

# **The Sabbath Christ Made**

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## **CONTENTS**

God Created the World in Six Days  
The Sabbath Christ Made  
All the First-day Texts  
Grace, Law, and Works  
The Seventh-day-ness of the Sabbath  
Christ, Our Example

### **God Created the World in Six Days**

IN THE, YEAR 1863, two great scientists, Lord I Calvin and Baron Liebig, were walking in the country and came to a glorious view. They stopped to take it in. "Do you believe," asked Lord Calvin, "that the grass and flowers which we see around us grew up by mere chemical forces?"

"No," answered Baron Liebig, "no more than I could believe that a book of botany describing them could grow up by mere chemical forces. If you came upon a book describing the conifers and all the other trees in the glen, would you believe the book grew up by accident?"

"No," said Lord Calvin, "the book requires a thinker behind it."

If we give this idea the least attention we can see that it is absolutely true. There is no deed without a doer, no thought without a thinker. And the thinker behind the greatness of nature is God.

"In the beginning God created the heaven and the earth." Genesis 1:1.

Time, as distinguished from eternity, may be defined as that part of duration which is measured by the Bible. It reaches from the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, a period of about 7000 years. Before the commencement of this great "week of recorded time," duration without beginning fills the past; and after it, unending duration opens up before the people of God.

Ruler over all time is that Divine Creator who is "from everlasting to everlasting."

"Who only bath immortality, dwelling in the light which no man can approach unto." 1 Timothy 6:16.

"The King eternal, immortal, invisible, the only wise God." 1 Timothy 1:17.

It pleased God to give existence to this earth.

"For he spoke, and it was done; he commanded, and it stood fast." Psalm 33:9.

Out of nonexistence came existence; out of nothing God created all things. He caused that to exist which

## The Sabbath Christ Made

previously had no existence.

“So that things which are seen were not made of things which do appear.” Hebrews 11:3.

Let us follow the footsteps of God through the six days of creation, to the time when all the earth was finished.

“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” Genesis 1:31.

It is a thrilling experience to read the first chapters of the Bible, where the story of creation is given in detail. Here we see the mighty acts of God. On the first day of time “God created the heaven and the Earth.”

“And the earth was [called into existence] without form, and void: and darkness was upon the face of the deep.”

“And God said, Let there be light: and there was light. And God divided the light from the darkness.”

“And God called the light Day, and the darkness he called Night.” Genesis 1:1-5.

On the second day of time

“God said, Let there be a firmament [Margin, expansion] in the midst of the waters, and let it divide the waters from the waters.” Genesis 1:6.

This firmament or expansion is usually understood to mean the atmosphere that surrounds the earth and makes existence possible. The atmosphere lifted millions of tons of water into the skies. This atmospheric expansion is called heaven (Genesis 1:6-8), and also (in other parts of the Bible) the first heaven or “the sky” as in Job 37:18.

On the third day God gathered the waters together and caused the dry land to appear. The waters He called seas, and the dry land He called earth. Genesis 1:9, 10.

“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so, and God saw that it was good.” Genesis 1:11, 12.

Read also Psalm 136:6 and 2 Peter 3:5. On the fourth day of time

“God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: “And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.” Genesis 1:14, 16.

Light had been created on the first day; now on the fourth day God caused the sun and the moon to appear as light bearers, and He placed the light under their rule. The sun and moon continue to this day to control the light according to God’s divine rule. Psalm 119:91 and Jeremiah 33:25, 26. The great Creator looked upon His work and pronounced it good. Genesis 1:19.

On the fifth day of time

“God created great whales, and every living creature that moves, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.” Genesis 1:21.

On the sixth day of time

“God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps upon the earth after his kind: and God saw that it was good.” Genesis 1:25.

The earth was now fitted for the purposes of life, and God had filled it with living creatures. The waters and the air also teemed with life. but something was lacking. This noble work of creation needed a ruler or

## The Sabbath Christ Made

representative of God Himself, that it might all be placed in subjection to him.

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.” Genesis 1:26.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.”

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” Genesis 2:7-9.

Last of all God created Eve the mother of all living. His work of creation was now complete. The heaven and the earth were finished and all the host of them. The image of God now existed in man. God saw that His work was good, and He declared it to be very good.

Adam was made in the image of God, eternal Ruler of righteousness, by the unchangeable law of the Creator. The image of God's own character was enthroned in the human heart. We find God's character also represented in Christ, the express image of the Father. As Martin Luther put it, “[Christ is] the rule which reveals what man has been, and what he shall again be.” That is the covenant promise for the future, as declared by the Prophet Jeremiah:

“I will put my law in their inward parts, mid write it in their hearts.” Jeremiah 31:33.

So Eden bloomed on earth. There was no pain, no sickness, no death, because there was no sin. No wonder that

“The morning stars sang together, and all the sons of God shouted for joy.” Job 38:7.

Thus, with the creation of Adam and Eve, the sixth day ended. God's work of creation was finished, but the first good week of time was not yet completed. Each of the six days had been distinguished by the Creator's work upon that day, but the seventh day was made memorable in a different way:

“And on the seventh (lay God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” Genesis 2:2.

And in another place, we find it stated:

“And on the seventh day he rested, and was refreshed.” Exodus 31:17.

So the seventh day became the rest day of the Lord, the Creator. How astonishing!

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

He needed no rest; He is never tired and yet it is written:

“And on the seventh day he rested, and was refreshed.” Exodus 31:17.

Why did God, at the close of the six days of work, employ a day of rest? The answer is that He was laying the foundation of a divine institution. This is clear from our next text, Genesis 2:3:

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work

## The Sabbath Christ Made

which God created and made.”

Turning now to the Ten Commandments, let us look at the fourth, which says that He “Rested the seventh day: wherefore [that is, because of this] the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:11.

The blessing and sanctification of the seventh day came because God rested upon that day. This was the foundation for blessing and sanctifying the day. His being refreshed with this rest implies that He delighted in the act which laid the foundation for the memorial of His great work of creation. The second act of the Creator in instituting this memorial was to place His blessing upon the day. From that time to this present hour the seventh day has been the blessed rest day of the Lord, the Creator.

The third act completed this sacred institution. The day, already blessed of God, was last of all, sanctified or hallowed by Him. According to Webster’s Unabridged Dictionary, sanctify is “to make sacred or holy; to set apart to a sacred office or to religious use or observance; to consecrate by appropriate rites; to hallow.” Further, to hallow is “to make holy, to set apart for holy or religious use, to consecrate.”

Notice the sequence of time in which these three acts took place: The first act, of rest, took place on the seventh day, for that day was devoted to God’s rest. The second and third acts took place when the seventh day was past.

“God blessed the seventh day, and sanctified [hallowed] it: because that in it he had rested [notice past tense] from all his work.” Genesis 2:3.

Therefore it was on the first day of the second week of time that God blessed the seventh day and set it apart for holy use. The blessing and sanctification of the seventh day, therefore, relate not to the first seventh day of time, but to the seventh day of every week for all time to come, in perpetuity, as a memorial of God’s rest on that day after His work of creation. From the beginning of time God began to count days, and He gave each day an ordinal number for its name. Seven different days received as many different names. In memory of what He did on the last of these seven days, He set that day apart for a holy use, by giving it another name. He called it the Sabbath, a rest day.

This creation week of seven days gives existence to our weeks of seven days. There is no natural division of nature which would set apart periods of seven days. There is no action of the earth, the moon, or the sun which makes such a division. The only reason for a week of seven days is the reason given in the Holy Bible; and this institution of the seven-day week has spread over the earth from the beginning of time, from the very gates of the Garden of Eden. On the seventh day, after the divine appointment of that day to a holy use in memory of His rest, God ceased to count the days. He caused man to count the beginning of a new week as soon as the first seventh day had ceased. The days of the week are measured by the rotation of the earth on its axis; therefore our seventh day, as such, can come only to dwellers on this planet. God set apart this day for a holy use.

Adam was placed in the Garden of God by the Creator, to dress it and keep it. He was commissioned of God to subdue the earth; hence, when God set apart the seventh day as His Holy Sabbath, in memory of His own rest on that day, the very essence of the act consisted of His telling Adam that His day should be used only for sacred purposes. Since Adam and Eve were the only inhabitants of the earth at that time, their work was to be laid aside on the Sabbath, and they were to rest in memory of the Creator’s rest.

There at the beginning of the world, and on through to the end of the Bible, the day was made up of “the evening and the morning,” the dark part first and the light part last. When one day ends at sunset, another begins. It is a beautiful thought that the first sunset Adam ever saw was the Sabbath sunset, the beginning of the first Sabbath Day. Thousands of years have passed since then, and tens of thousands of sunsets have testified to the fact that God is a lover of glory and beauty. How often through the ages men have watched night turning into day, and day into night. We see the glory of the sunrise and the sunset. Sometimes it seems as if God were displaying His robes of beauty in the Western sky. Yet as someone has said,

“It is doubtful that there has ever been a sunset comparable to that first sunset, when God and man together

## The Sabbath Christ Made

watched the ushering in of the first Sabbath on earth.”

God could have done things in a different way. He could have made all of His creation in a moment of time, including Adam and Eve; but He did not. He took the slower way to bring it to perfection. One day ended, and another came, through the whole week—one, two; three, four, five, six, and the seventh day began, the Holy Sabbath, to be set apart forever in memory of His creative power. Men have sinned and defaced the image of God in their own souls, and in the whole world. But, still,

“The heavens declare the glory of God; and the firmament shows his handy work.  
“Day unto day utters speech, and night unto night shows knowledge.  
“There is no speech nor language, where their voice is not heard.  
“Their line is gone out through all the Earth, and their words to the end of the Earth.  
In them has he set a tabernacle for the Sun.” Psalm 19:1-4.

Desolation may reign on earth, death and destruction occur on our highways; the sound of war, and the groans of the dying may fill our ears, but still God speaks through nature. The heavens still declare His glory, and Sabbath sunsets call men to worship the God of peace, the Creator of the world.

The Sabbath evening worship, just as the sun was setting, was always a wonderful hour in our home when I was a boy. Father and Mother would gather us all together and, as the sky glowed with the glory of the West, Father would read from God’s Book and we would sing a song of praise and bow in worship to the Lord of the Sabbath, the Creator of the heavens and the earth. It seemed that the special Sabbath blessing of holiness, which God had placed upon His day forever, abode upon us. Then, at the close of the Sabbath, we came together again in worship at sunset. This custom we still continue in our home. Our children have grown up under it, and it is something we never would miss.

The Sabbath does not end at midnight, when no one knows about it—when all good people ought to be in bed unless they are upon missions of emergency or need, but when one day ends and the other begins. When the sixth day is finished and the Sabbath with its benediction comes to the earth, men may still bow before God and, in true worship, rest and be refreshed in Christ.

## The Sabbath Christ Made

DURING THE TIME of the French Revolution an attempt was made to do away entirely with the Christian religion. In order to do so, the seven-day week was officially abolished, and in its place a period of ten days was instituted. However, this ten-day cycle did not work. It seemed that neither man nor beast in a material world could fit in with it. People could not stand it. One skeptical writer was so impressed that he said it was easier to believe that Moses was inspired by some supernatural revelation to adopt the week of seven days than to believe he just happened upon it by chance. However that may be, it is quite certain that the reason a seven-day week is better for man is because God made it that way. He knows man and man’s needs, and we can safely trust in His wisdom.

I, personally, have been asked repeatedly why I keep and preach the seventh-day Sabbath; and I explain to my questioners that when I began my ministry I took as my motto the words of the great Apostle Paul,

“And I, brethren, when I came to you, came not with excellence of speech or of wisdom, declaring unto you the testimony of God.”

“For I determined not to know any thing among you, save Jesus Christ, and him crucified.”

Now friends, if I find the Sabbath in Jesus Christ, that is enough reason for me to keep it. If I can find Jesus in the Sabbath, that settles the question for me. So, I take as my Bible text for this broadcast, that I may know nothing “among you, save Jesus Christ and him crucified.” Every doctrine in the Word of God must be found in Christ, before it will have any place in my heart; I must find Christ in every doctrine.

## The Sabbath Christ Made

We are told in 2 Timothy 3:16, 17, that the Word of God “Is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

If the Scriptures are “profitable for doctrine,” we must find the true Sabbath doctrine in the Scriptures. The only place for a Christian to go, then, is to the Scriptures, and there he must seek the example and teaching of Jesus Christ. So, let us do that any doctrine from any other source has no foundation. Only the doctrine based upon the Word of God, and accepted through faith in Christ Jesus, will carry us into the kingdom.

Remember that the Holy Scriptures are “profitable for doctrine, for reproof, for correction.” If we need to be corrected or if we need to be reproofed, we shall find that correction and reproof in the Holy Scriptures. If we have faith in Christ when we are corrected by the Bible, we shall receive the correction with joy, “That the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:17.

The Apostle says in Colossians 1:22, speaking of Christ, “In the body of his flesh through death [that is, His crucifixion], to present you holy and unblamable and un-reprovable in his sight.”

In the twenty-seventh verse, he says further, “To whom God would make known what is the riches of the glory of this mystery the Gentiles; which is Christ in you, the hope of glory.” How many of us agree that Jesus is the only perfect example? Certainly all Christians would agree with this. We shall find Christ’s example in reference to the Sabbath, by reading Luke 4:16.

“And he came to Nazareth, where he had been brought up: and as his custom was, He went into the synagogue on the Sabbath day, and stood up for to read.”

When a man goes back to his home town, he is among people who have always known him: they can tell whether he lives the message he is teaching. Jesus was living the great message He was proclaiming, and we should be glad to hear it and live it, too.

Now, let us do a little Bible surveying. Let’s drive one stake, and then another, until we have a straight line of truth. First, let us drive a stake at Revelation 1:10. There are the words of the Apostle John: “I was in the Spirit on the Lord’s day.”

It is clear from this text that John considered one day, in a special sense to be “the Lord’s day.” It was different from other days; it was “the Lord’s day.” On this day the heavenly vision came to him. He is not speaking here of “the day of the Lord,” referring to the day of Judgment, but of “the Lord’s day.”

So, we drive the first stake in our survey—a Bible truth on the Sabbath question—with this Scripture. This tells us that the Lord has a day. It doesn’t tell us which day of the week it is, but we have the simple fact, clearly stated, that the Lord does have a day.

We have two more stakes to drive, and then we shall have a straight line with all three texts in perfect conformity. I am convinced that those who are listening with open hearts will see the light on this subject. We turn next to Mark 2:27-28 and read the words of Christ: “And he said unto them. The Sabbath was made for man and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath.”

Notice that this does not say Jew or Gentile, race or class, but “man” in its generic sense, mankind.

We can be certain that the Lord Jesus Christ knows about the making of the Sabbath, because He was present when it was made. The first words of the book of Genesis read, “In the beginning God created the heaven and the earth.”

Then we are told the story of the six days, one after the other, until we come to the seventh.

“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

## The Sabbath Christ Made

which God created and made.” Genesis 2:2, 3.

Notice that the world and all things in it were finished in six days, and on the seventh day God ended His work and “he rested.” After he had rested, He blessed the day and sanctified it, and set it apart for a holy use. Adam and Eve were the only ones on the earth at that time, and so they were the ones who kept the first Sabbath with God; they were the only ones who could put it to a holy use.

Three times in this divine record of the origin of the Sabbath, the word “made” appears. First:  
“And on the seventh day God ended his work which he had made.”

Second:

“He rested on the seventh day from all his work which he had made.”

Third:

“God blessed and sanctified it: because that in it he had rested from all his work which God created and made.”

This is the record of the mankind of the Sabbath. It is to this that our Lord Jesus referred when he said, “The Sabbath was made for man.” It was made for all mankind. Our next question is, Who made the Sabbath? You say, God. Yes, but was God alone? Let us turn to John 1:1-3 which begins, “In the beginning.” We are still talking about “in the beginning,” when the world was made and the Sabbath was made.

“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 [notice the word “made”]; and without him was not anything made that was made.”

Here again we have this word “made” used three times in reference to the creation of all things. We are told that it was the Word who was with God, and who was God; the Word who actually made all things—and we are told this three times.

Now, who is this divine Word who made all things? In John 1:14, we have our answer: “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.”

It was by the Son of God, then, that God the Father created or made all things. It was the only begotten Son who was with the Father at creation, who was the active agent of the Father in the making of the Sabbath. The Apostle Paul makes it every clear that it was Jesus Christ who was with the Father in creation:

“In whom we have redemption through his blood, over the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him [notice, by Him, the Son of God] 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.” Colossians 1:14-16.

We can settle this in our minds once and for all, and know that it was Jesus Christ who was with the Father in creation at the beginning, who made all things, including the Holy Sabbath. Read Hebrews 1:1, 2: “God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, Has in these last days spoken unto us by his Son [notice, by His Son; that is, Jesus], whom he hath appointed heir of all things, by whom [that is, by Jesus Christ] also he made the worlds.”

That is clear, isn't it? Being the Son of God, Jesus is divine and has the authority of the very name of God.

Now, let us read verses 8-10:

“But unto the Son he said [that is, God says], Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. [Here, God the Father, calls His Son, God.] “Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

## The Sabbath Christ Made

“And, Thou, Lord [God calls Jesus, Lord, also], in the beginning hast laid the foundation of the earth; and the heavens are the works of your hands.”

So, we see here who actually made the earth and all that is in it. And the Sabbath was one of the things that was made with the world. Jesus said so when He declared, “The Sabbath was made for man.” Mark 2:27.

This is where we drive in our second stake. The Sabbath was made; therefore, Christ must have made it, because we have read that He made all things. In a special sense, then, Christ is the Lord of the Sabbath since it is a memorial of creation. The Sabbath must be the Lord’s day. The day of which He is Lord would most logically be the Lord’s day.

“Therefore the Son of man is Lord also of the Sabbath.” Mark 2:28. Surely, then, Jesus Christ would be a perfect judge of the true design of the Sabbath, and would follow its proper observance. We are not speaking now of any so-called first-day Sabbath or sixth-day Sabbath, but of the true Bible Sabbath, the seventh day of the week, which was instituted with the creation of the world.

A few years ago nearly everyone could repeat the Ten Commandments; fewer can do so today. Not only do people forget how to repeat them now; but in many cases, they also forget how to obey them. The Sabbath commandment is the fourth of the ten, and is found in the very heart of the law of God. It is preceded by commands against the worshipping of false gods, the making and worshipping of images or likenesses of the divine Being, and the taking of His name in vain. It is followed by the second table of the law which prohibits murder, stealing, adultery, falsehood, and covetousness.

The Sabbath commandment reads: “Remember the Sabbath day, to keep it holy. “Six days shall thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: “For in six days the Lord made heaven and Earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20: 8-11.

Notice that in this commandment the reason given for the keeping of the Sabbath is the fact that in six days God created the heavens and the earth, and rested on the seventh day. The Sabbath is the memorial of creation, the birthday of the world. Every Sabbath draws our minds to the power and glory of God; and since the Lord Jesus Christ was the active agent in creation, the Sabbath reminds us of His glory and also testifies that He is Lord of all because He made all. The Sabbath is, therefore, a true Lord’s day because it, too, was made by Jesus Christ, the Lord.

So, here we have a clear line of truth. We have driven our three stakes. First, the Lord has a day. Revelation 1:10. That day is called the Sabbath. Mark 2:27, 28. The Sabbath is the seventh day of the week. Genesis 2:1-3.

When Jesus was here on earth the true nature of the Sabbath had been perverted by human interference. The gracious design of the Sabbath had been nearly buried by the traditions which man had heaped upon it. It was covered with the rubbish of human inventions, which made it a burden instead of a blessing. Jesus came to take away these human enactments and to bring the Sabbath back to its rightful position as the blessed holy Sabbath of the Lord. He declared that it “was made for man,” to be a blessing to him, “and not man for the Sabbath.” Much of our Savior’s ministry and teaching was devoted to the proper observance of the Sabbath. Some people teach that He came to do away with it; but that is not so. He honored it with His own presence in the synagogue in His home town of Nazareth. Luke 4:16. The first of His recorded miracles was performed on the Sabbath, as we read in Luke 4:30-39. In Capernaum Jesus taught on the Sabbath day, and healed the sick and drove out unclean spirits. During the Sabbath service, Jesus cast out a demon who cried out to Him:

“Let us alone; what have we to do with thee, thou Jesus of Nazareth? Are thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying Hold thy peace, and come out of him.” Luke 4:34, 35.

## The Sabbath Christ Made

The people were astounded. Then Jesus left the synagogue and went to the home of the Apostle Peter, where He healed Peter's wife's mother who had been taken by a great fever. What a wonderful Sabbath day that was at Capernaum! Many of our Savior's miracles were wrought upon the Sabbath. The Holy Sabbath begins and ends at sunset. The Bible reckoning of days is not from midnight to midnight, but from sunset to sunset, as we read in Genesis 1:5: "And the evening and the morning were the first day."

Again, "From even unto even, shall ye celebrate your Sabbath." Leviticus 23:32. "Even" means sunset, according to Deuteronomy 16:6, "at evening, at the going down of the Sun." And again, Mark 1:32, "And at even, when the sun did set."

Many statements in the New Testament show how Jesus brushed away the coercive laws and teachings of men regarding the Sabbath, and carried on His blessed work of ministry to the sick, and healing of the soul. When He did healing on the Sabbath, some of His enemies accused Him of Sabbath breaking because they thought he had done work, But Jesus had not broken the Sabbath law; He had honored the Sabbath. He had shown what real Sabbath observance is; by keeping it in the most wonderful, beautiful, and righteous manner. He swept away cruel traditions, and made the Sabbath a blessing. But, because one Sabbath He healed a man who had been born blind, His enemies actually conspired to destroy Him. And it was largely because of the misunderstanding and misinterpretation of the meaning of God's blessed, holy day of rest that Jesus' death was finally accomplished.

Jesus upheld the law, and even appealed to the authority of the ancient prophets of God in reference to the law and the Sabbath. Matthew 5:17-19; 7:12; Luke 16:17. He also declared that His custom of Sabbath keeping had the approval of the heavenly Father.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he sees the Father (to; for what things so ever he doeth, these also does the Son likewise." John 5:19.

Certain acts may be performed on the Sabbath that are in harmony with God's plan for the Sabbath, the day in which we are not to do our works, but His. The necessities of life must be attended to; the sick are to be cared for; the wants of the needy should be supplied. And God will not hold those guiltless who neglect to relieve suffering on the Sabbath. God's holy rest day was made for man, and the performance of acts of mercy is in perfect harmony with its intent.

So, we shall close this study with these facts: Jesus declared Himself to be Lord of the Sabbath. Mark 2:28. It was His custom to observe the Sabbath. Luke 4:16. Jesus freed the Sabbath of the burdens and traditions which men had added to it. Matthew 12:1-8. John 7:22-24. By His acts of healing, Jesus taught the gospel of restoration and showed that acts of mercy are consistent with true Sabbath keeping. Matthew 12:12. Mark 3:1-5.

At the time of Christ's crucifixion, the Sabbath was observed on the day just before the first day of the week, as we read in Matthew 28:1. At that time the Sabbath commandment was observed by Christ's most intimate disciples. Luke 23:56. They came to His tomb the day before the Sabbath, the day Christ died. Then they prepared their spices and ointments to embalm His body, and rested the Sabbath day according to the commandment. They came early the first day of the week to perform their ministry of love.

In His great prophecy of the future, Jesus recognized that the Sabbath would be in force at the time of the destruction of Jerusalem, and told His followers to pray that their flight would be neither in the winter nor on the Sabbath day. Matthew 24:20.

So you see, friends, we find Christ in the Sabbath and the Sabbath in Christ. He made it; He observed it; He honored it. Therefore, why should I not follow His example? And the only record we have of Christ's example is in the New Testament, in the texts we have read. The Sabbath of creation, the seventh day which was blessed and sanctified by the Lord Jesus Christ Himself who made it and declared that it belonged to Him, is the Lord's day and the Christian's Sabbath. It should be so recognized by all Christians and, according to the prophets, it will at last be recognized when all flesh shall come to worship before God

## **The Sabbath Christ Made**

“for the mouth of the Lord hath spoken it.” Isaiah 58:14.

Why not join me and other Sabbath keepers around the Earth, this very next Sabbath? In honoring the Lord Jesus Christ, who not only can make a world by a word, but through His Holy Spirit can make us new creatures, a new creation in His love.

The Sabbath has been established since the dawn of creation. It was the seventh part of creation week-an eternal reminder to man of his dependence upon his Creator and of his recreation in Jesus Christ.

### **All the First Day Texts**

IN THE MESSAGE preceding, on “The Sabbath I Christ Made,” we discovered three main points. First, the Lord has a day. This we read in plain words in Revelation 1:10: “I was in the Spirit on the Lord’s day.”

Second, we discovered that the Lord’s day is called the Sabbath. This we read in the words of Christ in Mark 2:27, 28, where He says, “The Sabbath was made for man. Therefore the Son of man is Lord also of the Sabbath.”

The fact that it was made for man is the basis for its being the Lord’s day. The Lord Jesus Christ made it. He was with the Father in the creation and took part in the making of all things. This is proved by the first three verses of the first chapter of John.

Third, we discovered that not only does the Lord have a day, and that day is called the Sabbath, but that the Sabbath is the seventh day, and that at the beginning of the world, it was sanctified and set apart for holy use by God himself. After creating the world and all things in it, in six days, the Lord rested the seventh day and was refreshed. Then He blessed the seventh day, the Sabbath day, and sanctified it. These three acts made it the Sabbath: first, the Lord rested on it; after He rested on it. He put His blessing upon it and He sanctified it or hallowed it setting it apart for a holy use.

The fourth of the Ten Commandments is the Sabbath command. It calls upon us to “remember the Sabbath day to keep it Holy,” and refers to the creation of the world as the reason for its sanctification as the Sabbath. It points out the Sabbath as a memorial of creation, a reminder every week, to all mankind, that God is the Creator.

This Holy Sabbath was recognized by the chosen people of God when Christ was on earth, but they had piled up so many human ordinances over it, that it was scarcely discernible. When Jesus brushed away these human ordinances, he was accused of Sabbath breaking. But we discovered that Jesus recognized and honored the Sabbath. It was His custom to attend services on that day, as we read in the fourth chapter of Luke. Jesus also warned His disciples that after His departure Jerusalem would be destroyed, and that they should pray that their flight from the city would not be in the winter (when it would be hard on the children and on those who were weak and sick), neither on the Sabbath day. Matthew 24:20.

It is clear that Christ and His disciples recognized the Holy Sabbath, and in our messages we insist that a Christian should follow the example and teachings of Christ. Sometimes when the Bible Sabbath is brought to view, there are those who cannot understand why, if this is true, so many good Christian people observe another day. They ask, “Is not Sunday mentioned in the New Testament? What about the first day? Which is mentioned so many times, and said to be the Lord’s day.” Well, the facts of the case are that the word Sunday does not occur in the Bible at all. However, the first day of the week is mentioned once in the Old Testament and eight times in the New. In the Old Testament it is in reference to the creation of the world, the day in which the Lord said, “Let there be light” “and the evening and the morning were the first day.” Then followed the other days of creation until the seventh day, on which the Lord rested-the day He blessed and sanctified as the Sabbath.

Eight texts in the New Testament mention the first day of the week, and we shall read each of these passages carefully. The first six references to the first day are simply parallel records of the story of

## The Sabbath Christ Made

Christ's resurrection. First is Matthew 28:1, 2. Remember that the book of Matthew was written about 39 AD, eight years after Christ had returned to Heaven.

"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 sepulcher."

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

Notice that the seventh day is still called the Sabbath, eight years after Christ had returned to His Father; and the first day of the week still had simply the number-name that was given to it at Creation. Among the people of Israel the days were still simply numbered—one, two three, four, five six, seven. The sixth day was called the preparation day, the preparation for the Sabbath; and when the Sabbath was past then the weekly cycle began again with the first day, second day, third day, etc. Notice that nothing is said here of any special significance about the first day.

The next text is Mark 16:2. The book of Mark was written about 67 AD, many years down in the Christian dispensation. Let us read verses 1 and 2.

"And when the Sabbath was past. Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might conic and anoint him. And very early in the morning the first day of tile week, they came unto the sepulcher at the rising of the sun."

Notice that the Sabbath was past before the first day of the week came. Now let us read the third occurrence of the phrase, first day of the week in the ninth verse of this same chapter: "Now when Jesus was risen early the first clay of the week, he appeared first to Mary Magdalene, out of whom He had cast seven devils."

We have read three of the first-day texts. Thus far we find that after the Christian dispensation had been in existence for a number of years, the old name, first day of the week, was still used, without any religious implications whatever.

We turn to the fourth occurrence of the name, in Luke 24:1. Before we read this, let us read verses 52, 53, and 54 of the preceding chapter, for a description of the events of the day of Christ's crucifixion, in the late afternoon of the sixth day, the day we now call Friday: "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 sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on."

Now "the preparation" is the day before the Sabbath, as Mark 15:42 tells us in so many words. On this day Christ was placed in the tomb. We read on, verses 55 and 56: "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment."

Notice that after seeing how His body was laid, shortly before the Sabbath began, they went home and prepared their spices and ointments for the embalming of His body, but would not go during the holy Sabbath hours to do this work. They "rested the Sabbath day according to the commandment." All one has to do to see why they rested is to read the fourth commandment: "Remember the Sabbath day, to keep it holy. "Six days shall than labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work." Exodus 20:8-10.

Now, the Sabbath in the commandment is the Sabbath of creation, for the last part of the commandment verse 11 says: "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."

After the women had rested over the Sabbath, what happened? We read now the first verse of the twenty-fourth chapter of Luke, which is another of the first-day texts. "Now upon the first day of the week, very

## The Sabbath Christ Made

early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them.”

As we know, they found the sepulchre empty, for the Lord had risen. This is the fourth occurrence of the phrase, first day of the week, in the New Testament. Turn now to John the twentieth chapter and the first verse. Notice that these are all parallel records of the same events. Here we read: “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and sees the stone taken away from the sepulchre.”

This is the fifth occurrence of the phrase. The sixth is in the nineteenth verse of 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.”

The holy women had found the sepulchre empty in the early morning, but His disciples did not yet believe that He had risen. They were gathered in the upper room and had the door bolted shut because they were afraid the mobs would come after them to put them to death, as they had Jesus. They were not gathered there for any religious service, but for fear, as they did not believe that Jesus had risen. Then He came, and appeared unto them. Anyone who reads carefully the last chapter of the book of Mark will discover that they did not believe Mary’s report that she had seen Jesus after His resurrection. They did not believe even when two of the disciples saw Him on the walk to Emmaus the same day, according to the twenty-fourth chapter of Luke. They were certainly not celebrating His resurrection; they were not having any religious service. Jesus finally had to show them the wounds in His hands and His side, to convince them that it was He: and He had to eat before them, to convince them that He was really alive.

“Then were the disciples glad, when they saw the Lord.” John 20:20. This is what we would call Sunday evening, being the end of the first day of the week, according to the Bible. Just two more texts in all of the New Testament mention the first day of the week. Each of these texts refers to a special meeting which took place on that day. The two passages are Acts 20:7, and 1 Corinthians 16:2. We quote the whole passage from Acts 20:5-8:

“These going before tarried for us at Troas. 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.”

The Apostle Paul went on a trip through Europe and Asia and back to Jerusalem. Dr. Luke was with him, and kept a diary as they went along and this is the report which he wrote. While Paul was preaching, a young man, who apparently was not too interested in the sermon, fell asleep in the hot air of the upper room. It was a night meeting for “there were many lights in the upper chamber.” The young man was sitting in the open window, and he fell down from the third loft and was killed. Paul went down, and prayed over him, and brought him up alive. Then Paul continued his sermon. After the sermon, they celebrated the Lord’s supper, and it was after midnight in the morning of the next day that the Apostle Paul started on his weary journey across the peninsula to the town of Assos, where the other brethren were going to stop the ship and take him in. It was about nineteen miles by foot across this peninsula, and sixty miles around by boat. While Paul was holding the meeting there in the upper room, the other disciples were traveling around by boat.

This was a farewell meeting, a special meeting on the first day of the week, on what we would call Saturday night, for it was dark and it was a night meeting. Some men say that this meeting was on what we would call Sunday night, but it really makes no difference whichever way it was. Even if it were on Sunday night according to this record the Lord’s supper was not held until after midnight, which would bring it on Monday in any case, even by modern reckoning. The breaking of bread does not make a day a Sabbath whether it is on Monday, Tuesday or Wednesday, or on the Sabbath itself. Jesus did not appoint the Lord’s supper to be held on any certain day. He said simply: “For as often as you eat this bread, and drink this Cup, ye do show the Lord’s death till He comes.” - 1 Corinthians 11:26.

## The Sabbath Christ Made

In fact, there is good evidence in the New Testament, in the book of Acts, to indicate that the Lord's supper was celebrated every day during the time when new converts were coming in rapidly. See the second chapter of Acts, verses 41 and 42.

If one should feel that this meeting at Troas, or Troy as we call it in ancient history, were to be an example to us as the Sabbath today, the meeting for worship would have to be held late at night and the Lord's supper would have to be partaken of after midnight. This was simply a special meeting, and Dr. Luke's diary tells us about it. But even after all those years, no holy name had been given to the first day of the week; it was still just the first day of the week.

Now we have one text left, and it is 1 Corinthians 16:2, which tells of the Apostle Paul's directing the saints to look over their secular affairs on that day. Read it for yourself. Here are the exact words: "Lay by him in store."

Notice: lay by himself. There is not a word about going to church or putting money in the collection plate. But I have actually heard the text read in such an imaginative way, as if it were a command for Sabbath observance.

We have now read every text in the New Testament which mentions the first day of the week. It seems to us that every Christian should read these texts carefully, and study the example and teachings of the Lord Jesus Christ to find the true pattern for life. Then, each should follow the example and teachings of Him who is Lord of the Sabbath, who declared "I have kept my Father's commandments." John 15:10.

The New Testament is totally silent regarding any change being made in the Sabbath day or any sacredness being attached to the first day of the week. Shall we not turn from all merely human traditions and gladly follow the divine command, "Remember the Sabbath day, to keep it holy" - Exodus 20:8.

Jesus said, "The Sabbath was made for man." Mark 2:27. The Sabbath is a memorial of creation. Exodus 20:11. It was made more than two thousand three hundred years before the people of Israel became a chosen nation. The Bible does not name it the Sabbath of a nation or of a race of people, but calls it "the Sabbath of the Lord thy God."

We should be careful in our manner of referring to God's holy day. It was a part of the Ten Commandments, as spoken by God on Mount Sinai. Exodus 20. But it was known before Mount Sinai. Exodus 16. It was commanded by the voice of the Living God, and He wrote the commandments with His own finger. Exodus. 31:18. These holy tablets of stone on which the Ten Commandments were written were preserved in the Ark in the Holy of Holies of the tabernacle and later of the temple. Deuteronomy 10:1-5. God requires us to call the Sabbath "the holy of the Lord, honorable." and to honor Him. Isaiah 58:13.

It was a serious thing when the ancient Israelites disregarded the Sabbath, or broke any of God's commandments. God had promised that Jerusalem would stand forever if His people kept the Sabbath and honored Him. Jeremiah 17:25-27. But they failed, and Jerusalem did not stand forever. God sent His people into Babylonian captivity. And one of the primary reasons why He sent them into that captivity was because they had broken the Sabbath. Nehemiah 13:17-18.

God pronounced a special blessing upon all Gentiles (non-Jews) who keep the Sabbath. Isaiah 56:6.

In summary: After being trodden down for many generations as it has been, the Holy Sabbath is to be restored in the last days. Isaiah 58:12-13.

The holy prophets kept the seventh day, and Jesus kept the seventh day, all His life. Luke 4:16. It was Jesus' custom to keep the seventh day, the Sabbath of the Lord. Luke 4:16. In this He followed His Father's example at creation. John 15:10. Shall we not follow the example of both the Father and the Son?

## The Sabbath Christ Made

The Sabbath is the Lord's day. Revelation 1:10; Mark 2:28; Isaiah 58:13; and Exodus 20:10. As the husband is lord of the wife, to love and cherish her (1 Peter 3:6), so Jesus is Lord of the Sabbath to love and protect it. Mark 2:28. Instead of abolishing the Sabbath, Jesus taught how it should be observed. Matthew 12:1-3. He vindicated the Sabbath as a merciful institution. Matthew 12:5-8.

The Sabbath was observed after Jesus' death. The holy women observed the Sabbath carefully after His death. Luke 23:56. For forty years after our Savior's ascension to Heaven, His disciples were praying that their flight from the city of Jerusalem would not be on the Sabbath day. This they did at Christ's command. Matthew 24:20.

Thirty years after Christ's resurrection, the Holy Spirit referred to the Sabbath day. Acts 13:14.

In AD 45 Paul, the great apostle to the Gentiles, spoke of the Sabbath day. Acts 13:27.

Luke, the inspired historian, writing as late as AD 62, referred to the Sabbath day. Acts 13:44.

The Apostle James at the great Christian council of AD 52, in the presence of the other apostles and thousands of Christians, mentioned the Sabbath day. Acts 15:21.

It was the custom of the Apostle Paul to preach on that day. Acts 17:2.

The book of Acts records many meetings upon the Sabbath. Acts 13:44; 16:13; 17:2; 18:4, and others.

The Sabbath is mentioned 58 times in the New Testament, and always with respect. There is nothing in the New Testament about the Sabbath ever having been abolished, changed or annulled. Why should modern Christians differ from Bible Christians? There is no record that God ever removed His sanctification or blessing from the holy Lord's day, the Sabbath that Christ Himself made. Let us give careful and prayerful attention to these things, and may the Holy Spirit lead us in following the Savior's steps.

"And it was the Sabbath day when Jesus made the clay, and opened his eyes." John 9:14.

## Grace and Works

THERE HAS BEEN a regrettable misunderstanding about the Seventh-day Adventist teaching on grace, laic, and works. Since I am speaking as a Seventh-day Adventist minister, I want to make perfectly clear the Adventist belief that "there is, and can be, no salvation through the law, or by human works of the law, but only through the saving grace of God." Questions on Doctrine, p. 135. The provisions of the grace of God are clearly emphasized in both the Old and New Testaments; though, of course, the truth of God's wondrous grace reaches its fullest unfolding in the New Testament times and record.

The word "grace" occurs over 150 times in the New Testament. The Apostle Paul made greater use of it than did any other writer-over 100 times in his epistles. Jr. Luke, the author of Acts\_ used it about 25 times in Luke and Acts.

Grace is set forth in the New Testament, as a divine quality: Speaking of "the grace of our God;" Jude 4; "the grace of Christ." Galatians 1:6; "the grace of our Lord Jesus Christ," Galatians 6:18. Many such expressions as these are used in the opening and closing salutations of the apostles' letters.

Many adjectives are used to describe grace. It is called "the true grace of God," in 1 Peter 5:12; abounding or "abundant grace," 2 Corinthians 4:15; "the manifold grace of God," 1 Peter 4:10; the sufficient grace of God, 2 Corinthians 12:9; "the exceeding grace of God," 2 Corinthians 9:14. We are told that Jesus was "full of grace and truth." John 1:14, 17. This wonderful grace of God is also called "the free gift" of God, in Romans 5:15 and 18.

## The Sabbath Christ Made

The true and distinctive meaning of the word 'grace' in the New Testament, and especially in the writings of Paul, is that of the abundant, saving love of God toward sinners as revealed in Jesus Christ." Questions on Doctrine, p. 137.

It is obvious that all men have sinned. (Romans 3:23) They have come short of God's glory, and are deserving of destruction. So, they do not deserve God's favor and loving kindness to them; they do not merit it. Men have lived in hatred and rebellion against God. (Romans 1:21, 23, 31, 32) They have perverted His truth (verses 18 and 25), they preferred to worship beasts and reptiles (verse 23); they have defiled His image in their own bodies (verses 24-27); they blasphemed His name (Romans 2:24); they despised God for His patience and forbearance (Romans 2:4) and finally as they murdered the Son whom was sent to save them (Acts 7:52). Yet God continues to regard men with love and forbearance: He continues to offer them redemption. This unmerited love and favor of God is His grace, His unlimited, all-inclusive, transforming love toward sinful men. This grace will justify repentant men, accounting them to be righteous on the basis of Christ's vicarious atoning sacrifice on the cross. And God also extends to them through the Holy Spirit, the righteousness of Christ is their daily reward. God's grace is revealed in Jesus Christ as "the power of God unto salvation." Romans 1:16.

Grace is not merely God's willingness to save, to forgive, and to justify; it is an active, regenerating power. The grace of God may fill a person (John 1:14); it may be given (Romans 12:3, 6); it is all-sufficient (2 Corinthians 12:9); compare Romans 5:20; it reigns in the life (Romans 5:21); it teaches us (Titus 1:11-12); it establishes the heart Hebrews 13:9.

As one of divine own writers has put it "divine grace is the great element of saving power. Gospel Workers, page 70. "Christ gave His life to make it possible for man to be restored to the image of God. It is the power of His grace that draws men together in obedience to the truth." Counsels to Parents, Teachers and Students, page 249.

Grace is really the love of God flowing not upward or outward but downward from God to men. Yes, from God to sinning men, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Grace is God's love to sinners who do not in the least merit it. "Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need." Ministry of Healing, page 161.

Actually God's grace is the only hope of us sinners. "For all have sinned, and come short of the glory of God." Romans 3:23. "We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption. Grace in the Savior effected our redemption, our regeneration, and our adoption to heir ship with Christ." Testimonies, Volume 6, page 268.

Recognized theological classics state these same truths in different words. Charles Hodge, one of the great modern theologians, once professor of systematic theology at Princeton Theological Seminary, wrote: "It is often asserted that salvation is of grace. The gospel is a system of grace. All its blessings are gratuitously bestowed; all is so ordered that in every step of the progress of redemption and in its consummation, the grace, or undeserved love of God, is conspicuously displayed. Nothing is given or promised on the ground of merit. Everything is an undeserved favor. That salvation was provided at all, is a matter of grace and not of debt." Questions on Doctrine, page 139.

We Adventists agree with this one hundred per cent. And no one need fear that the grace of God is not sufficient to cover all his sins. The Apostle says, "Where sin abounded, grace did much more abound." Romans 5:20.

Charles Spurgeon told of one day when he was feeling overworked, weary, and depressed. As he was riding home from his hard day at work, these words of God's promise flashed into his mind, "My grace is sufficient for thee." 2 Corinthians 12:9. When he reached home he looked up the text in the original. The emphasis was on the words "sufficient for thee." Spurgeon thought of it a moment, then said aloud, "I

## The Sabbath Christ Made

should think it would be, Lord!” and burst out laughing

Spurgeon wrote of the occasion later saying; “Never until then had I understood the holy laughter of Abraham. It was as if some little fish, being very thirsty, was troubled about drinking the river dry. And Father Thames said, ‘Drink away, little fish; my stream is sufficient for thee.’ Or as if some little mouse in the granaries of Egypt after seven years of plenty, were in great fear of starvation; and Joseph should say, ‘Cheer up, little mouse. My wheat store is sufficient for thee.’ I imagine a man away up on a mountain saying to himself, ‘I fear that I shall exhaust all the oxygen in the atmosphere.’ But the earth might say. ‘Breathe away, O man, and fill thy lungs ever. My atmosphere is sufficient for thee.’ Brethren, be great believers. Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.”

O friends the Bible is full of grace! The Holy Spirit is called “the Spirit of grace,” Hebrews 10:29. “We have redemption according to the riches of his grace.” Ephesians 1:7. We are to preach “the gospel of the grace of God.” Acts 20:24. Every good thing we enjoy comes through the matchless grace of God: We are “called by his grace,” Galatians 1:15: “We have “believed through grace,” Acts 15:11. We are “justified by his grace,” Titus 3:7. Paul said that “by the grace of God I am what I am:” 1 Corinthians 15:10; and “by grace [we, too] are saved.” Ephesians 2:5. The grace of God gives us standing before God. We are “to continue in the grace of God,” Acts 13:43; and we are to “grow in the grace ... of our Lord,” 2 Peter 3:18. As we do this we shall be enabled to “stand” in the grace of God (Romans 5:2).

It is the grace of God alone that can save the soul. “Divine grace is the great element of saving power; without it all human effort is unavailing.” Counsels to Parents, Teachers and Students, page 538. “There is only one power that can either make us steadfast or keep us so—the grace of God, in truth. He who confides in aught else is already tottering, ready to fall.” Testimonies, Volume 7, page 189. No doubt about it, the grace of God manifested in the lives of His children is the greatest argument for the truth and power of the Christian faith.

Someone has said. “I thought Adventists believed that we are saved by keeping the law.” Not a bit of it. Keeping the law is impossible for a sinner. Jesus is the only one who has ever perfectly kept God’s law; in other words, He alone is perfectly righteous. Sin is transgression of the law; perfect righteousness is perfect obedience to the law. And that is what the law demands, that is what God demands. We sinners cannot give this to Him in our own strength; we do not have the ability to do it, for we have been weakened by sin. But Jesus took our place before the condemnation of God’s law, and bore the penalty of our sin, which is death. “The wages of sin is death.” Romans 6:23.

We can by faith accept His righteousness in exchange for our sinfulness. God permits this; in fact, he offers it to us, and urges us to make this decision. When we accept His offer, He justifies us; and we have a new standing before God. Then God offers us Christ’s perfect righteousness clay by day, to help us grow in grace and become more like Jesus. Christ’s power in us is the very obedience which the law requires. So, the law which once condemned us, now testifies to our righteousness in Christ.

“Salvation is not now, and never has been, by law or works; salvation is only by the grace of Christ. Moreover, there never was a time in the plan of God when salvation was by human works or effort. Nothing men can do, or have done, can in any way merit salvation.” Questions on Doctrine, page 141.

Works are not a means of salvation. Never! But good works are an inevitable result or fruit of salvation. “By their fruits ye shall know them.” Matthew 7:20. Even in Old Testament days men were not justified by works. They were justified by faith, as the prophet Habakkuk wrote “The just shall live by faith.” Habakkuk 2:4.

No unrighteous person will ever arrive in God’s Heaven. Since we are naturally unrighteous, provision has been made that through Christ we may have the very righteousness of God; the wedding garment of Christ’s righteousness is provided for all who shall attend “the marriage supper of the Lamb.”

“There is really no actual valid conflict between grace and the law—the Ten Commandments; each serves its special purpose in the plan of God. Grace, as such, is not opposed to the law, which is God’s standard of

## The Sabbath Christ Made

righteousness; neither is the law opposed to grace.” Questions on Doctrine, page 142.

One thing is sure, no one can be saved by efforts of his own. “No works of the law, no deeds of the law, no effort however commendable, and no (good works-whether they be many or few, sacrificial or not-can in any way justify the sinner.” Ibid. “Salvation is wholly of grace, the gift of God. -Romans 4:4, 5; Ephesians 2:8. Man was originally sinless; he became sinful. When the gospel of grace does its work in his heart he will be clothed with the robe of the righteousness of Christ which will make him sinless again. “That righteousness is imputed to Him in justification. It is imparted to Him in sanctification. And through Christ, and Christ alone, it will be his, and his forever, in glorification.” Ibid., page 143.

Someone has said that grace introduces Heaven to the soul, before glory introduces the soul to Heaven. A growing man once left home in anger. He laughed in the face of his father and mother, as they wept for him. Years passed, and he found himself going down, down-first to the devil and then to the dogs. Broken and despondent, he was ashamed to write a letter home to the loved ones he had so shamefully misused. Twenty years passed by.

Then, one morning he climbed out of a freight car in the village where he had been reared. His heart beat fast, knowing he was near home; but suddenly he was saddened. Surely his parents would not allow him so broken and sinful, to return to their door. Still, he could not leave the village without at least making an effort to see his mother. So he went to the familiar little post office, scribbled a card, and sent it R. F. D. to the farm a few miles out of town. It read, “Dear Mom, I wouldn’t blame you if you would not forgive me. But if you still love me and can forgive me, hang a sheet on the clothes line. I’ll be passing by in the next few days. If you and dad can’t forgive me, never mind; I will not bother you again.”

The next day he jumped aboard the slow train that made its way through the hills and crossed the corner of his father’s farm. Rounding the last hill he recognized the familiar cottage, and saw, not one sheet on the line, but sheets, pillow cases, and tablecloths covering every clothesline. Like a schoolboy, he jumped from the slow-moving freight train and ran across the fields to the arms of his mother, who had forgiven him long before, and who would always forgive. God is like that. That is the grace of God.

The law of grace and the law of works go together. The law sets the standard, the character of God. It condemns all sin, and demands perfect righteousness. God’s grace, based on Christ’s atoning and voluntary sacrifice, gives the very righteousness the law demands-the perfect, holy righteousness of God, given to us through faith in His blood. Then in our lives the fruitage is seen the holy works of faith.

Why do we hesitate? Why do we not turn -now, today-to such a wonderful Savior, such a loving heavenly Father?

Marvelous grace of our loving Lord,  
Grace that exceeds our sin and our guilt,  
Wonder on Calvary’s mount outpoured,  
There where the blood of the Lamb was spilt.

Grace, grace. God’s grace.  
Grace that will pardon and cleanse within;  
Grace, grace, God’s grace,  
Grace that is greater than all our sin.

Julia H. Johnston

## The Seventh Day Sabbath

YES WE BELIEVE that the seventh-day-ness of the Sabbath. It is a strange term, I know, but one that will help to make clear this thought: God means what He says. We are not to change His Word to suit our convenience. We shall discuss this point again after a brief survey of what God says in the Holy Scriptures

## The Sabbath Christ Made

on the subject of the holy Sabbath of the Lord, the Sabbath Christ made.

The week itself, made up of seven days with the Sabbath at the end of it, owes its existence to the acts of God. It is a constant reminder to us of the creation. A writer in the eleventh edition of Encyclopedia Britannica says that "the week is a period of seven days, having no reference whatever to the celestial motions,-a circumstance to which it owes its unalterable uniformity." Then he declares that since "it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital [that is, the plain statements in the Book of Genesis], will be at a loss ... to assign it to an origin having much semblance of probability."

A quotation from page 95 of an old Source Book states: "The fact is that the week and the Sabbath are as old as man himself, coming to us from the very beginning of the world."

By the way, the names of the days of the week which we use today are not of either Christian or Jewish Biblical origin. They are purely pagan. Sunday and Monday are names from the classical ages. Tuesday, Wednesday, Thursday and Friday are from Northern European paganism. In Bible times the days were numbered in relationship to the Sabbath. Sunday was called one of the Sabbath or week; Monday, two of the Sabbath; Tuesday, three of the Sabbath; Wednesday, four of the Sabbath; Thursday, five of the Sabbath; Friday, eve of the Sabbath; and then, the Sabbath.

In light of the teaching of Scripture, we believe that the Sabbath was instituted in Eden before sin entered the world. The Sabbath and marriage are two institutions that come down to us from the primeval days before there was any pain, sickness or death. The Sabbath is a memorial of God's finished creation. It is based upon the fact that on that day, God Himself rested from His work of creation, blessed the Sabbath, and sanctified it or set it apart for man. (Genesis 2:1-3.)

Jesus said, "The Sabbath was made for man, Therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Jesus is Lord of the Sabbath because He was with the Father in creation, as we read in John, the first chapter: in Colossians, the first chapter; and in Hebrews, the first chapter. The Sabbath commandment is enshrined in the very heart of the Ten Commandments, as we read them in the twentieth chapter of Exodus:

"Remember the Sabbath day, to keep it holy." Exodus 20:8.

We are reminded that six days are given us for our work "But the seventh day is the Sabbath of the Lord thy God: in it thou shall not do any work." Verse 10. Then follows the reason for it all: "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." Verse 11.

The Sabbath, you see, was not given principally for physical rest, but for spiritual and intellectual purposes. The Sabbath, as we understand it, was not initially given for rest from physical exhaustion, but for man's general good spiritually, intellectually, and physically. It was many centuries after Creation that the Sabbath commandment was given at Mount Sinai. This was only to reaffirm it as it had been made known to Adam and Eve in the very beginning; for we read in Genesis 2:1 that God not only made the Sabbath day, but He blessed and sanctified it-set it apart for a holy purpose. Adam and Eve were the only people in the world to keep it, and leading theologians have agreed that it must have been made known to them. We know that the Sabbath was observed before it was reaffirmed at Mount Sinai because of the fact that the appearance of the manna was in reference to the Sabbath (a double portion being provided on the day before the Sabbath, and none on the Sabbath), as recorded in the sixteenth chapter of Exodus. Then in Exodus the twentieth chapter, we read of God's giving the Ten Commandments-how He spoke them from Mount Sinai in an audible voice, and then wrote them on tables of stone (Exodus 32: 15, 16). The Sabbath command is the fourth of the Ten Commandments.

In addition to the Sabbath of the Ten Commandments, the Lord directed Moses to observe certain yearly festivals or ceremonial Sabbaths, which fell on specified days of the month and were to be observed with special sacrifices. These prefigured the gospel provision of salvation and pointed to Jesus, the Lamb of God, the sacrifice "which takes away the sin of the world." John 1:29.

## The Sabbath Christ Made

But the Sabbath of the Lord, the Sabbath enshrined in the Ten Commandments, was different. It was written with the finger of God on tables of stone. These other monthly and yearly ceremonial Sabbaths were first prescribed by Moses in a book.

The seventh-day Sabbath, the Sabbath of the Lord, was established on earth before ever man had sinned; and therefore, before he had need of a Redeemer. These later festival Sabbaths pointed to the Redeemer, and were given long after sin had entered the world.

So, the Holy Sabbath established in the Garden of Eden was observed by the people of God. Patriarchs and prophets honored it throughout the centuries of pagan darkness, and when Christ came, He likewise observed it faithfully. (Mark 6:1, 2; Luke 4:16, 31.) In fact, it was "his custom," we are told in the Scriptures, to observe the Sabbath. He said also that He was the Lord of the Sabbath. (Mark 2:28.) Jesus came, lived among men, fulfilled the Old Testament types and shadows of redemption, and died as the Lamb of God, "a vicarious, completely efficacious, and atoning death for man."

Christ died at the time of the Passover, in the first Hebrew month, on the sixth day of the week. And after remaining in the tomb over the seventh-day Sabbath, He arose triumphant over death on the first day of the week. The ceremonial system ended when Christ completed His Great redemptive act. But the Ten Commandments and the gospel-in-actuality remained: the Ten Commandments, or law of God, pointing out God's will for men, to guide them in righteousness; and the gospel providing the full and only power for its observance.

Eight passages in the New Testament refer to the first day of the week, but not one of them speaks of it as being in any sense consecrated to God's worship. None of them calls it the Lord's day or says anything about transferring the solemnities of God's Holy Sabbath from the seventh to the first day. In fact, church history makes it clear that Christians continued to observe the seventh-day Sabbath for centuries after the ascension of Christ. Along with the Sabbath, however, there came to be a growing observance of what was first known as the Festival of the Resurrection, which was celebrated on the first day of the week. This began, possibly, in the middle of the second century. The first recorded instance of its observance was in Rome.

And so, for awhile two days were observed -the Sabbath and the Festival of the Resurrection-parallel to each other. In the fourth century "the Council of Laodicea ... anathematized those who continued to 'Judaize,' or rest on the seventh day of the week, and decreed the observance of the first day in its stead."- Questions on Doctrines, page 152. But there were many who still faithfully observed the seventh-day Sabbath.

Seventh-day Adventists believe that the change to Sunday observance was predicted in Bible prophecy, in Daniel 7:25. It is clear from the study of early Christianity that this change was slow in growth, and was finally confirmed by church councils and other ecclesiastical action. So, it is true that the first day of the week was observed by most Christians for centuries before, during, and after the Protestant Reformation of the sixteenth century. However, some, in various parts of Europe and other places, still continued to observe the Sabbath.

The revival of the observance of the seventh day Sabbath was largely brought about in the seventeenth century by the Seventh Day Baptist movement in Great Britain and on the European Continent. Seventh-day Adventists began the promulgation of the Sabbath truth in America, about 1845, and is still continuing throughout the world.

We believe the restoration of the Sabbath is indicated in Bible prophecy, in Revelation 14: 7, 2, and other passages. Notice the words, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." - Revelation 14:12.

The observance of the Sabbath is not merely the revival of a forgotten or neglected truth; it is also a test of our loyalty to Christ as Creator and Redeemer. We do not rely upon Sabbath keeping as a means of

## The Sabbath Christ Made

salvation or of winning merit before God; for we know that all sinners are saved by grace alone. Faithful Sabbath observance is, to us, on the same plane as obedience to every other command of God, and is an expression of our love and loyalty to the Creator and Redeemer.

One of the fruits of righteousness arises in the simple act of following the light as it is revealed from the Word of God, for Jesus said, "Walk while ye have the light, lest darkness come upon you." - John 12:35.

Now, we come briefly to our "strange" faith in the seventh-day-ness of the Sabbath. We believe that the moral law-the Ten Commandments-reveals sin, as declared by the apostle Paul: "For by the law is the knowledge of sin." Romans 3:20.

The Apostle also said, "For where no law is, there is no transgression." -Romans 4:15. Again he said, "I had not known sin, but by the law." Romans 7:7. Of course, we all remember the words of John, "Whosoever commits sin transgresses also the law: for sin is the transgression of the law." 1 John 3:4.

With the outbreak of sin in the Garden of Eden, the plan of salvation became necessary. Because of man's sin, the Savior died His vicarious atoning death upon Calvary, to save us lost men. So, we see that the moral law and the gospel are inseparably related. One reveals sin; the other, the Redeemer who saves us from sin.

The seventh-day-ness of the Sabbath is not ceremonial, because it came into existence before any ceremonies were introduced. All of the ceremonies given to Moses had to do with sin, and there was no sin in the world when the Sabbath was made. The seventh-day-ness of the Sabbath is anchored in Creation. It is just as much a part of the Sabbath as is Sabbath-ness itself. If we recognize one, we must recognize the other. God does not require one day in seven; He requires the seventh day.

Some say that the Christian keeps all days holy. This, of course, sounds good at first; but it is not true. We cannot keep something holy that was never made holy. We, ourselves, are to live holy every day; but God made the Sabbath holy, and the Sabbath is the seventh day.

There was nothing ceremonial or typical or shadowy about God's works of creation. Nowhere does the Sabbath point to the cross. It points to creation, and says that God made the world, He is the Creator, He has a right to your worship. He has power to recreate you and to make you new in regeneration.

Observance of the Sabbath, the seventh-dayness of the Sabbath, is not legalistic. God was not legalistic when He chose to rest on the seventh day rather than some other day. If not for Him, why for us? If it is legalistic to rest on the seventh day of the week, why is it not equally legalistic to rest on the first day or any other day? Where does the Bible ever say, or even, imply, that the Sabbath-ness (or sheer rest) of the Sabbath is not legalistic, but the seventh-day-ness (or rest on a particular seventh (lay) is legalistic? Nowhere, of course.

It is quite clear from historical evidence available, that Sunday observance began as a church festival. When it first came into use, it was supplementary to, and not in lieu of, the Sabbath. The custom spread from the middle of the second century onward. We are most concerned about the teaching and example of Jesus. His whole life, as recorded in the New Testament, was in harmony with the Ten Commandments. He always upheld them, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill [to perform, to manifest completely]." Matthew 5:17.

Christ honored the Sabbath by His presence at and His acts of participation in the public worship services of God of that day. He declared Himself to be the Lord of the Sabbath, and said it was made for man. Why should we differ with Him?

Lastly; in the book of Revelation, which is the revelation of Jesus Christ, the prediction is clearly made that a re-emphasis on the Commandments of God and the faith of Jesus will occur in the last days. That message, according to prophecy, is to go to every nation, kindred, tongue, and people. And, to our great joy, we see the spreading of that message becoming a world-wide, world-influencing work in practically every land on earth today.

## **The Sabbath Christ Made**

Shall we not study the teaching and the example of our Lord Jesus Christ on this great subject? And when the light is clear to us, should we not follow it? Since He has done all things for us, even providing for a sure salvation, should any obedience He requires be refused because of inconvenience or unpopularity or even suffering at times?

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” - 1 Peter 2:21.

### **Christ our Example**

SO MANY QUESTIONS come to us regarding Christ and the Sabbath, that we decided to give the better part of a week to this subject. This is the sixth message.

There are many points of agreement between us-speaking of myself as a Seventh-day Adventist minister, and other evangelical Christians. Among the points on which we agree are: the authority and inspiration of the Holy Scriptures; the personality of God; the deity of the Lord Jesus Christ; the personality and work of the Holy Spirit; the efficacy of the atoning, vicarious sacrifice of Jesus upon the cross, and the salvation which is thereby secured for believers justification by faith alone. We all agree, also, that our Savior literally arose from the dead and ascended to heaven, where He is our Advocate in priestly ministry before the Father; that He will return in second-advent glory; that man was created sinless and subsequently fell; that salvation is by grace alone, through faith in Christ's blood; that man is sanctified by the indwelling Christ through the Holy Spirit; that there will be a judgment of all men; and that the gospel of the kingdom is to be preached as a witness to all the world.

In these points and many others we agree with our fellow evangelical Christians. There is one principal point of disagreement in faith and practice, and that is on the subject of the Sabbath. We believe that the original seventh day Sabbath of the Lord should be revived, and is being revived. We are doing our part to revive it. We accept literally the words of Christ:

“The Sabbath was made for man [or mankind].”- Mark 2:27. And “Therefore the Son of man [Jesus] is Lord also of the Sabbath.”-Verse 28.

We believe the Sabbath was given to man at Eden, was recognized and observed by the Savior when He was here, and is to be revived in the latter days-in which we believe we are now living. We believe also that the keeping of the seventh-day Sabbath is enjoined in the Ten Commandments; for we read, “Remember the Sabbath day, to keep it holy.” - Exodus 20:8.

The reference for remembering reaches back to the creation of the world, when Jesus Himself was with the Father, and together they instituted the Sabbath as a day of rest. Therefore the Sabbath is the holy rest day, the Lord's day for Christians; and Jesus is the Lord of the Sabbath, having been the Creator of it.

We vigorously dissent from the suggestion that the seventh-day-ness of the Sabbath was merely ceremonial, or that it was in any way “fulfilled and abrogated” by Christ, or that it was a temporary feature of the fourth commandment. We dissent from any change of the original wording-the “six days” and “the seventh day”-of the fourth commandment of Exodus to the un-Biblical expression “six days” and “one day,” or a mere proportion of time. We dissent from the idea that the Lord Jesus Christ transferred the observance from the last day of the week to the first. We find no Scriptural evidence for such a claim.

Seventh-day Adventists believe in the Genesis record of a fiat creation. (Genesis 1:1, 2) We believe that God “spoke, and it was done; he commanded, and it stood fast.” - Psalm 33:9. We believe that “By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.” - Psalm 33:6.

We believe that the Sabbath had its origin before sin entered the world, and that it was given to

## The Sabbath Christ Made

commemorate a completed creation. We believe, not that God made men so they could keep the Sabbath; but that having made men. He gave them the Sabbath as a continual reminder and memorial of His power, the mighty power of the Creator. A memorial cannot be spiritualized away; it does not expire with the lapse of time. The Sabbath did not foreshadow something to come, but memorialized something in the past.

It is our belief that Christ created the world, and our observance of the Sabbath of creation is a sign of our love, loyalty, and devotion to Him as Creator and coming king. The fact that He sacrificed His life to save us from sin's ruin, makes the Sabbath memorial of His power and glory, even more precious to us. We believe that in Christ's incarnation, He came to reveal God more clearly to us and to show us the character and righteousness of God and the immutability of His moral law and government.

“In this way Christ's perfect obedience and righteousness is first imputed (through justification) and then imparted (through sanctification) to all who accept His atoning death in their stead. Provision was thus made for His perfect Sabbath keeping to cover all our Sabbath breaking -as well as the infraction of the nine other precepts of the Ten Commandments.” - Questions On Doctrine, page 159.

We believe that a sharp distinction exists between the weekly seventh-day Sabbath of the Lord, and the seven annual, ceremonial or typical Sabbaths of the tabernacle ritual (Passover, Pentecost, day of atonement, etc.). Each of these annual Sabbaths fell on a specified day of the month and not on a specific day of the week. Only occasionally did they coincide with the seventh-day Sabbath.

We believe that these annual Sabbaths with their special offerings, all pointed forward to the all-sufficient offering of Jesus Christ, “the Lamb of God, which takes away the sin of the world.” John 1:29. For instance, the Scripture states that Christ is “our Passover.” 1 Corinthians 5:7. The fact is that His death did occur at the Passover season.

His resurrection took place, we believe, at the time of the wave sheaf, or first fruits. That very word is used by the Apostle of Jesus in 1 Corinthians 15:20, 23: “Christ is the first fruits of them that slept.” This occurred when He arose triumphant over death.

The spiritual significance and efficacy of all these annual Sabbaths ended forever at the cross, when type met anti-type; shadow met reality. But the cross in no way affected the seventh-day Sabbath of the Lord, which was never a type, never a shadow; and, therefore, was not abrogated. And since the seventh-day Sabbath was not a shadow, was not instituted at Sinai as part of the ritual service, and did not point forward to the atoning death of Christ on Calvary; it is, therefore, never fulfilled-in the sense of abrogated-as long as creation stands, as long as the world turns and the sun rises and sets, as long as the seasons come and go!

All the human traditions which had become encrusted about the Sabbath were swept away by Christ, and this is one reason why theologians of His day were against Him. They erroneously believed that He was destroying the Sabbath, when He was simply bringing it out from under human tradition. The Prophet Isaiah declared, 700 years before, that Christ would “magnify the law, and make it honorable.” Isaiah 42:21.

He certainly did this in reference to the Sabbath commandment. He showed that it was not a day to burden men with human traditions and restrictions. Instead, it was a day to release the sick and afflicted by healing; and sinners, by forgiveness.

We believe that Jesus observed the Sabbath, that He exemplified what true Sabbath keeping means-declaring that it was “lawful to do well on the Sabbath days.” Matthew 12:12. And this He exemplified in His own life, by healing the sick and forgiving sins on the Sabbath.

It is true that Israel had civil laws regarding the Sabbath, and that the breaking of some of them was even punishable by the death penalty. But these all came to an end forever when the theocracy of Israel ceased to exist. They were not known or observed-they were not in existence-before Israel became a theocratic nation; and they have not in any way continued or been transferred or authorized beyond that period.

## The Sabbath Christ Made

Seventh-day Adventists hold the Sabbath to be for all the world, for all mankind, and for all time-as long as Christ is Creator, as long as Christ is Redeemer, as long as Christ is King. God instituted the Sabbath on the seventh day of the first week of time. Both aspects of the day, its Sabbath-ness and its seventh-day-ness, are linked with creation. Unless creation should occur all over again, this cannot be changed. Unless there were some specific and direct statement of the Holy Scriptures to affirm one aspect of the Sabbath (that is, the Sabbath-ness of the Sabbath), and deny the other (the seventh-dayness of it), we must believe that they are still together, and that the seventh-day Sabbath is still together, and that the seventh-day Sabbath is still the Sabbath of the Lord, a holy day, the day we should observe in honor of our Lord.

We protest against the fallacious reasoning that would make it legalistic to observe the seventh day, but not legalistic to observe the first day. It seems to us that any course which denies the authority of the fourth or Sabbath commandment, would lead logically to one of these two positions: either that all of the Ten Commandments are abolished, or that the church has the authority and power to alter the Decalogue.

We do not accept either of the propositions. We believe in the words of the Westminster Confession of Faith which says that, "the moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation." - Confession of Faith, Article V, page 80.

We take the fourth Commandment without emendations. We believe that the Sabbath is the Lord's day, for Jesus said He was the "Lord also of the Sabbath." Mark 2:28. We do not believe that title can be scripturally applied to any other day; even though millions of devout, consecrated Christians have so used it. We contend that "the earliest authentic instance, in early church writings, of the first day of the week being called 'Lord's day' was by Clement of Alexandria [one of the early church fathers], near the close of the second century." - Questions on Doctrine, page 166.

As far as we know, the first ecclesiastical writer known to teach that the observance of the Sabbath was transferred by Christ to Sunday was Eusebius of Caesarea, who died in 349 AD. He made the allegation in commenting on Psalm 92, in his Commentary on the Psalms, written in the second quarter of the fourth century AD.

Church historian Socrates, writing about AD 430, declared that "Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath, [seventh day] of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."-Questions on Doctrines, page 167.

According-to Sozomen's Ecclesiastical History, -The people of Constantinople, and of several other cities, [were assembling] together on the Sabbath, as well as on the next day." This was in the fifth century AD.

Coming on down to the year of 1054, we find that one of the principal issues of controversy, which caused a great schism between the churches of the East and the West, was the practice in the West of still observing the Sabbath day by fasting. The Eastern churches, even at this late date, still regarded the Sabbath too highly to do that, although Sunday keeping had become almost universal.

Thus, according to the best historical evidences we have, the eclipse of the Sabbath by Sunday was a gradual process accompanied by much controversy and even bloodshed. It required centuries for Sunday to become regarded as Sabbath by the majority of churches. Andrew Lange, in his history of Scotland, declares that the Celtic church observed the Sabbath into the eleventh century.

So we see that the holy Sabbath of the Lord was observed in certain areas for many centuries after the cross. The festival of the resurrection gradually came to parallel it, and finally to overshadow it. The church council of Laodicea, in the middle of the fourth century, enjoined the observance of the first day. These Sabbath-Sunday canons of the Eastern Council were incorporated into the canons of the General Council of Chalcedon in 451. The Emperor Justinian incorporated the canons of the first four councils in his famous civil code, and made their infraction punishable by civil penalties. This was a dominant law of Europe

## The Sabbath Christ Made

during the Middle Ages, until it was modified by some countries in the days of the Reformation when decrees of tolerance were issued by various parliaments. Later it was superseded by the Code of Napoleon after the French Revolution at the end of the eighteenth century.

We believe that God's Sabbath depends not upon civil or ecclesiastical codes, rules or regulations, but upon the plain statements of the Word of God. Why should we not, then, deny the validity of any deviation from His divine rule? We are convinced that the regenerative believer in Christ, the believer who is ceasing from sin (which is disobedience to God's commandments), and entering into His spiritual rest, should keep God's Sabbath as a sign of his re-creation. Every believer knows that this regeneration or re-creation comes by the same divine power which made the world. Why, then, do we not take the Holy Scriptures into our faith and practice and, by the grace of Christ, follow Him in all things as the Spirit leads us? Many of God's sincere and earnest Christians unknowingly have their feet upon His Sabbath, and are trampling upon His holy things, not realizing that they are doing so.

Have we not come to the time when God is restoring the things that have been neglected or forgotten in ages past? Is it not now time for the great prophecy of Isaiah 58 to be fulfilled? Speaking of those who rejoice in God's righteousness, whose light is rising from obscurity, who are being guided by God, and whose souls are satisfied in drought, Isaiah says:

"They that shall be of thee shall build the old waste places: thou shall raise up the foundations of many generations; and thou shall be called, The repairer of the breach, The restorer of paths to dwell in."-Isaiah 58:12.

A breach has been made in God's word, in His holy law; someone must restore it. Those who will do this will be called, "The repairer of the breach, The restorer of paths to dwell in. 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 shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: Then shall 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 has spoken it." - Isaiah 58:13, 14.

Some day the "heritage of Jacob" will belong to all God's spiritual Israel, the true people of God, and they will dwell in His paradise home, the earth made new. We read in Holy Scripture that "The path of the just is as the shining light, that shines more and more unto the perfect day." - Proverbs 4:18.

Are we not told that increasing light means increasing responsibilities? "To him that knows to do good, and doeth it not, to him it is sin." James 4:17. Is it not, then, our duty as well as our privilege to walk while we have the light, lest darkness come upon us? John 12:35.

