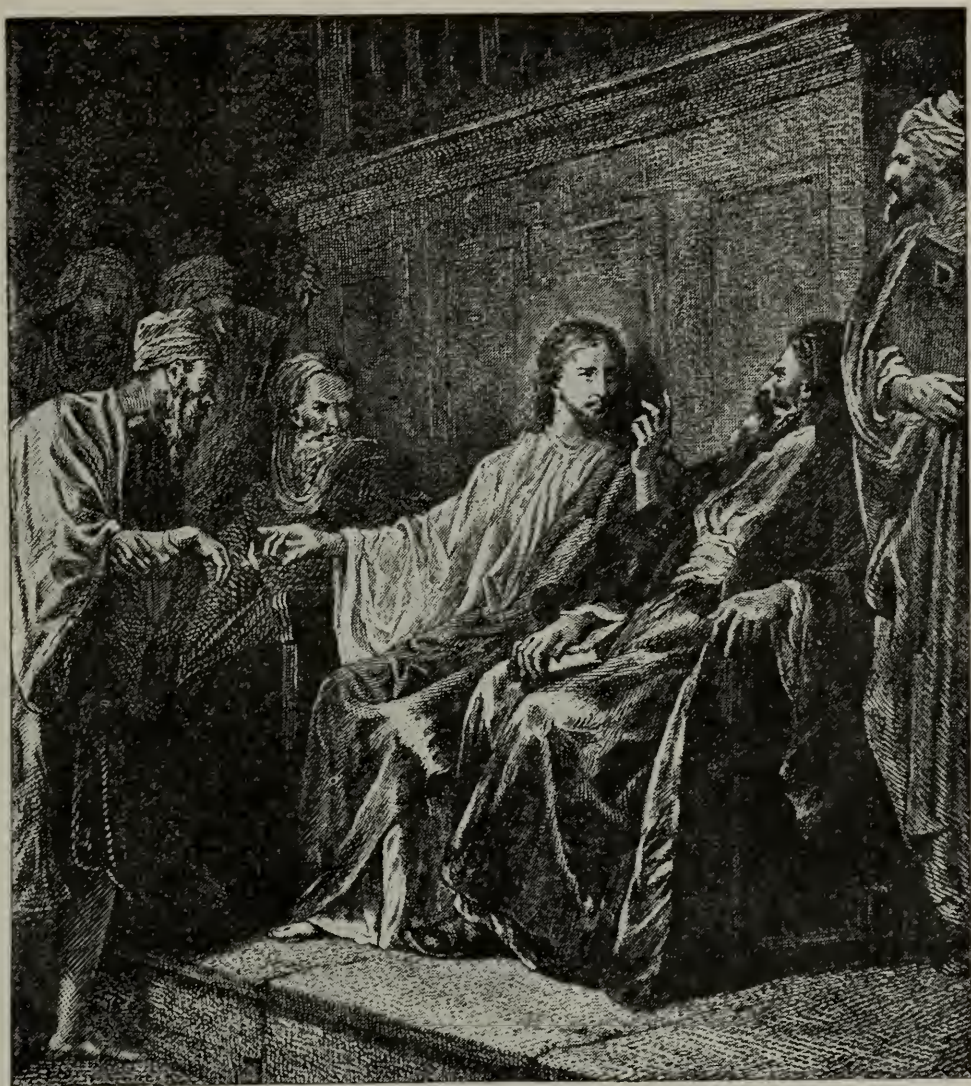
"Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." "Full well ye reject the commandment of God, that ye may keep your own tradition." "Making the word of God of none effect through your tradition, which ye have delivered." Mark 7:7, 9, 13.

Christ in Conflict with Human Laws

Now, when Christ, the Author of the Sabbath, came, he swept away these traditions, and by his example taught the people true Sabbath-keeping. In doing this, however, he came into direct conflict with these man-made Sabbath restrictions and with the Jewish leaders, and laid himself open to the charge of being an enemy of the state; for his Sabbath-keeping was considered Sabbath-breaking by the Jewish rulers.

The issue in Christ's time was much the same as it is today. Man's idea of Sabbath-keeping had taken the place of God's idea, and man's idea had been incorporated into the law of the nation to such an extent that in conforming to God's idea of Sabbath-keeping one would at the same time not be conforming to man's idea of Sabbath-keeping, and thus in doing God's will would be found in conflict with human laws, and liable to the accusation of being an enemy of the state and na-



CHRIST HEALING THE MAN WITH THE WITHERED HAND

tion. That is, obedience to God had become disobedience to men; observance of God's law had become violation of civil and ecclesiastical law; loyalty to God's government had become treason to human government.

Christ Did Not Break the Sabbath

Christ's relation to the Sabbath has been seriously misunderstood, and it is not uncommon to hear it said of him by those who should know better, that Christ broke the Sabbath. Those who make this charge put

themselves in the same class with the old scribes and Pharisees, for this was the false charge they brought against Christ. John 9:16.

He Broke Human Traditions

Christ did not break the Sabbath. He kept the Sabbath faithfully throughout his entire life. Luke 4:16, 31; John 15:10. What he did break was the infinite number of "blue laws," or Sabbath restrictions, which had been made by the rabbis. He kept the Sabbath, but his Sabbath-keeping was considered Sabbath-breaking by the fanatical, bigoted religious leaders of that time, and it was upon this very point of the Sabbath that they first attempted to destroy him. This will be clearly seen from the following passage:

"And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; *that they might accuse him.* And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway *took counsel with the Herodians against him, how they might destroy him.*" Mark 3:1-6.

Speaking of this same incident, Luke says:

"And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him." Luke 6:7.

Issue Was One of Law

The point on which they hoped to find an accusation against him is revealed in the controversy they had just had with him, as recorded in Mark 2:23, 24, and Luke 6:1, 2. They had asked him the question, "Why do ye *that which is not lawful* on the Sabbath days?" The whole issue was one of law. Now, it was not at all a violation of God's law to heal the sick on the

Sabbath, but it was a violation of their man-made traditions, and to them the violation of these traditions was the breaking of the Sabbath just as much as the violation of God's law.

In justifying his course in healing the man with the withered hand, Christ inquired, "*Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?*" Luke 6:9. There was no answer to this, and Christ performed the miracle of healing. Thus they found the accusation against him they were seeking, and "went forth, and straightway took counsel with the Herodians against him, how they might destroy him."

Plot to Kill Christ

It is worthy of special attention that this first recorded plot against the life of Christ was made on account of the Sabbath "blue laws" which had been brought into existence and maintained by the religious leaders of that time.

Again and again Christ came into conflict with the Jewish leaders on this question of the Sabbath, and meanwhile his following among the people was rapidly increasing. And his followers were inclined to do as he did with reference to the Sabbath. To the Jewish rulers there appeared to be danger of a great part of the nation becoming Sabbath-breakers, though in reality Christ was practising and teaching true Sabbath-keeping. There were times when Christ boldly defended his course, and the people rejoiced when the haughty rulers were defeated. Such an occasion was the following:

"And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are

six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox and his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke 13:10-17.

Seek to Slay Jesus

Another account of conflict with the rulers on the Sabbath question is given by John in John 5:1-16. Let the reader turn and read this passage, and notice especially the last verse, the sixteenth, "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." To them it appeared as if the existence of the whole nation was at stake, and they considered that they would be justified in killing Christ in order to save the nation. There seemed to be danger, in their estimation, of the whole nation becoming a nation of Sabbath-breakers, and this, they were convinced from their past history, would result in their national destruction. Therefore the Jews "sought to slay him."

Another interesting account of conflict between Christ and the Pharisees concerning the Sabbath is contained in John 9:1-38.

The resurrection of Lazarus vastly increased the followers of Christ. John 11:45. This increase, in the estimation of the rulers, enormously increased the danger of the whole nation becoming permeated with the spirit of Sabbath-breaking, and thus made imminent the destruction of the nation. They were impelled, in the face of this threatening crisis, to take hasty action. And so we have the record:

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." John 11:47, 48.

Christ Considered an Enemy of the State

Their argument was, Unless we in some way stop the work of this man, all the nation will believe on him, and, doing as he does, will become Sabbath-breakers, the result of which will be that the Romans will "come and take away both our place and nation."

And what they determined upon to save the nation is also recorded:

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation." John 11: 49-51.

And then it is recorded that "from that day forth they took counsel together for to put him to death." John 11: 53.

And put him to death they did. And it does not seem too much to claim, on the basis of the facts of this chapter; that one of the reasons why Christ was crucified was because he faithfully and loyally observed God's idea of Sabbath-keeping instead of man's idea of Sabbath-keeping. Because he did this he was despised, persecuted, rejected, spit upon, condemned, and a murderer and robber chosen in his place, and was finally crucified rather than yield his loyalty to God in Sabbath-keeping.

And with that fact in mind surely no one can claim after this that Sabbath-keeping is not important, or say that it is non-essential. If Christ, the Author of the Sabbath, considered it of enough importance to die for, then certainly it is of the utmost importance that we should keep the Sabbath he kept, and in the same manner that he kept it.

Sabbath-Keepers Today Will Be Persecuted

God's people today will be called upon to make the same choice their Master did, the choice between God's

idea of Sabbath-keeping and man's idea of Sabbath-keeping. And if they make the choice Christ did, and remain loyal to God's idea of Sabbath-keeping, they may expect to be persecuted and despised just as their Master was.

But let them ever remember that "the servant is not greater than his Lord; neither he that is sent greater than he that sent him," and "if ye know these things, happy are ye if ye do them." John 13: 16, 17.



JESUS REASONING WITH THE JEWS



PAUL PREACHING TO THE JEWS ON THE SABBATH DAY

CHAPTER FIVE

THE NEW TESTAMENT SABBATH

WHILE it is clear to all and freely admitted by all that the Old Testament teaches the observance of the seventh day of the week as the Sabbath, it is often claimed that the New Testament introduces another day, the first day of the week, as the Christian Sabbath. The evidence which is submitted to substantiate this claim must now be examined.

The best way to arrive at the truth or falsity of this claim will undoubtedly be to study every passage in the New Testament which speaks of the first day of the week. In this way we shall bring together the entire teaching of God's Word concerning this day. And by so doing we shall surely learn whether the first day has taken the place of the seventh day.

Facts Concerning the Resurrection

The first time the first day of the week is mentioned in the New Testament is in the book of Matthew:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28: 1.

This verse is the introduction to the account of the resurrection of Christ, and contains the historical record that he was raised on "the first day of the week." The verse was not written to give any information about a change in the Sabbath, but to give the facts concerning the resurrection. This event took place upon "the first day of the week," and was discovered when "Mary Magdalene and the other Mary" came "to see the sepulchre." While the first day is mentioned here it is given no sacred title or name. It is not called "the new Christian Sabbath," or "the new Sabbath," or "the Lord's day." It is called merely "the first day of the week," and is plainly considered by Matthew as one of the working days of the week, the first of them. There is clearly no evidence here for Sunday observance.

Sabbath Is the Day before the First Day

The second time the first day of the week is mentioned in the New Testament is in the book of Mark:

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1, 2.

It will be seen that this passage is the same historical record of the resurrection by another writer, Mark. He agrees with Matthew that Christ was raised from the dead, and that this event took place on "the first day of the week." Mark does not give this day any sacred title or name; he does not say it is now to be observed as the Christian Sabbath in honor of the resurrection of Christ; he is entirely silent with regard to any sacredness belonging to this day; he mentions it in his gospel simply because he cannot write the account of the resurrection without mentioning it.

So far from the first day being the Sabbath, this verse makes it clear that it is not the Sabbath. Mark speaks of two days in this passage, and gives their relation to each other. One of the days is "the Sabbath"; the other is "the first day of the week." One day is given a sacred title; the other has no sacred title. One day is a holy, sacred day; the other is merely one of the ordinary week days, the first. And let it be noticed that when "the first day of the week" comes, the Sabbath is past. If one prefers New Testament teaching to Old Testament teaching concerning the Sabbath question (though they both teach the same thing), here it is. The New Testament clearly teaches that the Sabbath is the day just before the first day of the week, and that when the first day comes the Sabbath has passed. The New Testament Sabbath is the same as the Old Testament Sabbath, the day before the first day of the week, or the seventh day.

Mark again speaks of the first day of the week in his gospel, as follows:

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9.

This verse mentions the first day of the week in connection with the name of the person who first saw Christ after he was raised. The verse does not give the day any honor at all, speaking of it again as an ordinary week day.

Seventh Day the Sabbath

The fourth time the first day is mentioned in the New Testament is in the book of Luke:

"This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the command-

ment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23: 52-56; 24: 1.

It will be recognized at once that this is the record of the resurrection of Christ by another writer, Luke. Again the day of the resurrection is given no sacred name or title. This writer, as well as Matthew and Mark, speaks of it as one of the week days, "the first day of the week." Not the slightest hint is given that it is to be considered as being different from the other week days, or to receive any special honor.

This passage of Scripture is important because it refers to three days, and clearly reveals their relation to each other. Of the day of the crucifixion it is said, "And that day was the preparation, and the Sabbath drew on." This was the sixth day, the day of preparation for the Sabbath, now called Friday. The next day is spoken of as "the Sabbath day according to the commandment." This was the seventh day. The next day is called "the first day of the week."

From this passage it is very clear what day is the Sabbath of the New Testament. There is no vagueness here or indefiniteness. It stands out like the noon-day sun that "the Sabbath day according to the commandment," and according to the New Testament, is the day between the sixth day and the first day of the week, and that day is the seventh day of the week, known as Saturday.

First Day Not Given a Sacred Name

The fifth time the first day of the week is mentioned in the New Testament is in the book of John:

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20: 1.

Here again, by another writer, is the same historical record of the resurrection. But there is no Sunday sacredness here. This verse does not call the first day



THE WOMEN AT THE SEPULCHRE

by any sacred name or title any more than the previous verses we have studied. It is merely "the first day of the week." That is all.

This day is mentioned the sixth time in the New Testament in the same chapter:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20:19.

And here, at last, we have the record of a meeting of the disciples on the first day. There is no doubt about that. "The disciples were assembled." And it was "the first day of the week."

A Mistaken Claim

This verse has been made the basis of the claim that the disciples were here inaugurating the observance of the new Christian Sabbath by celebrating in a religious service the resurrection of their Lord. But the verse itself reveals how untrue this claim is. The disciples were not assembled in a religious service. They were not assembled to celebrate the Lord's resurrection. They were not assembled to inaugurate the new Christian Sabbath. These things are made clear in the verse itself.

They were not assembled in a religious service, for the verse plainly declares they "were assembled for fear of the Jews." Their Master had been taken away and crucified. And we have the record concerning them, that "they all forsook him and fled." Mark 14:40. And when they fled, they all, by various routes, got themselves home, and when they were there they locked the doors. They feared the Jews would find them also, and deal with them as they had dealt with Christ. They were all assembled because they all lived together. Acts 1:13.



“BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF”

Not Celebrating the Resurrection

They were not assembled to celebrate the Lord’s resurrection, because they did not believe he was raised. We have the record that Mary Magdalene “went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.” Mark 16: 10, 11.

And we read again that

“He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.” Mark 16: 12, 13.

That they did not believe he was raised is shown again by the fact that this was the very time when

“Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and sup-

posed that they had seen a spirit. And he said unto them, Why are ye troubled? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he shewed them his hands and his feet." Luke 24:36-40.

At this very time he "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

And so it can hardly be true that on this occasion they were celebrating his resurrection when they did not believe he was raised.

They were not assembled to inaugurate the first day of the week as the new Christian Sabbath, for if they had been, John would have said so. And he did not say so.

A Religious Meeting on the First Day

The seventh time the first day is mentioned in the New Testament is in the book of Acts:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20:6-8.

There is no doubt that this passage contains the record of a religious meeting on the first day of the week. And in this it is unique, for it is the only passage in the Bible which contains such a record. And because of this it is worthy of close study.

At this meeting Paul was preacher. And it was a special meeting, a farewell meeting. Paul and his company had stopped at Troas on their way to Jerusalem. Acts 20:16. At the time this meeting was held they had been at Troas for seven days (verse 6), and now the last meeting of their stay was called, and while Paul was conducting it, his companions, having already made their farewells, were on their way by boat to Assos.



THE MIDNIGHT MEETING AT TROAS

Paul intending to walk to the same city after this last meeting was ended. Acts 20: 13, 14.

The meeting was held at night. "There were many lights in the upper chamber, where they were gathered together." Paul was "ready to depart on the morrow," and "he continued his speech until midnight." There is no doubt that this was a night meeting.

A Saturday Night Meeting

Now, according to Bible reckoning of the days, there is but one night to the first day of the week, and that is Saturday night. The Bible days begin at sunset and end at sunset, while by our present reckoning the days begin at midnight and close at midnight. The first day of the week of the Bible begins when the sun sets Saturday night and ends when the sun sets on Sunday night, as has been shown in the latter part of the second chapter of this book. It therefore follows that this meeting which Paul conducted at Troas, being

held during the night of the first day of the week, was held on what is now known as Saturday night. That is, this meeting was a first day meeting but not a Sunday meeting, for our Sunday is not the same as the Bible first day, Sunday being from Saturday night at midnight until Sunday night at midnight, and the Bible first day being from Saturday night at sunset to Sunday night at sunset.

Hence this verse affords no comfort to those who cite it as proof that the apostles kept Sunday. This meeting, while extended over into Sunday morning, was properly a Saturday night meeting, called after the Sabbath had passed.

Sunday Composed of Two Days

It may be well in this connection to point out that those who now observe Sunday are not observing any one day at all, but parts of two days. By beginning the observance of Sunday at midnight they observe a part of the first day of the week, and by continuing its observance until Sunday at midnight they observe a part of the second day of the week, for the Bible second day begins at sunset Sunday night. And in addition to this, none of the time observed, either on the first or the second day, is holy time.

The eighth time the first day is mentioned in the New Testament is in the first epistle to the Corinthians:

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.” 1 Cor. 16: 1-4.

This passage has been made the basis of the claim that the early Christian churches were accustomed to hold their services on the first day of the week, and take up a collection at these weekly meetings. But the pas-



sage itself says no such thing. Paul does not here give instruction to hold a weekly meeting. Instead of holding a meeting on the first day of the week, "every one" of you was to "lay by him in store." They were not to put their gift into a public collection but to lay it by "in store," at home; and when Paul came this was to be gathered and sent to Jerusalem for the relief of "the saints" there, who were suffering want. It was a special relief fund, not a regular, weekly offering. It was made up on the first day of the week, when the brethren all returned to their work after their observance of the Sabbath, and had opportunity to cast up their accounts and see how the Lord "had prospered" them. Then they were to "lay by" themselves, at home, or at their places of business, the amount they decided to give and keep it "in store" until Paul came to Corinth.

There is no evidence at all in this passage of Sunday sacredness, or that the early churches held weekly meetings on the first day of the week. In fact, the evidence all points in the other direction.

First Day Mentioned Eight Times

And now our task of studying every passage in the New Testament that mentions the first day of the week

is completed. There are no other texts mentioning this day. It is spoken of but eight times in the New Testament. And in these eight passages there is no command to keep it; there is no record of its being appointed as a Sabbath; there is no record of any blessing being placed on it; there is no record of its being made holy; there is no record of any sacredness being attached to it; there is no promise of blessing for its observance; and there is no threat of punishment for its non-observance; it is never once called the Sabbath or given any sacred title; there is no record that the apostles kept it or commanded it to be kept; there is no record that the early Christian churches observed it; in fact there is nothing, absolutely nothing, in all the Bible that gives the slightest hint of a Sunday institution. The observance of Sunday is a practise for which there is not a shadow of a single decree of Bible authority, and it is, therefore, a practise which should be immediately discarded by all Bible Christians.

Apostles Observed the Sabbath

While considering the attitude of the apostles toward the Sabbath it will be interesting to notice that they were accustomed constantly to preach on that day, to congregations sometimes of Jews, and sometimes of Gentiles. One such occasion will be found recorded in the book of Acts.

“But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.” Acts 13: 14-16.

And then Paul's sermon on this Sabbath day at this Sabbath meeting is recorded, being contained in verses seventeen to forty-one.



PAUL PREACHING TO THE GENTILES ON THE SABBATH DAY

Paul Preached to Gentiles on the Sabbath

It is claimed that the only reason that Paul held these synagogue meetings upon the Sabbath was the opportunity thus afforded him to reach the Jews with the gospel, and that he was not observing the seventh day.

This is a mistake. Paul preached to Gentiles on the Sabbath as well as to the Jews. On this very occasion we have the record that

“When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.” Acts 13: 42.

Here was an exceptional opportunity for Paul to explain to these Gentiles that the seventh day was not the Sabbath for the Gentiles but the first day was. How easy it would have been for him, and what a splendid opening this was to inform these Gentiles that while he found it necessary to meet with Jews on their Sabbath in order to bring them the gospel, yet as Christ

had abolished the old Sabbath and instituted a new one to take its place, it was now the duty of Gentiles to observe that new Sabbath, which was the first day of the week; and therefore he would preach to them the next day instead of waiting for the next Sabbath.

Now why did Paul not tell these Gentiles this? The main reason is because it was not true.

“And the next Sabbath day came almost the whole city together to hear the word of God.” Acts 13:44.

So here is a record of at least two Sabbaths on which Paul conducted religious services, and not at all exclusively for the Jews.

Additional Apostolic Sabbath Observance

Another record of the Sabbath observed by Paul and his company will be found in the following account:

“Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.” Acts 16:11-13.

Additional apostolic Sabbath observance will be found in the following passage:

“Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.” Acts 17:1-3.

It begins to seem very clear that instead of observing the first day of the week the apostles were very consistent and faithful observers of the seventh day, the Sabbath of the Lord.

Preached Every Sabbath

Nor are these passages the only ones we have re-

ording the observance of the Sabbath by the apostles. We are informed that when Paul came to Corinth,

“He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. . . . And he continued there a year and six months, teaching the word of God among them.” Acts 18:4, 5, 11.

How many Sabbaths he conducted services in the synagogue in Corinth it is impossible to say, as during this year and a half he left the synagogue and opened services in a private home near the synagogue, but be that as it may, this passage is a record of most faithful Sabbath observance.

Thus the New Testament reveals that it was the custom of both Christ and his apostles to observe the seventh day as the Sabbath, while it contains not one single record that they ever observed Sunday.

The Lord's Day

It is thought by some that Rev. 1:10 affords some evidence for Sunday observance. The verse reads:

“I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.” Rev. 1:10.

It is claimed that the expression “the Lord's day” refers to Sunday. This is an assertion which it is easier to make twice than to prove once. The verse says nothing as to which day of the week is meant by “the Lord's day,” and therefore we must go to other parts of the Bible to learn what day the Lord claims as his own.

We are told by Christ:

“The Son of man is Lord also of the Sabbath.” Mark 2:28.

And from this it seems plain that if Christ is Lord of the Sabbath, then the Sabbath is “the Lord's day.”

Again we read in the Lord's message to Isaiah:

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*; and call the Sabbath a delight, the holy of

the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Notice that God calls the Sabbath "my holy day." Therefore the Sabbath, which is the seventh day, is clearly "the Lord's day."

But all doubt about it is cleared away by the Sabbath commandment itself.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20: 8-10.

This commandment says, "The seventh day is the Sabbath of the Lord thy God." It is not, therefore, difficult to discover what day is "the Lord's day." The Lord's day is not Sunday; it is the Sabbath, the seventh day, "my holy day," the day of which Christ is Lord.

Sunday of Later Origin than the Bible

In giving his disciples instruction concerning the destruction of Jerusalem, which took place about forty years after the crucifixion of Christ, the Lord said:

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

So far, then, from the Sabbath being abolished by Christ, the Lord goes to the extent of instructing his disciples to pray that they may be able to keep it forty years after his resurrection, even in the troublous times of the downfall of the Jewish nation.

It will be seen that there is much evidence in the New Testament for the observance of the seventh day, and absolutely no evidence for the observance of the first day. The introduction of Sunday observance into the Christian church is of later origin than the times of the apostles, and authority for it cannot be found in the Bible.



AN EARLY CATHOLIC COUNCIL

CHAPTER SIX

THE SABBATH CHANGED

FROM the days of our childhood we have all been familiar with the fact that there is in the Bible a divine command to observe the seventh day of the week as the Sabbath. We are also familiar with the fact that the great majority of those who believe in the Bible are keeping an entirely different day from the one mentioned in the commandment. This puzzling situation has been explained by many with the claim that the change of the Sabbath was made by Christ, the old Sabbath passing away at the crucifixion, and the new Sabbath being established by that event.

This claim has been shown in the preceding chapter to be without foundation, and it now becomes necessary to explain how this change did come about.

A Remarkable Prophecy

Long before the change was made the Lord foretold in a remarkable prophecy the fact that the change would be made. And in this prophecy he points out the very power which would do this work.

This prophecy will be found in the seventh chapter of Daniel. In this chapter Daniel sees in a vision four great beasts coming up out of the sea. These beasts are explained (verse 17) to be symbols of four great kingdoms which would rule the earth. The first was a lion and represented Babylon. The second was a bear and represented Medo-Persia, which succeeded Babylon. The third was a leopard, and represented Greece, which overthrew Medo-Persia. The fourth was an extraordinary, ten-horned monster, and represented Rome, which followed Greece. The ten horns on this beast are explained (verse 24) as meaning ten kingdoms into which Rome was to be divided. Among these ten horns another horn arose and in coming up destroyed three of the first horns, and took their place. The ten kingdoms represented by the ten horns were the kingdoms of the Alemanni, the Franks, the Burgundians, the Suevi, the Vandals, the Anglo-Saxons, the Visigoths, the Ostrogoths, the Heruli, and the Lombards. The three which were destroyed by the little horn which rose later were the Vandals, the Heruli, and the Ostrogoths. The seven which remain are now known as Germany, France, Switzerland, Portugal, England, Spain, and Italy.

The Roman Church to Change the Sabbath

The little horn which destroyed the three is the symbol of the papacy, the Roman Catholic Church. Of this power the prophecy states:

“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: and they shall be given into his hand until a time and times and the dividing of time.” Dan. 7:25.

Notice the expression, “think to change times and laws.” Here is a prediction that the papacy, the Roman Church, will change, or rather attempt to change, the law of God, and change it with special reference to time. Now, the only time mentioned in the ten command-



THE BEASTS OF DANIEL 7

ment law of God is the seventh day. We have here, therefore, a direct prophecy of the attempted change of the Sabbath. This verse constitutes a direct charge by Jehovah that the power which has been guilty of changing the observance of the Sabbath is the Roman Catholic Church.

The truth of this charge is settled by the fact that it is made by God, who cannot err, and who will not lie. And the very fact that God does declare the Roman Church guilty of this crime ought to forever settle the Sabbath question with every person who believes God.

And God's charge against the Roman Church is

fully supported by the testimony of many reliable witnesses, such as encyclopedias, histories, and theological works. A small part of this testimony will now be placed before the reader.

Protestant Testimony

In this connection there are many unbiased witnesses who frankly admit there is no authority for Sunday observance. In the weekly edition of the *New York Tribune* of May 24, 1900, this admission is made:

“Is there no express commandment for observing the first day of the week as the Sabbath, instead of the seventh day? — None whatever. Neither Christ, nor his apostles, nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath.”

Rev. Ed. T. Hiscock, D. D., author of the “Baptist Church Manual,” in an address before a Baptist ministers’ meeting in New York City, as reported in the *Examiner*, of Nov. 16, 1893, said:

“There was and is a commandment to ‘keep holy the Sabbath day,’ but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament — absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.”

Dr. Lyman Abbott, one of the best known ministers in the United States, when he was editor of the *Christian Union*, said in an editorial in that paper under date of June 26, 1890:

“The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.”

Section 10, of part 2, of the “Augsburg Confession of

Faith," a Lutheran document, as quoted in Cox's "Sabbath Manual," is as follows:

"The observance of the Lord's day (Sunday) is founded not on any command of God, but on the authority of the church."

Bishop Seymour of the Protestant Episcopal Church is quoted in the book, "Why We Keep Sunday," on this question as follows:

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ."

Sir William Domville, in his book, "The Examination of Six Texts," on page 291, says:

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was so observed previous to the Sabbatical edict of Constantine, A. D. 321."

The old Chamber's Encyclopedia, in its article "Sabbath," says:

"By none of the Fathers before the fourth century is it (the first day of the week) identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Christ or his apostles.

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D., of which the following is a translation:

"Let all judges, inhabitants of the cities, and artificers, rest on the venerable day of the sun. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and the planting of vines cannot be so advantageously performed on any other day."

"But it was not until the year 538 that abstinence from agricultural labor was recommended, rather than enjoined, by an ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers."

In the article "Sunday," the Encyclopedia Britannica, says:

"It was Constantine who first made a law for the proper observance

of Sunday; and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire."

In Rose's Translation of Augustus Neander's "History of the Christian Religion and Church," on page 186, is this statement:

"The festival of Sunday was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the law of the Sabbath to Sunday."



CONSTANTINE

We have the direct testimony of Prof. N. Summerbell, a prominent minister and author of the Christian Church, once president of Antioch (Ohio) College, that the Roman Catholic Church changed the observance of the Sabbath. He says in his "History of the Christians," on page 418:

"It (the Roman Church) has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day."

Article 28 of the "Augsburg Confession" reads:

"They (the Catholics) allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and the authority of the church since it dispensed with one of the ten commandments."

William Prynne, in his book, "Dissertations on the Lord's Day," page 163, says:

"The seventh-day Sabbath was . . . solemnized, by the

apostles, and primitive Christians, until the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea (A. D. 364) . . . first settled the observation of the Lord's day."

These quotations are all from Protestant sources. Now it will be interesting to see if the Roman Church will confess that the change in the observance of the Sabbath is its work.

It not only does confess this but it boasts of it, as the following extracts, all from Catholic sources, will show.

Catholic Testimony

The 29th Canon of the Catholic Council of Laodicea (A. D. 364-365), which was later confirmed by the General Council of Chalcedon (A. D. 451) reads:

"Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's day, resting then as Christians. But if any shall be found to be Judaizing, let them be anathema from Christ."

In the "Catechism of the Christian Religion," by Rev. Stephen Keenan, on page 206, are the following questions and answers:

"*Ques.* What does God ordain by this commandment?

"*Ans.* He ordains that we sanctify in a special manner this day on which he rested from all the labor of creation.

"*Ques.*— What is this day of rest?

"*Ans.*— The seventh day of the week, or Saturday.

"*Ques.*— Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?

"*Ans.*— During the old law, Saturday was the day sanctified; but the church . . . has substituted Sunday for Saturday; so now we sanctify the first, and not the seventh day."

Another catechism, "The Catholic Christian Instructed," page 202, says:

"*Ques.*— What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday?

"*Ans.*— We have for it the authority of the Catholic Church, and apostolic tradition.

"*Ques.*— Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

“*Ans.*—The Scripture commands us to hear the church . . . but the Scriptures do not in particular mention this change of the Sabbath.”

The “Doctrinal Catechism,” page 174, says:

“*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?”

“*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her, . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of the Sabbath, the seventh day, a change for which there is no Scripture authority.”

Protestants Contradict Themselves!

The “Abridgement of Christian Doctrine,” page 58, contains this:

“*Ques.*—How prove you that the church hath power to command feasts and holy days?”

“*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

“*Ques.*—How prove you that?”

“*Ans.*—Because by keeping Sunday they acknowledge the church’s power to ordain feasts, and to command them under sin.”

In a book, “Plain Talk About the Protestantism of Today,” on page 213, is this statement:

“It is worth while to remember that this observance of the Sabbath, in which, after all, the only Protestant worship consists, not only has no foundation in the Bible, but is in flagrant contradiction to its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church.”

“Who Changed It?—The Catholic Church”

On pages 86 and 87 of “A New Catechism of Christian Faith and Practise,” by the Rt. Rev. James Belford, D. D., (Ave Maria Press, Notre Dame, Ind., 1909), are these questions and answers:

“*Ques.*—What is the third [fourth] commandment?”

“Ans.—Remember thou keep holy the Sabbath day.

“Ques.—What day was the Sabbath?

“Ans.—The seventh day, our Saturday.

“Ques.—Do you keep the Sabbath?

“Ans.—No; we keep the Lord’s day.

“Ques.—Which is that?

“Ans.—The first day; Sunday.

“Ques.—Who changed it?

“Ans.—The Catholic Church.”

On page 211 of “The Catholic Christian Instructed,” is this statement:

“Ques.—Has the church power to make any alteration in the commandments of God?

“Ans.—. . . Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God’s worship; and these we are now obliged to keep in consequence of God’s commandment, instead of the ancient Sabbath.”

On page 15 of Volume 4 of “Clifton Tracts,” in an article on “A Question for all Bible Christians,” this question is thus dealt with:

“We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed; namely, the authority of ‘the church of the living God, the pillar and ground of the truth’; whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be part of God’s Word, and the church to be its divinely appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often makes the commandment of God of none effect.’”

In the *Catholic Press*, of Sydney, Australia, in its issue of Aug. 25, 1900, there is this statement:

“Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of the Scriptures there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”

Cardinal Gibbons, in his book “Faith of Our Fathers,” edition of 1892, on page 111 says:

“You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”

“An Ecclesiastical Law”

On pages 230-232 of *The Ecclesiastical Review*, February, 1914, Vol. 50, No. 2, is an article by Father Walter Drum, S. J., of Woodstock College, Maryland, on the subject of “Recent Bible Study,” in which he says:

“The observance of Sunday thus comes to be an ecclesiastical law entirely distinct from the divine law of Sabbath observance. The prescriptions of Gen. 2:2, 3 in regard to the Sabbath have nothing whatever to do with the law of the church about Sunday, the Lord’s day. Catholics should observe the law of the church, not by the Old Testament observances of the Sabbath, nor by the dictates of Protestants or of Jews, but by the prescription of the church herself. The author of the Sunday law is the only one who has a right to interpret that law; and that author is the Catholic Church.”

Again he says:

“They [the Protestants] deem it their duty to keep the Sunday holy. Why?—Because the Catholic Church tells them to do so. They have no other reason.”—Page 236.

The following questions and answers will be found in “The Convert’s Catechism of Catholic Doctrine,” by Rev. Peter Geiermann, C. SS. R., page 50, 3rd edition, 1913, a work which received the “apostolic blessing of Pope Pius X, Jan. 25, 1910”:

“*Ques.*—Which is the Sabbath day?

“*Ans.*—Saturday is the Sabbath day.

“*Ques.*—Why do we observe Sunday instead of Saturday?

“*Ans.*—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.” [The date usually given for this council is 364.]

The *Kansas City Catholic*, of Feb. 9, 1893, said:

“The Catholic Church by its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law.”

Two Letters of Cardinal Gibbons

Early in 1892 a letter was written by John R. Ashley, of Rock Hall, Md., to Cardinal Gibbons, asking him about the change of the Sabbath. The following reply was made:

Cardinal's Residence,
Baltimore, Md.
Feb. 25, 1892.

John R. Ashley, Esq.,
Dear Sir:

In answer to your first question, directed by the Cardinal to reply to your letter, I will say:

1. Who changed the Sabbath?

Ans.—The Holy Catholic Church.

2. Are Protestants following the Bible or the Holy Catholic Church in keeping Sunday?

Ans.—The Protestants are following the custom introduced by the Holy Catholic Church.

3. The Protestants do contradict themselves by keeping Sunday and at the same time profess to be guided by the Bible only.

I am faithfully yours,

C. F. Thomas,
Chancellor.

A later letter from the Cardinal to another correspondent is as follows:

Cardinal's Residence,
408 N. Charles St.,
Baltimore, Md.
July 9, 1914.

Dear Mrs. Miller:

Your letter to the Cardinal was received. He cannot answer all the mail addressed to him. For further information he would refer you to Rev. Arthur D. Hassett, of the Immaculate Conception Church, Bridgeton, N. J. The teachings of the church are the same everywhere, and Father Hassett, I am sure, will be pleased to give you any information you may ask concerning the doctrines of the church.

As to the questions you ask — The Catholic Church calls Saturday the Sabbath — and the first day of the week, Sunday. The Catholic Church changed the day of rest and divine worship from Saturday to Sunday, in honor of Christ's resurrection and the descent of the Holy Ghost on the apostles. The church has the power to do this because Christ gave her this power. He founded a church which was to teach, govern, sanctify, and save men. He gave that church

power to make laws and enforce them. For part of this proof read chapter 16, St. Matthew, 15 to 19 verses, inclusive.

Very respectfully,

E. J. Connelly,
Ass't. Secretary.

And in the *Catholic Mirror*, Cardinal Gibbons' official organ, date of Sept. 23, 1893, is this striking statement:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is, therefore, to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

And to close this remarkable confession we quote from a lecture by Father T. Enright, of Des Moines, Iowa, at the time president of the Redemptorist Fathers' College. The lecture was delivered in 1893, and the priest said:

"There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under pain of hell fire. For instance, the institution of Sunday. What right has any other church to keep this day? You answer by virtue of the third commandment, which says, 'Remember that thou keep holy the Sabbath day.' But Sunday is not the Sabbath. Any school boy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to any one who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money. It was the Holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week. Which church does the whole civilized world obey? The Bible says: 'Remember that thou keep holy the Sabbath day,' but the Catholic Church says, 'No, keep the first day of the week,' and all the world bows down in reverent obedience to the mandates of the Catholic Church."

Has Laid Impious Hands on the Sabbath

From what has now been written in this chapter it will be seen that God deliberately charges the Roman Church with the crime of tampering with the divine law in changing the observance of the Sabbath from Saturday to Sunday. The voice of history deliberately

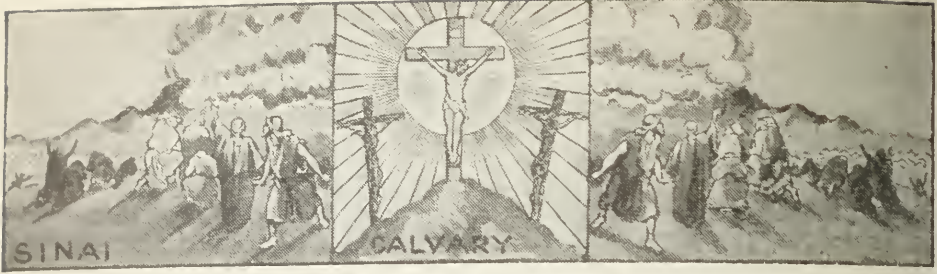
testifies to the truth of the charge. The Roman Church deliberately confesses itself guilty as charged. And thus the Roman Church stands before the world convicted of laying impious hands upon the Sabbath of the fourth commandment, the Sabbath of the Lord, and tearing from its place in the very heart of the law of God, the fourth commandment, and putting in its place a spurious and counterfeit sabbath, which is no sabbath at all, as it rests solely on the traditions of that church and not in any sense upon the Word of God.

But, let it be noticed, the Roman Church is more consistent in the observance of Sunday than are the Protestant churches. The Roman Church does not base its teachings on the Bible alone, but on the Bible and tradition, holding that tradition is the safer guide of the two. But the Protestant belief is that the Bible and the Bible alone is the foundation of truth. And the Sunday institution can be found in tradition. It cannot be found in the Bible.

Protestants Have Left the Bible

It is evident, therefore, that the Protestant churches, in observing Sunday, have left the true ground and basis of Protestantism, the Bible, and are following the Roman Church in accepting doctrines and practises which are not founded upon the Bible. On this point Catholics can truthfully accuse Protestant Sunday-keepers of inconsistency.

The duty, then, of every true Protestant is to cast away this unscriptural practise and doctrine of Sunday observance and to follow the Bible, to follow Jesus, to follow the apostles in the observance of the true Sabbath, the seventh day of the week.



CHAPTER SEVEN

THE LAW AND THE GOSPEL

IT IS impossible to study the Sabbath question very long without being forced to consider the relation of the law to the gospel. The Sabbath is part of the law of ten commandments, and therefore it stands or falls with that law, and if it should be found that the gospel has superseded the law, and taken its place, then the Sabbath question would be settled. If the law is gone, the Sabbath, too, is gone.

The teaching that the law of God has been abolished has been considered, during past ages, a dangerous heresy, but at the present time it is fast becoming one of the most popular teachings of the church. This is due to the fact that this doctrine affords to those who observe Sunday the easiest solution to the widely-discussed Sabbath question.

The Moldy Old Heresy of Antinomianism

Were it not for the Sabbath commandment it is doubtful if there would be any dispute in the religious world concerning the perpetuity of the law of God. But the claims of the Sabbath have been urged so strongly and constantly that it has been found necessary to invent some popular argument against these claims, an argument which would be so plausible as to be accepted without much examination by those who have been in desperate straits to explain their observance of a day not commanded by the Bible. This need has been met by going to the

dim ages of the past and disinterring the moldy old heresy of antinomianism, the abolition of God's law, and renovating it to make it do service as an excuse for disobedience to God's law today. How much better it would be for men, if, instead of searching for excuses for disobedience, they would gladly bring their lives, through Christ, into harmony with the divine requirements, and thus find peace with God.

A False Theory

In order to do away with the obligation to observe the seventh day, the theory is advanced that the gospel has now taken the place of the law, and therefore no Christian is under obligation to observe it. This theory teaches that the old dispensation was a dispensation of law, and continued to the death of Christ; but that the present dispensation is a dispensation of grace in which we have nothing to do with law, and hence all Christians are free from the law.

Now the truth of this subject is made so clear by the Bible that no one need remain in error concerning it. Let the reader take his Bible and carefully study the passages here given.

The Law of God

The law of God is that part of his divine revelation which was spoken by the Lord himself to men in the thunders of Sinai (Deut. 4:12), and written with his own finger on two tables of stone. Ex. 31:18; Deut. 4:13. This law is "right," "true," and "good" (Neh. 9:13), as well as "perfect." Ps. 19:7. Christ did not come to destroy or abolish this law (Matt. 5:17), and it will endure while heaven and earth stand. Ps. 111:7, 8; Matt. 5:18. It is a "law of liberty" (Jas. 2:12), which is established by faith (Rom. 3:31), and is "spiritual" (Rom. 7:14), and "holy, just, and good." Rom. 7:12. It contains the whole duty of man (Eccles.

12:13), and is the "royal law" (Jas. 2:8), which Jesus came to make honorable. Isa. 42:21. It must be kept as a condition of eternal life (Rev. 22:14), for it is the law by which the world will be judged. Jas. 2:12.

The Gospel

The gospel is defined by Paul as follows:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

The gospel, then, is that power which God has sent into the world to save men.

But why do men need to be saved? What is the trouble with the human race that it needs salvation? And what is this salvation from?

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21.

Salvation from Sin

The salvation provided by the gospel is salvation from sin. Men need to be saved because they are sinners. There is no other reason at all why the gospel should ever have been sent into this world. The world was lost, and it was lost because sin was here. And the gospel saves from sin.

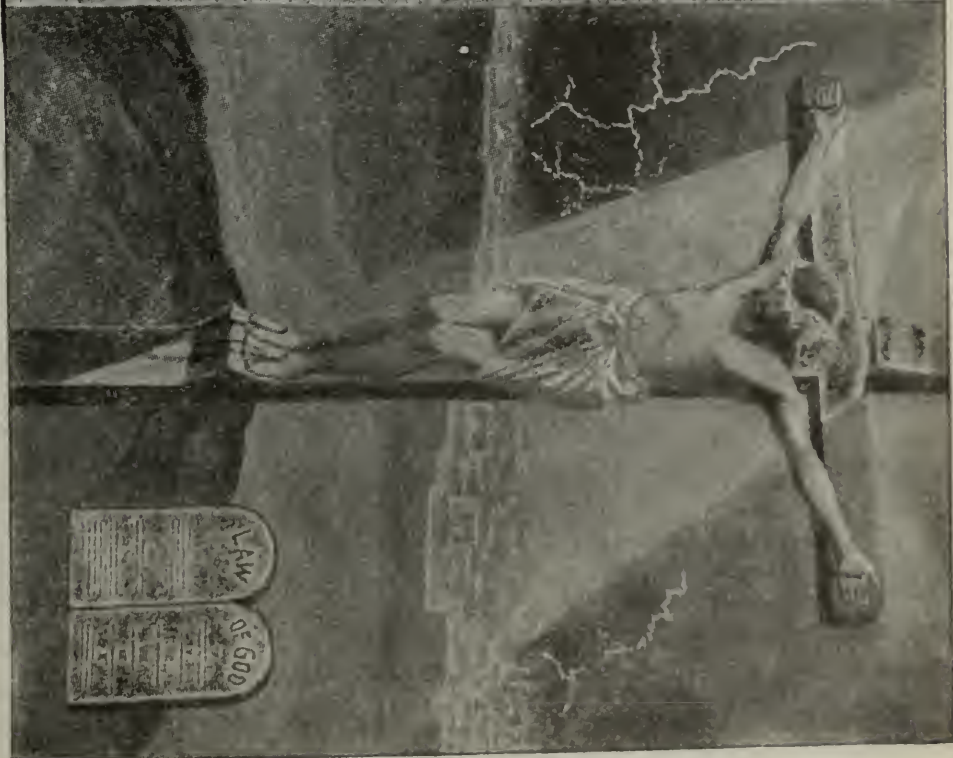
It is evident, therefore, that the gospel has been made necessary because of sin. If there had been no sin there would have been no gospel. But sin came and the human race was lost. And therefore the gospel was introduced that men might be saved from sin and destruction. God in his infinite mercy made a way of escape for lost men, and that way of escape is the gospel.

What Is Sin?

But what is this thing from which the gospel saves us? What is sin? It is always well, in the study of any subject, to get definitions of the things we are studying. We have heard and talked about sin for ages, and in a



THE LAW WAS BROKEN IN EDEN, FOR "SIN IS THE TRANSGRESSION OF THE LAW"



THE DEMANDS OF THE LAW ARE MET ON CALVARY. ITS CLAIMS ARE HONORED (83)

general way have some idea of what it is. But we should not guess about it. We must know. There must be some standard of right and wrong. God does not leave this matter to be settled by each individual. Our standard of right and wrong may be, and probably is, lower than God's. What, then, is sin? Has God given a definition of it? Yes, he has, and here it is.

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

There is no vagueness here. "Sin is the transgression of the law." This is God's definition of sin.

Now, let us put these things together. The gospel is the power of God to save men. It saves men from sin. Sin is the transgression of the law. Law, then, existed first, for there could have been no sin had there been no law to transgress. Transgression brought sin into the world. Sin made the gospel necessary.

It is plain from this that the gospel was introduced to save men from transgressing the law, and to use the gospel as an excuse to transgress the law is a total perversion of its real purpose.

If the law is now abolished, as antinomianism seeks to teach, then there is no need at all for the gospel. For if the law is abolished, it follows that sin also is abolished, and it is impossible to sin without the law, as "sin is the transgression of the law." Notice how clearly this is put by Paul.

"For where no law is, there is no transgression." Rom. 4: 15.

"Sin is not imputed when there is no law." Rom. 5: 13.

Where there is no law there can be no sin. Hence if the law is abolished we are both without law and without sin.

Does Away with the Gospel

But something else follows from this. The gospel is for the purpose of taking away sin. But by the aboli-

tion of the law sin has already been taken away, and the gospel is not needed, for the very purpose of the gospel is secured by abolishing the law, as this also abolishes sin. Hence the gospel, too, is abolished by this teaching of the abolition of the law.

And it should be added that the gospel ministry is also abolished by this doctrine, for there certainly can be no need for the preaching of the gospel if the gospel has been abolished and made unnecessary by the taking away of sin. Therefore, every preacher who teaches the abolition of God's law, to be consistent should at the same time resign his position, give up his salary, and seek other employment, for by preaching the abolition of the law he has abolished his own office, and made entirely unnecessary all his work of preaching.

Abolishes Altogether Too Much

It becomes evident at once that this dangerous teaching of the abolition of God's law destroys itself. It abolishes altogether too much, for it does away not only with the law, but also with sin, with the gospel, with the Church, with the ministry, and with the great sacrifice of Christ on Calvary, for that sacrifice was offered to take away sin. No person who loves Christ, who loves the gospel, who loves the Church, ought ever to be found teaching such a God-dishonoring doctrine as the abolition of the law, a doctrine which today is so popular.

We are told by Paul that

“All have sinned, and come short of the glory of God.” Rom. 3: 23.

Inasmuch, therefore, as all have sinned, it is plain that every human being needs the gospel, which is the power of God to save from sin. All men have sinned, have broken God's law, and therefore should come to Christ to be forgiven and to receive power to keep the law in the future.

Law Cannot Save

This power cannot be gotten from the law itself. There is no salvation in the law for a sinner. The charge is sometimes made against those who keep the Sabbath that they teach that men are saved by keeping the law. This charge is not true. They certainly do not believe that men are saved by breaking the law, but neither do they believe one can be saved by keeping the law. They keep the law themselves not at all to be saved, but because they are saved, and between those two there is a vast difference.

It is impossible to get salvation out of the law. Salvation cannot be secured by doing the law, for

“By the deeds of the law there shall no flesh be justified in his sight.” Rom. 3:20.

And, again

“And the commandment, which was ordained to life, I found to be unto death.” Rom. 7:10.

There is death, not salvation, for every sinner in the law of God. And this is so simply because he is a sinner. He has broken the law. This is sin, and “the wages of sin is death.” Rom. 6:23.

Therefore the law condemns the sinner to die. It cannot save him. Even if he could then turn and keep every commandment of it perfectly, this would not remove the condemnation for his sin. The law would still condemn him to death. So it is plain that there is no salvation in the law for sinners. And as we have all sinned, it follows that there is no salvation in the law for any human being.

In fact, it is not the purpose of the law to give salvation. That is the purpose of the gospel.

Not Under Law, but Grace

And when we come to the gospel for salvation from sin, and are saved by it and our transgressions of the

law forgiven, then the condemnation of the law, the condemnation to death, passes away. Then it becomes true that

“Sin shall not have dominion over you: for ye are not under the law, but under grace.” Rom. 6: 14.

By accepting Christ and the gospel we have passed out from under the condemnation of the law, and are free men and women in Christ Jesus. This does not mean, as many seem to think, that we are free to break the law. *Not at all.*

The man who breaks the law is not under grace, but under the law. It is the man who is under grace who keeps the law, and he remains under grace only as long as he keeps the law. When he breaks the law he is no longer under grace, but goes back under the law. This can be shown clearly by a simple illustration.

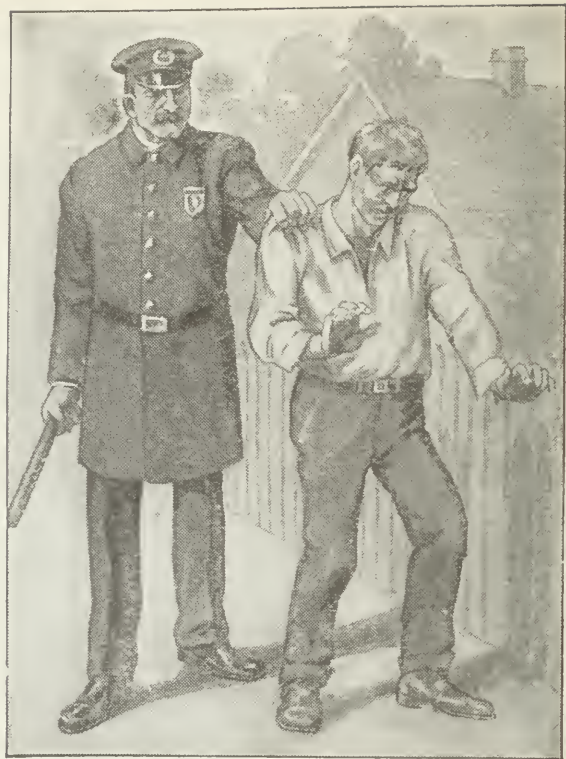
An Illustration

A certain man commits murder. For the purposes of this illustration we will say he lives next door to you. You know him well. The policeman comes for him. The officer goes into his house, lays his hand on the murderer's shoulder, and marches him off to the police station. He is now in the hands of the law. He is under the law. But why? Because he has broken it. Why does not the officer come into your home and get you, and take you to the police station? Solely because you are keeping the law. Why is it you are free from the law and the murderer is under it? Because he has broken it and you have not. It is clear, then, that those who have broken the law are under the law, and those who are free from the law are those who are keeping the law.

What Being under Law Means

Now, the murderer is tried, convicted, and sentenced to life imprisonment. He is under the law because he has broken it. After serving ten years of his sentence

the governor of the State pardons him. The warden comes to his cell one morning and says, "John, I have a pardon here for you, and today you are a free man." He leads him out of the prison, out to the gate that leads to the street, opens it, and John walks out a free man. He is now free from the law. He is now no longer under the law, but under grace, the grace of the governor who pardoned



"THE OFFICER MARCHES HIM OFF"

him. He is now in the same position as the sinner is when Christ pardons him. He has been forgiven, the condemnation of the law has been taken away, he is no longer in bondage to sin, and he is free from the law, no longer under the law but under the grace of Christ.

Does this mean, however, that John, who is now free from the law, can go out and break the law? Does his being under grace mean that he has a license to transgress the law? Can he now go out and kill another man because he is no longer under the law but under grace?

Under Grace as Long as Law Is Kept

It will be plain to all that John will remain under grace only as long as he keeps the law. If he should again transgress the law, if he should kill another man, then he would be under the law again, and would necessarily suffer the infliction of another sentence.

Just so is the case of the Christian. The pardoning of our sins does not afford us a license to commit additional sin. It frees us from the condemnation of the law and puts us under grace, but we remain under grace only so long as we keep the law. When we break the law, when we break any of its commandments, the Sabbath commandment or any other, then we are back under the law again and no longer under grace.

Therefore those who keep the Sabbath are not under the law, but rather those who break the Sabbath.

This truth of the Christian's relation to the law after the forgiveness of his sins is made plain by Paul, who wrote:

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

Faith in Christ, then, so far from making the law void, is the very thing that establishes the law.

Law a Great Sin-Detector

The purpose of the law is not to save men, but to point out their sin, and thus to reveal to them their need of a Saviour from sin. The law is a great sin-detector. It points out sin, but it cannot remove it. And let there be no mistake about what law it is which points out sin. It is the ten commandment law.

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

The law that reveals sin is clearly seen in this passage to be the law which says, “Thou shalt not covet.” This is the law of ten commandments. Paul says he would not have known sin but by the law. He again says:

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

It is plain, therefore, that the purpose of the law of God is not to give salvation, but to make men realize

their need of salvation by pointing out sin to them and convicting them of sin. And hence the law is very necessary to the gospel, and is, as Paul declares, "holy, just, and good." Rom. 7:12.

Gospel Takes Sin Away

Now, the purpose of the gospel is to take away that which the law points out. The law can point out sin, but it cannot take it away. Here the gospel enters and removes the sin pointed out by the law.

"For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

And again:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 1 John 3:4, 5.

Christ, then, and the gospel, were manifested to take away our sins. But we should never have known what sin is had the law not pointed it out. Therefore these two, the law and the gospel, must go together, and ought never to be separated. Our need of a Saviour is revealed by the law, and the Saviour himself is provided by the gospel.

Our Schoolmaster

In this way "the law is our schoolmaster to bring us to Christ," for it shows our need of Christ.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:21-25.

The law brings us to Christ by showing us our need of a Saviour. It points out our sin. Christ removes the sin, and pardons us. We are then no longer under the law, the schoolmaster, just as the murderer was no longer under the law when the governor pardoned him. But if we sin again, then we are again under the law, and need it to bring us once more to Christ.

If the law is *our* schoolmaster to bring *us* to Christ and it is now abolished, how, then, are others to be brought to Christ if the very thing which brings men to Christ has been abolished? No, the law and the gospel must go together, and can never be separated. Both are needed.

A Clear Illustration

The relation of the law to the gospel is shown by James in a remarkably clear illustration:

“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” Jas. 1: 22-25.

Here the law is likened to a looking-glass, a mirror. When a laboring man comes home from work he looks into the looking-glass to see the condition of his face. The looking-glass reveals to him the fact that his face is soiled. It will not lie, it tells the exact truth. It points out to the man his need of cleansing, and points him to the soap and water which will take away his uncleanness.

The Law a Mirror

Now, that is like the law of God, which points out sin. The soap and water represent the gospel, that which takes sin away.

The man who looks into the looking-glass would not

think of taking down the glass from its hook, and rubbing it over his face to cleanse his face. That is not the purpose of the looking-glass, and neither could it do that work. Still less would the man be so foolish as to think to cleanse his face by abolishing or breaking the glass. Neither can a sinner get rid of his sins by the law, or by abolishing the law. The man would go to the soap and water and cleanse his face when the glass revealed it was soiled, just as we go to Christ and wash our sins away in his



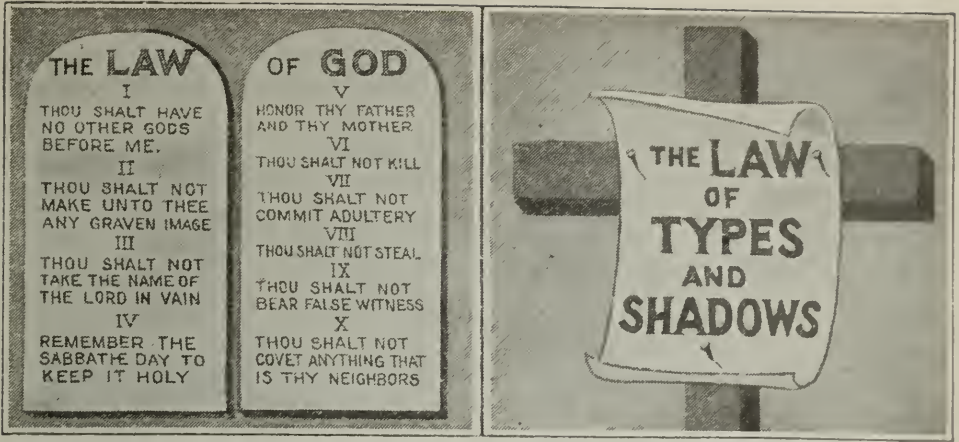
THE MIRROR REVEALS A SOILED FACE

blood when they are revealed by the law.

The duty, then, of every person who learns that the seventh day is the Sabbath is not to claim that the law is abolished, but to confess his past transgressions of this commandment and go to Christ for grace to keep the Sabbath in the future. When the law points out our sin, let us not try to get right by abolishing the law, for that we can never do, but get right by accepting Christ's grace and bringing our lives into harmony with his law, and thus fulfil all its divine requirements.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 4.

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 2, 3.



CHAPTER EIGHT

THE TWO LAWS

IT HAS now been clearly shown that the doctrine of the abolition of the law of ten commandments is in direct opposition to both the spirit and letter of the whole gospel of Christ. But in this connection it is urged that there are passages of scripture which very plainly teach that some law has been abolished by Christ. And this is true.

It is claimed, moreover, that there is but one system of law revealed in the Bible, and therefore these verses which speak of a law being done away must have reference to the ten commandments.

Two Laws in the Bible

This claim is a great mistake, and it arises from a failure to discern the difference between the moral and ceremonial laws of God. This failure to comprehend the difference between these two systems of law leads to the attempt to blend them by making the verses of the Bible which speak of the abolition of the ceremonial law refer to the moral law of ten commandments.

The verses which are used to show that the law has been abolished are the following:

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.” Eph. 2: 15.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ.” Col. 2: 14-17.

“One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” Rom. 14: 5.

“For the priesthood being changed, there is made of necessity a change also of the law.” Heb. 7: 12.

Christ Changed a Law

It is true that by the death of Christ a law has been changed and abolished, but it was not the moral law of ten commandments or any part thereof. This has already been made clear, but will be seen in still clearer light from a close study of the subject of the two laws.

There are many religious teachers who deny that there are two laws in the Bible. This is a mistake which a little study will correct.

“Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes and laws, by the hand of Moses thy servant.” Nch. 9: 12-14.

In this passage it is declared that the Lord himself came “down also upon Mount Sinai” and gave them “true laws,” and that he also commanded “them precepts, statutes and laws, by the hand of Moses.” Here, then, are two systems of law. One that God did not inspire a man to speak or write, but which he both spoke and wrote himself, and the other which was given to Moses by inspiration, and which Moses spoke and wrote.

This distinction between the two systems of law is made clearer in the following passage:

“Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.” 2 Kings 21:8.

There can be no question that two laws are spoken of in this verse, for the distinction between them is made broad and clear. One, God says, is that which “I have commanded them,” and the other is that which “my servant Moses commanded them.” If this distinction was always kept in mind by the student of the Bible, the confusion which exists on the subject of the two laws could not prevail.

The Two Systems of Law

There is one law which deals only with moral duties. Exodus 20. The other law is wholly ceremonial. Heb. 9:10.

The moral law is contained in the ten commandments. This law was spoken by the Lord himself. Deut. 4:12. The ceremonial law related to the rites and ceremonies of the sacrificial system given to the Jews, and this was spoken by Moses.

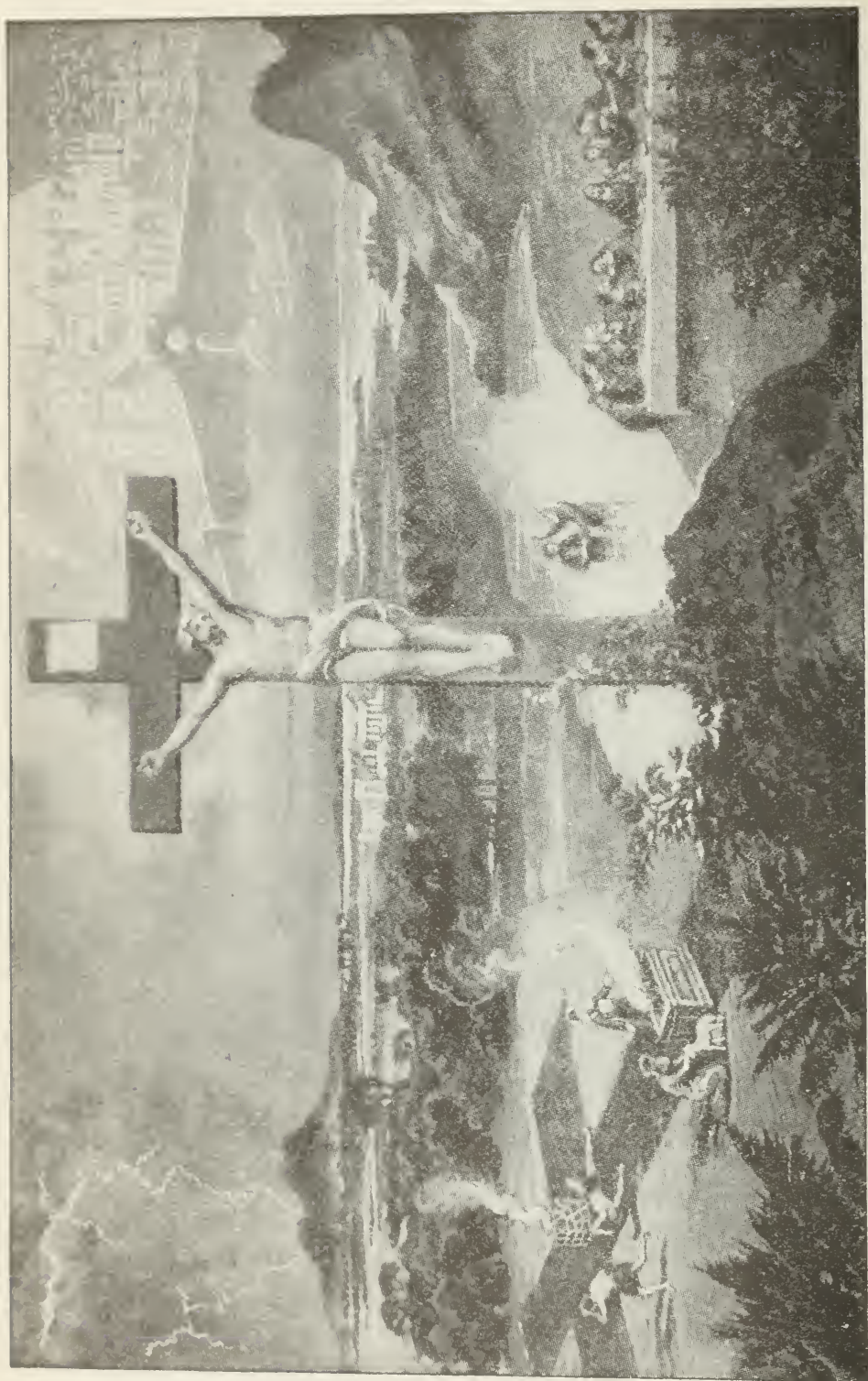
The moral law of ten commandments was written by God. Ex. 31:18. The ceremonial law, relating to the priesthood, the sacrifices, and the offerings, was written by Moses. Deut. 31:9, 24.

The moral law was engraved by God upon stone. Deut. 4:13. The ceremonial law was written by Moses in a book. Deut. 31:24.

The moral law, on stone, was placed in the ark. Deut. 10:5. The ceremonial law, in a book, was placed in the side of the ark. Deut. 31:26.

There was a law which was “right,” “true,” and “good.” Neh. 9:13. There was another law which was “not good.” Ezek. 20:25. These two could not possibly be the same.

There was a law “which, if a man do, he shall even



THE SACRIFICES WERE "A SHADOW OF THINGS TO COME," POINTING FORWARD TO CHRIST'S SACRIFICE
(96)

live in it." Ezek. 20: 11. There was another law whereby a man should "not live." Ezek. 20: 25.

One law was "perfect." Ps. 19: 7. The other "made nothing perfect." Heb. 7: 19.

One law Christ did not come to destroy. Matt. 5: 17. The other he abolished. Eph. 2: 15.

The moral law will endure while heaven and earth stand. Matt. 5: 18. The other has been taken out of the way by Christ. Col. 2: 14.

Of the one law Christ said that whoever should break one of its least precepts should be condemned. Matt. 5: 19. Of the other law the apostles decided that they "gave no such commandment" that Christians "should keep the law." Acts 15: 24.

One law is "the law of liberty." Jas. 2: 12. The other is a "yoke of bondage." Gal. 5: 1. Two things so entirely opposite cannot be the same thing.

One law Paul took "delight" in. Rom. 7: 22. The other was a yoke which was unbearable. Acts 15: 10.

One law is established by faith in Christ. Rom. 3: 31. The other was abolished by the cross of Christ. Eph. 2: 15. There must be two laws, for one law could not be abolished and not abolished at the same time.

One law is "spiritual." Rom. 7: 14. The other is "carnal." Heb. 7: 16.

One law is "holy, just, and good." Rom. 7: 12. Another is spoken of as "the enmity," "that was against us, which was contrary to us." Col. 2: 14.

The moral law contains "the whole duty of man." Eccles. 12: 13. The other "stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9: 10.

The moral law was by nature written in the hearts of the Gentiles. Rom. 2: 14. The other became a wall of partition between Jews and Gentiles. Eph. 2: 14, 15.

One was "the royal law." Jas. 2: 8. The other was "the law of Moses." Acts 15: 10

The moral law Jesus came to make honorable and magnify. Isa. 42:21. The other he disannulled. Heb. 7:18.

The moral law is that by which the world will be judged. Jas. 2:12. The other will judge no man. Col. 2:16.

Moral and Ceremonial Laws

Thus it is clearly seen that the Bible teaches two laws, one of which is to endure forever; while the other was temporary, and was meant to continue only until the sacrificial system should be done away by the great sacrifice on Calvary. Christ's death did not abolish the ten commandment law, a part of which is the Sabbath, but it did abolish the ceremonial law which governed the sacrificial system.

The sacrificial system was established as "a shadow of things to come," and it pointed forward to Christ and his sacrifice. It was made necessary because of sin, and was brought into existence to provide a typical remedy for sin. And it was governed by a law, the law of the priesthood, and this law was changed when the priesthood was changed.

Let it be remembered that sin, which gave rise to the sacrificial system, "is the transgression of the law." 1 John 3:4. A law existed, then, before sin, the violation and transgression of which was and is sin. Now, a priesthood was established to "offer both gifts and sacrifices for sins." Heb. 5:1. That is, this priesthood was established because the law of God had been broken, and to provide a remedy, in type, for the transgressions of the law. Sin before priesthood, and law before sin.

The offering of "gifts and sacrifices" was done "according to law." Heb. 8:4. That is, there was another law which governed the sacrificial system, the system which provided a remedy for sin, which was the trans-

gression of a preceding law. Then it can be put this way: Priesthood before law, the law which governed the priesthood; sin before priesthood; and law before sin. And now, the question is, Can the law which governed the priesthood and regulated the offerings for sin be the same law which existed before sin, and to transgress which is sin? Most assuredly not.

Which Law Reveals Sin?

But can it be determined which law it is which reveals sin, and to transgress which is sin? Very easily.

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

The law, then, which is the standard of righteousness, which reveals sin, and to transgress which is sin, is the law which says, “Thou shalt not covet.” This is the ten commandment law. And that is the law which declares the seventh day to be the Sabbath of the Lord.

The ten commandment law was not abolished by Christ. It was the sacrificial law, the law of the priesthood, the ceremonial law, which the death of Christ brought to an end. Therefore the ten commandments still exist, are still in force, and every Christian is under obligation to God to observe every one of them faithfully by the power of the commandment-keeping life of the Saviour, which is given freely to all who will accept it.



MESSAGES OF THE SECOND COMING OF CHRIST

CHAPTER NINE

THE CONTINUATION OF THE REFORMATION

DURING the growth of Catholicism the gospel of Christ very nearly disappeared, and in its place there arose, claiming to be the very gospel itself, a false and spurious system, which, instead of being the gospel, was only and altogether a counterfeit of it in every detail.

In this false system there is a counterfeit god, the pope; a counterfeit saviour, Mary; a counterfeit mediator, Mary; a counterfeit advocate, Mary, the priests, and the saints; a counterfeit sanctuary, which man pitched and not the Lord; a counterfeit sacrifice, the sacrifice of the mass; a counterfeit priesthood, of erring men; a counterfeit absolution, also of men; a counterfeit baptism, by sprinkling; a counterfeit law, of the church; and a counterfeit Sabbath, the first day, Sunday.

Satan's Masterpiece of Deception

This is Satan's great masterpiece of deception. He has succeeded in changing the truth of God into a lie and has handed down that lie, and by many millions of people this false and counterfeit system is now accepted



THE GENUINE

AND



THE COUNTERFEIT

as the genuine gospel and work and church of Christ. For centuries this system kept the light of the true gospel from shining upon the world, and it was not until the beginning of the Protestant Reformation of the sixteenth century that it began to be revealed in its true character as Satan's counterfeit for the gospel.

For considerably over a thousand years the darkness of Catholicism, with all of its counterfeits, had obscured the light of the gospel of Christ. At the same time it did all it could possibly do to destroy the people of God by fagot, torture, the rack, the sword, and the unspeakable Inquisition. This was Satan's greatest attempt to rid the world both of the truth of God and the people of God.

But through the protecting care of God over his people, and through the loyalty of those who preferred to give up their lives rather than the truth, the knowledge of the principles of the gospel was preserved through these dark and trying ages of persecution and martyrdom. And at the beginning of the sixteenth century the light of this knowledge began to increase in power and strength, and truths which had been long hidden under the darkness of papal error began once more to be preached and accepted by the people.

All Truth to Be Restored

It was the purpose of God that the light which began to shine at the beginning of the Reformation should increase in volume until all the truths which had been perverted by the Roman Church had been set before the world again in their fulness. It was not his purpose to reveal only a part of the truth and then have that part made into a creed for the formation of some denomination. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4: 18. As a Christian walks in the light which he has, more light will be given him. His knowledge of the truth increases and grows as he practises that which he already knows. And God designed by beginning the Reformation that the light of his truth should break over all the world just as quickly as men should make themselves ready for it, until the very fulness of his gospel should again be proclaimed to the people of the earth. The light of truth was intended to be advanced until all the lost doctrines and principles of the gospel should once more be known to men, and with the rest the truth on the Sabbath question was to be restored.

But this glorious consummation has been delayed by the formation of creeds and denominations upon a part of the truth. Thus the advance of the truth has been retarded by men, who, instead of following on to know the Lord and his truth fully, were content to establish a church upon a partial revelation of truth which had been preached by some great leader.

It was the duty of those who accepted the truths of the Reformation to learn from the Scriptures what was truth, and, when that had been ascertained, to walk in the light they had learned and encourage others to do the same. Day by day they should have studied the Bible diligently. Every thought should have been carefully weighed, and scripture compared with scripture, and as they thus searched God's Word they would

have been brought by the Spirit of the Lord into the knowledge of one principle of truth after another. Step by step they would have been led into all truth.

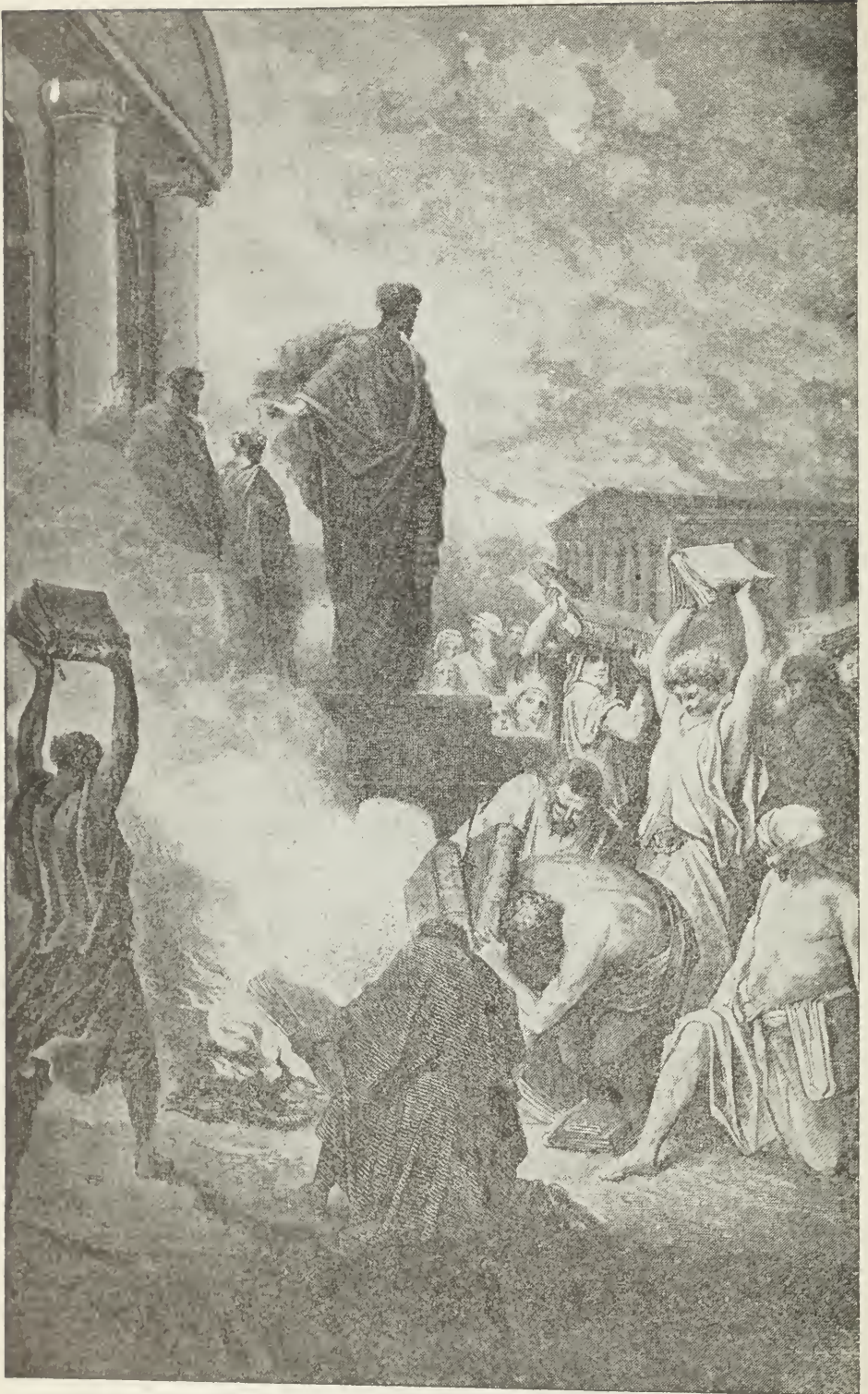
Formation of Creeds

But instead of doing this they were content to accept only that which some man, some great leader of the Reformation, had taught. They believed what he taught was true, and were fearful of accepting anything which he had not taught, and so they built a creed out of his teachings and settled down upon it, thus shutting themselves out from all the advanced light which God still had to break forth from the Bible.

And today the creed-power is the greatest menace to the progress and growth of Christianity. It is true that we are constantly informed that this is an age of great liberality and breadth of mind in intellectual and religious matters, but it is also true that the people are permitting their preachers to do their thinking for them, resulting in the inability of thousands of people to give an intelligent reason for the things they believe other than that they were so taught by their preacher. Thousands are thus becoming fastened in the chains of error because they are reluctant to investigate for themselves.

Thus some have departed so far from the teachings of the Bible that it is considered unsafe to follow what the Bible teaches. The creed of the church is placed above the Bible. If Peter and James and John were to return today, poverty-stricken, cold, and hungry as they once were when they wandered over the hills of Galilee, it is doubtful if they would be permitted to preach the gospel of their Master until they had first submitted to be questioned as to whether they were in good and regular standing in this or that church, and had given their assent to creeds which they had never heard before.

Thus the creed-power is another device of Satan to keep the people of the earth from accepting the advancing light of the gospel.



WORK OF THE REFORMATION IN THE DAYS OF PAUL. THE BURNING
OF THE BOOKS ON CURIOUS ARTS

God had additional light to reveal to the world which was not contained in any of the creeds which were formed out of the beliefs of Luther and Knox and Calvin and the Wesleys. But as those who accepted these creeds declared thereby that they could not accept anything beyond that which these creeds contained, it was necessary for the Lord to choose men outside these denominations in order to carry forward his work.

Many Errors of Rome Retained

So other reformers were raised up in various lands. But, while they renounced many of the errors of Romanism, they retained many of its forms and perversions, such as eternal torment, sprinkling for baptism, infant baptism, and the observance of the false and spurious first-day sabbath. Thus while the authority and creed of Rome was rejected, yet not a few of her customs and ceremonies became incorporated into the worship of other denominations.

One of the most solemn and yet most glorious truths taught in the Scriptures is that of the second coming of Christ to this world to complete the great work of redemption. This wonderful truth is the keynote of the Bible, the consummation of all the hopes of the church of Christ. The time for its presentation to the world was drawing near.

It was the purpose of God to reveal this great doctrine to, and have it preached by, those whom he called to be leaders in the work of reformation. But by their course in making creeds they shut themselves away from this new truth. Therefore, when the time came to have the message of the second coming of Christ preached to all the world he found it necessary to go outside the churches again and raise up another movement which would take this message to the very ends of the earth.



THE LAST MESSAGE OF THE GOSPEL

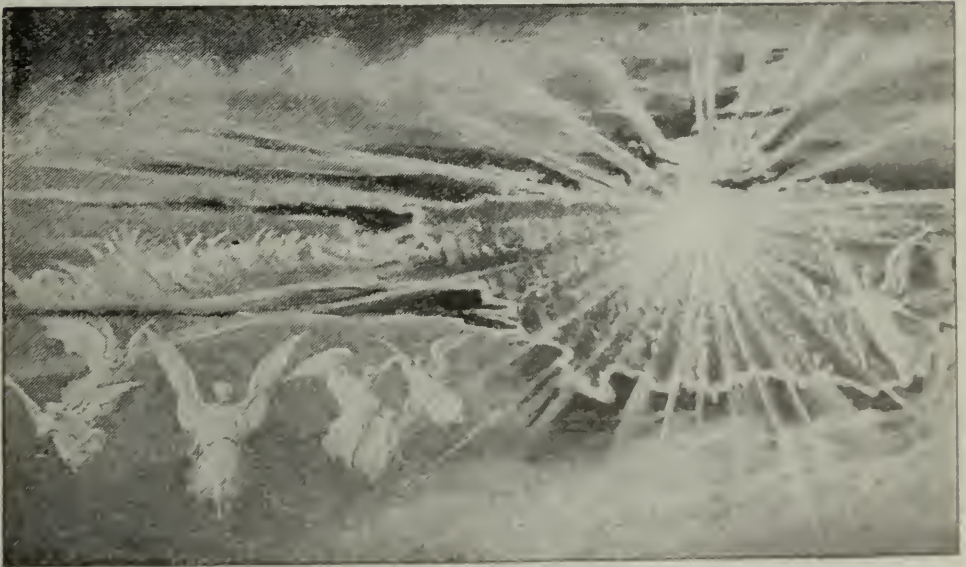
A Message Containing the Fulness of the Truth

And, connected with the message of his coming, God designed that all the truths which had been perverted and hidden during the Dark Ages by the Roman Church should again be made clear to the human family, so that at his coming the fulness of his truth might be revealed to the world. Therefore he sought for a people who would be willing to follow as he led, a people who would consent to accept light as he gave it, and who would not make a creed, to whom he could reveal all of the truths which had been perverted by Rome. This was to be the last message of the gospel, and it was to contain all of the truths of the gospel. In it there was to be the teaching of a true God, a true Saviour, a true Mediator, a true Advocate, a true sanctuary, a true priesthood, a true forgiveness, a true baptism, a true law, and a

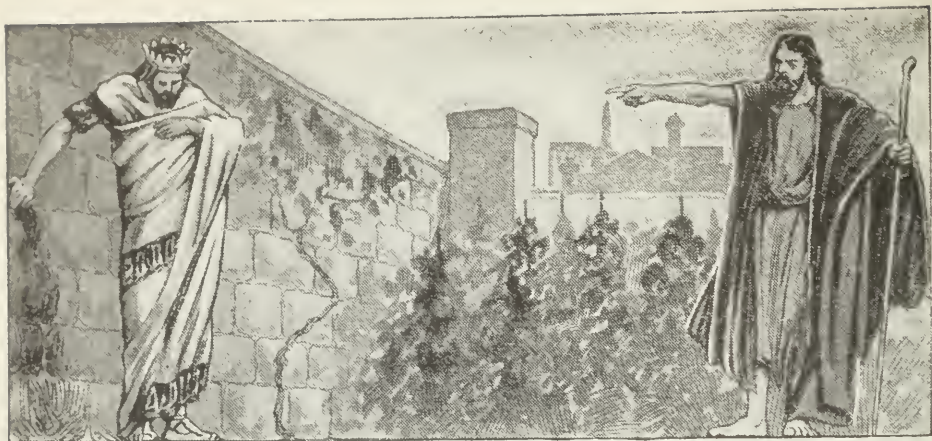
true Sabbath. Every form and ceremony and error of Rome was to be rejected in this last message, and the truth of God in its fulness and in its purity was to be presented again to the human race.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24: 14.

When this last message has been preached in all the world, with all of the truths of the gospel restored, then Christ will come.



THE SECOND COMING OF CHRIST



ELIJAH UPBRAIDING AHAB

CHAPTER TEN

THE MESSAGE OF ELIJAH

AT EVERY time of crisis in the work of God among men the Lord has sent to the earth a message of truth which would fit the very conditions in view of which it was sent. These special messages have contained the truths of the gospel which have been revealed up to that time, and in addition to this they have proclaimed certain truths which were due at the time they were given, and which pointed out the duty of the people at that particular time.

At the time of the destruction of this earth by a flood God sent a message in which there was salvation from the impending destruction for every soul who believed it and acted upon it. At the time of the destruction of Sodom and Gomorrah God sent a message to those cities with salvation for every person who believed and obeyed it. At the time of the destruction of Jerusalem by Titus, God gave a message which saved all who believed and obeyed it. Thus these messages of present truth have always had in them the salvation of those who obeyed them.

Before the destruction of this earth in the fires of the last day, and before the second coming of Christ,

which will usher in that destruction, God will send a message of the coming end and his coming kingdom in which will be the salvation of the people of this earth. The message is to be preached over all the earth, and it will be the last message of the gospel ever to be given to this world, and when it is completed, then Christ will come.

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”
Matt. 24: 14.

The Sabbath Truth Restored

In “this gospel of the kingdom,” the coming kingdom, will be contained not only the announcement of the coming of Christ, but also the very fulness of the gospel. Every truth which has been perverted and changed during past ages will in this message be restored. And among the truths which have been lost sight of in the past, and which will be proclaimed again in God’s last message, will be the precious truth of the Sabbath. This great truth has been changed into a lie by the antichristian system of Romanism, and that lie has been handed down to us. But God’s final message of the gospel will discover this lie, will point out the perversion of the Sabbath truth, and will call the people of God back to their allegiance and loyalty to God’s commandments, and to the Sabbath.

The fact that such a message as this would be given in the last days has been clearly pointed out in the Bible. The last prophecy of the Old Testament says:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Mal. 4: 5, 6.

This prophecy of the coming of Elijah has been the source of considerable perplexity to Bible students. It is generally believed among students of the Bible that the present days are those which immediately precede

the second coming of Christ, and therefore this prophecy of the coming of Elijah should even now be in process of fulfilment.

This prophecy has been further complicated by certain men having arisen in the church claiming that it was fulfilled in themselves. And they have been successful in getting many people to believe their claims and then have led them into all manner of fanaticism. Thus the prophecy itself has come to be discredited.

A Divine Commentary

A study of this prediction will make it clear that it does not foretell the personal reappearance of Elijah. Rather should we look for a movement, a message, which will be the counterpart of the work of Elijah when he was on earth. This we learn from the divine comments made on this passage by our Lord himself in the New Testament.

Speaking of the work and message of John the Baptist, Jesus said:

“And if ye will receive it, this is Elias which was for to come.”
Matt. 11: 14.

Elias and Elijah are the same, Elias being merely the Greek form of the Hebrew word Elijah. Christ in the passage plainly declares that the work of John the Baptist fulfilled the prophecy of the coming of Elijah, at least partially.

This thought is repeated by the Saviour in Matthew, when he said:

“Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” Matt. 17: 11-13.

This seems very clear that John the Baptist fulfilled, at least in part, the prophecy concerning Elijah. We are not to understand from this, however, that

John was Elijah in person, for when John was asked by a deputation of priests from Jerusalem who he was, we have this record:

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” John 1: 19-23.

Here is apparently a serious discrepancy between the words of Christ and the words of John. Christ said John was Elijah; John said he was not. This apparent contradiction, however, has been cleared up by the record contained in the book of Luke concerning the birth of John.

“The angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him [the Messiah] in the spirit and power of Elias, to turn the heart of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1: 13-17.

From these passages of Scripture it is clear that the prophecy of the coming of Elijah does not involve the coming or appearance of some certain person, but rather the appearance among men of a great movement or message which would combine the chief features of the work of Elijah and the work of John. And the result of the preaching of that message will be to “make ready a people prepared for the Lord.”

John was not Elijah in person, but his work and message fulfilled the prophecy of the coming of Elijah. Therefore Christ was right when he spoke of John as

Elijah, and John was right when he said he was not Elijah in person. John's message was given "in the spirit and power of Elijah," and fulfilled, in part, the prophecy we are studying.

The Message of Elijah to Appear Now

But it was only a partial fulfilment, for the prophecy declares that Elijah will come "before the great and dreadful day of the Lord." John's work was accomplished before the first coming of Christ, and it is the second coming of Christ which is pointed to in the expression, "the great and dreadful day of the Lord."

This is the day spoken of by Peter:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3: 10.

The day of the Lord is also spoken of by Joel:

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2: 31.

Thus it is seen that the time spoken of in the prophecy of the coming of Elijah, "the great and dreadful day of the Lord," refers to the second coming of Christ and not the first coming. John's work and message, then, was but a partial fulfilment of this prophecy, and it will be completely fulfilled in the days before the second coming of Christ, or in the very days in which we now live.

The Message of John and Elijah Combined

For what, then, are we to look as a fulfilment of this prophecy today? It is plain that we should look for a movement which will be like that of John the Baptist's before the first advent of Christ, and also like that of Elijah's work. It will combine the chief characteristics of John's message and Elijah's message. And this movement will go forth to the world with the "spirit

and power of Elijah," and will "make ready a people prepared for the Lord."

The chief characteristic of John's message was the proclamation of the coming of Christ. It was a message of the coming of the Lord. This doctrine, then, will be a prominent feature of the message which will fulfil the prophecy of the coming of Elijah today. It will herald to the world the message of the second coming of Christ, and it will be sent to the world "in the spirit and power of Elijah."

But it will also possess something else. It will have not only the chief feature of John's message but also the chief feature of Elijah's message. What, then, was the work and message of Elijah?

Turning to the eighteenth chapter of 1 Kings and reading the first eighteen verses, we find Elijah returning to the kingdom of Israel after an absence of three years, during which time there had been no rain. This drought had been caused by the sins of Ahab, the king, and of the people, and it had been foretold by Elijah to Ahab.

Elijah now returns and meets Ahab. The first greeting he receives from Ahab is the following:

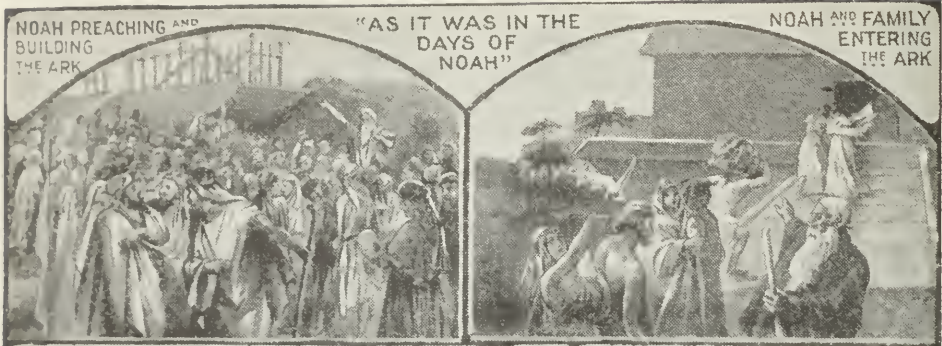
"And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"

And Elijah replied:

"I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18: 17, 18.

The Commandments of God

The message of Elijah, then, was a message of keeping the commandments of the Lord. It was a message of reform on the question of observing the law of God. The people of God had forsaken his law; they were violating the ten commandments, and as a result of this transgression the judgments of God were in the land.



NOAH PREACHING AND BUILDING THE ARK

"AS IT WAS IN THE DAYS OF NOAH"

NOAH AND FAMILY ENTERING THE ARK

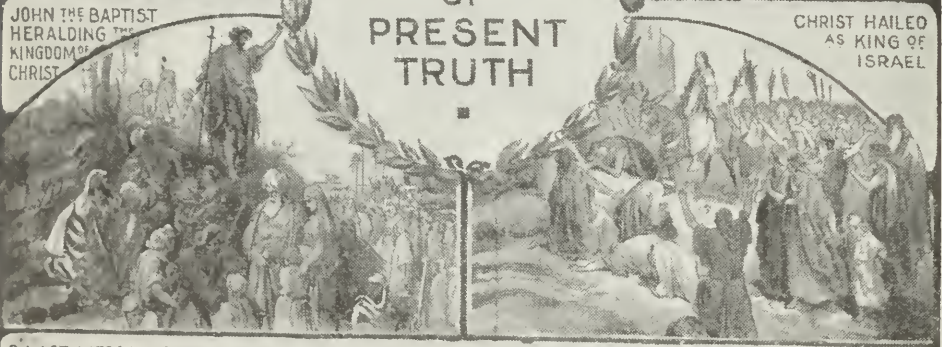


LOT AND FAMILY COMING OUT OF SODOM

"AS IT WAS IN THE DAYS OF LOT"

THE BURNING OF SODOM

PARALLEL MESSAGES OF PRESENT TRUTH



JOHN THE BAPTIST HERALDING THE KINGDOM OF CHRIST

CHRIST HAILED AS KING OF ISRAEL



3 LAST MESSAGES OF WARNING

"SO SHALL IT BE ALSO IN THE DAYS OF THE SON OF MAN"

A TURNING AWAY FROM THE TRUTH

BABYLON IS FALLEN

THE HOUR OF JUDGMENT IS COME

HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS.

COMING OUT OF BABYLON AND AWAY FROM TRADITION

BABYLON IS FALLEN

CREEDS TRADITION HIGHER CRITICISM

Elijah's message was one which called them back to the law.

Hence it is plain that the two chief characteristics of the message which today will fulfil the prophecy of the coming of Elijah will be the proclamation of the second coming of Christ and the keeping of the commandments of God. Thus the chief features of the work of John and Elijah will be combined. And when that message appears to men it will be the final message of the gospel of Christ.

In the fourteenth chapter of Revelation there is a prophecy of just such a message as we have now learned the message of Elijah will be. It is recorded in verses 6 to 11. At the close of that message Jesus is seen coming in the clouds of heaven to reap the harvest of the earth, as will be seen in the fourteenth verse, and therefore this message must be the last message of the gospel, for it is closed up by the coming of the Lord. And that it also contains the message of the keeping of the commandments of God will be seen from verse twelve, where the people who accept and preach the message are thus described:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

God's Message for Today

From these passages we are now in a position to recognize the message of God for today when we meet it. It will be a message which will proclaim that Christ is soon coming, and, as a preparation to meet Christ at his coming, it will urge upon all the necessity of observing all of the commandments of God. It will therefore teach the obligation to observe the Sabbath commandment, and those who preach it will be Sabbath-keepers. When the reader comes into contact with such a movement or message as is here described, he may know that he is seeing the fulfilment of the prophecy of the

coming of Elijah the prophet, and he may also know that he is hearing the final message of the gospel of Christ. May the reader, when he hears this message, not oppose it, but bring his life into harmony with it, for like every other special message of the gospel, the salvation of all who hear it will be found in obeying it.

Elijah's Message Is Here

And the most striking feature of both these prophecies is that they are being literally fulfilled before the eyes of men today. There actually is a message going to all the world today in fulfilment of these very prophecies. And that message contains the truths of the second coming of Christ and the keeping of the commandments of God. As in the days of Elijah, so today, God's people have forsaken the commandments of God in the acceptance of the false and counterfeit Sunday institution, and therefore God is sending to them and to the world today a message to bring them back to their allegiance to the commandments, calling for a reform on the question of the Sabbath, revealing that the seventh day is the Sabbath and that it should be kept by his people. This message is the fulfilment of the prophecy of the coming of Elijah.

And this message of the coming of Christ and the keeping of the commandments of God is going to all the world today "in the spirit and power of Elijah." Thousands of men and women are connected with this great world-wide movement. In every State in this country and in every country in this hemisphere these workers are preaching this message of Elijah. It has leaped across the ocean and is being preached in Europe and is gaining thousands of adherents wherever it goes. It is being preached in China, India, Japan, Korea, Burma, and even in Siberia. Scores of faithful workers are preaching it in Australia and Africa. And so the message of Elijah is going to all the world. And when

it has been given to the world, when "this gospel of the kingdom," shall have been preached "in all the world as a witness unto all nations, then shall the end come." Christ will then return, and the people who have prepared themselves to meet him by accepting his final message will be taken to be with him throughout eternity.

Striking Parallels

It should not be overlooked that when Elijah faithfully delivered the message of the keeping of the commandments of God he was bitterly persecuted. 1 Kings 19:1-3. So also will the people of God today be persecuted — those who deliver the message of the commandments of God.

But ultimately, faithful Elijah was translated to heaven without seeing death. So also will those be who proclaim God's message for this time, who live until the coming of Christ.

So in every respect and detail we see an exact agreement between the prophecy of the coming of the message of Elijah and the actual message which is being proclaimed in all the world today. The message of Elijah has come and is being presented to men. It is gathering out a people to meet the Lord, and though many may turn away from it with scorn, yet others will receive it and teach it and live it, and thus be prepared to meet the Lord in peace when he comes.

One last thought in connection with the parallels between Elijah's message and the message today is worthy of notice. When Elijah taught the people that they should keep the commandments of God he was called a "troubler of Israel." So it will be today. When this message of the second coming of Christ and the keeping of the commandments of God is proclaimed in any community it may be expected that those who preach it will be called troublers of Israel. They will be charged with upsetting the established order of things

and disturbing the churches. But let Elijah's reply to this charge be remembered. He declared that he had not troubled Israel. He pointed out that the real trouble-makers of Israel were those who were breaking the commandments of God, and not those who were keeping them. So it is today. The message of the commandments, of the true Sabbath, is not that which troubles the church. The real trouble is that many of the professed people of God have forsaken the commandments, and they resent it when it is shown that they are really commandment-breakers and not commandment-keepers.



“FAITHFUL ELIJAH WAS TRANSLATED TO HEAVEN”

that sat upon him had a bow; and a crown was given him: and he went forth conquering and to conquer." This is a symbol of the triumphs of the Christian church during the first century of the Christian era, during the days of the apostles. The color of the horse represents the purity of the church in the time of the apostles, both in doctrine and life. The time covered by this seal is from the time of Christ to about 100 A. D.

The Second Seal

In the second seal (Rev. 6:3, 4) the prophet sees a red horse, and its rider "had power to take peace from the earth." This seal covers the succeeding stage of the church just after the days of the apostles. At this time the church was so far corrupted as to require a change in the color of the horse from white to red, the color of blood. Errors came into the church. Worldliness prevailed. The ecclesiastical power sought the alliance of the state. The result was trouble, commotion, strife, and bloodshed in the church. This seal covers the time when Catholicism began to take the place of the pure gospel of Christ, the years between 100 A. D. and 323 A. D., at the professed conversion of Constantine, the emperor of Rome.

The Third Seal

In the third seal (Rev. 6:5, 6) the prophet is shown a black horse, and hears a voice saying, "A measure of wheat for a penny, and three measures of barley for a penny." The time of this seal is from 323 to about 538 A. D., the time when the papacy became fully established. The church was completely corrupted. Superstition had taken the place of faith. Prayers to the dead came in, as well as the worship of images and shrines. Sunday took the place of the Sabbath. The exaltation of the bishopric placed the bishop of Rome at the head of the church, the supreme pontiff. Catholicism with its false doctrines took the place of the pure gospel

of Christ in the minds of the people. The light and glory of the gospel was blotted out by a thick pall of heathen darkness and error. This is what is signified by the black horse. Catholicism is just the opposite of the gospel.

The Fourth Seal

When the fourth seal is opened (Rev. 6:7, 8) the prophet sees a pale horse, "and his name that sat on him was Death." This seal covers that time of papal supremacy, from 538 A. D. to the beginning of the Protestant Reformation of the sixteenth century. During this time between fifty and one hundred million of the people of God were put to death in every way known to the ingenuity of men and devils. The Roman Church attempted to blot the truth of the gospel from the earth by destroying the people of God and perverting all the truths of the gospel.

The Fifth Seal

The fifth seal (Rev. 6:9-11) deals with the time of the Reformation from Romanism. Those who had been slain under the preceding seal as the vilest of criminals were at this time seen to be the true, faithful, and loyal people of God; their characters were cleared of the apparent disgrace put upon them by their death, and thus "white robes were given" to them.

The Sixth Seal

In the sixth seal (Rev. 6:12-17) the first thing noticed by the prophet was "a great earthquake." This, without doubt, was the great earthquake of Lisbon, the greatest earthquake in the history of the world, which took place in 1755.

The second event of the sixth seal is the occurrence of a dark day, when "the sun became black as sack-cloth of hair, and the moon became as blood." This was fulfilled in the notable dark day of May 19, 1780.



THE OPENING OF THE SIXTH SEAL

The Falling of the Stars

Then the prophet saw "the stars of heaven" fall to the earth. This was fulfilled in the great meteoric shower of Nov. 13, 1833. After this sign the seal closes with the destruction of all earthly kingdoms, the coming of the day of judgment and the punishment of the wicked. The end of the sixth seal brings us right up to the end of the world, and the second coming of Christ, without including that coming.

Therefore we are living in this line of prophecy between the thirteenth and fourteenth verses of the sixth chapter of Revelation. The great earthquake of Lisbon is past; the dark day of 1780 is past; the falling of the stars in 1833 is past. We are now facing the next event, the departing of the heavens as a scroll when it is rolled together. We are facing the end of all things.

The Seventh Seal

The close of the sixth seal is the close of the sixth chapter of Revelation. The seventh seal is not opened until the first verse of the eighth chapter. Thus between the close of the sixth seal and the opening of the seventh seal the entire seventh chapter of Revelation comes in, and contains a prophecy of certain additional events which are to take place in connection with the sixth seal

and before the seventh seal is opened. The seventh seal (Rev. 8:1) refers to the actual coming of Christ to this earth the second time. When it was opened "there was silence in heaven about the space of half an hour." For silence to prevail in heaven every inhabitant of heaven must leave. And just this occurs when Christ comes the second time, for then "all his holy angels" come with the Lord. Matt. 25:31. Hence there will be silence in heaven. During this silence in heaven Christ descends to the earth to get his people; the angels gather them together from the four quarters of the earth, and then they all return to heaven together.

Additional Events of the Sixth Seal

As has been said, the seventh chapter of Revelation contains a prophecy of other events which are to happen in connection with the sixth seal, and before the coming of Christ, which takes place under the seventh seal. What these events are we must now study.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

The symbol of winds in prophecy represents wars, strifes, and commotion. Jer. 25:32. Here the wars of the earth are represented as held in check until the earth is lightened with the glory of some great message which was to arise as the sun, from the east, and lighten the whole earth with its glory. This work is of such vast importance in the estimation of God that everything which might take the attention of the world from it was to be held in check until it should accomplish a great part of its work, and even then all the wars and commotions of the world were not to stop its progress.

The Sealing Work

And this work of such tremendous importance is described as that of sealing "the servants of our God in their foreheads" with "the seal of the living God." And this is to be accomplished just as the sun rises, which is the significance of the expression, "from the east." That is, this work is to commence in weakness, move onward with ever accumulating force, and close in strength and power, just as the sun rises in the morning, weak and without much power, and sweeps on with ever increasing power to the zenith.

The time when this most important work is to be accomplished is made very clear. It is to take place before the opening of the seventh seal, or before the second coming of Christ, and after the falling of the stars in 1833. In other words, this prophecy foretells the appearance of a great message of truth, a great movement which will seal the servants of God with his seal in the very days in which we are now living, between 1833 and the end of the world.

It is obvious that before we can understand what this sealing work is we must learn what is meant by the expression, "the seal of the living God." "The servants of our God" are sealed with this seal in their foreheads. Now what is the seal of God? and what is it to be sealed with that seal?

What the Seal Is

By comparing Gen. 17:11 with Rom 4:11, and Rev. 7:3 with Ezek. 9:4, it will be seen that the words, "token," "sign," "seal," and "mark" are used in the Bible as synonymous terms. The seal of God is not some literal mark which is put in the foreheads of the people of God today, but rather some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are not in truth his servants though they may profess to serve



THE ANGEL HAVING THE SEAL OF THE LIVING GOD

him. It will be a mark which will distinguish between the true and false servants of God.

A seal is usually found in connection with some law or enactment which demands obedience. A law must be sealed. We therefore search for the seal of God in connection with his law.

The Seal a Part of the Law

In Isa. 8:16 we read: "Bind up the testimony, seal the law among my disciples." Plainly the law of God has a seal, which, according to this verse, seems to have been removed from the law, and thus removed from the attention of God's people, and this verse calls for the seal to be restored to the law and its claims revived in the minds of the servants of God. And this is called sealing the law among his disciples, or putting the seal back in the law, from which it had been taken.

A seal contains the name of the one making a law, his official title, and the extent of the dominion over which the law is to be in force. To illustrate: WARREN G. HARDING, PRESIDENT, OF THE UNITED STATES OF AMERICA. Here is the name, the title, and the dominion. The seal of God must contain these distinguishing features in order to constitute a genuine seal. As it is to be found in connection with his law it must be that part of his law

which contains his descriptive title, showing who he is, his official position or right to rule, and the extent of his dominion.

The Sabbath Commandment Contains the Seal

As has been already pointed out in this book, the only part of the law of God which does this is the fourth, or Sabbath, commandment. No other commandment of the ten can be the seal, for none of them point out who the true God is. But the fourth commandment does. The first three commandments contain the name of the the Lord but do not tell who is meant, as "there be gods many, and lords many." 1 Cor. 8: 5. The last five commandments do not contain even the name of God. The fifth speaks of the Lord but does not tell us who the Lord is.

But going to the Sabbath commandment we are not left longer in doubt as to who the true God is. Here we find the language, "For in six days the Lord made heaven and earth, the sea, and all that in them is," and we see at once that we are reading the commandments of the Creator himself. Thus with the fourth commandment in its rightful place, this remarkable document, the Decalogue, the only document among men which God ever wrote with his own finger, has a signature; it has a signature which renders it intelligible and authentic; it has a seal. But without the fourth commandment it lacks all these things.

It is therefore plain that the Sabbath commandment constitutes the seal of the living God. But this we are not left to surmise or to reason out for ourselves. We are expressly informed that the Sabbath is the seal of the Lord.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13.

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 12.

"And hallow my Sabbaths; and they shall be a sign between me

and you, that ye may know that I am the Lord your God." Ezek. 20: 20.

Thus the Sabbath of the fourth commandment is taken by the Lord as a sign between him and his people of all ages; the people, by keeping that commandment, signifying that they are worshipers of the true God; and God, by the same commandment, making himself known as their rightful ruler, inasmuch as he is their Creator.

A Message of Sabbath Reform

We have now found the seal of God. It is the Sabbath commandment. The prophecy, then, that we are studying foretells the coming in this generation of a world-wide message of reform with reference to the Sabbath of the Lord. The distinguishing feature of this message will be the seal of God, which we have found to be the Sabbath.

But is it true that the observance of the Sabbath puts on the one who observes it a mark of distinction? The best answer that can be secured to that question is for the reader himself to try it. Let the reader keep the seventh-day Sabbath in his community, and he will discover at once that this sets him apart both from professed Christians and the people of the world. It is a striking comment on the Christianity of the day that a person can arouse the bitterest opposition in a professedly Christian community by simply beginning the observance of the commandments of God. Let a person but once begin the observance of the seventh-day Sabbath and that person is from that time a marked and peculiar person. Most assuredly the Sabbath is a mark that distinguishes between those who obey God and those who merely profess to obey.

Being Preached in All the World Today

And this message of a reform on the Sabbath is being preached in all the world today. As has been pointed

out, it is the message of Elijah. It is also the fulfilment of the prophecy concerning the seal of the living God. It has encircled the earth with its truth. It is rapidly becoming the most prominent thing in the religious world. It has attracted attention everywhere it has been presented. Thousands of people are troubled concerning it and are discussing it. Thousands are being converted to it. It is God's final message. And it is for the purpose of preparing you to meet the Lord in peace when he comes.

In this wonderful message there is salvation for the reader of this book from the destruction which is soon to come upon all the world, and in it also is an abundant entrance into the kingdom of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Those who accept the last message of God to the earth, and bring their lives, through the grace of Christ, into harmony with his commandments, will enter into the city of God.

And now this Sabbath question must be left with the reader. The question urges itself upon you, Shall I obey God in this matter of Sabbath-keeping, or shall I cast aside the truth and follow Rome? Which will you choose to do?

Remember, in this connection, that it is the law which contains the Sabbath commandment that will be the standard of the judgment when your life's record comes in review before God. Our lives are to be measured by the law of ten commandments. And when we finally stand before the judgment bar of God and the law is applied to our lives, may it then be seen that we have heeded God's message of mercy, and that the righteousness of the law has been fulfilled in us by the grace and love of Jesus Christ, our Saviour.

Daniel and the Revelation

THE RESPONSE OF HISTORY
TO THE VOICE OF PROPHECY

BY URIAH SMITH

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