

286 In every country Sunday laws are coming to the front. At the present
287 time the agitation is world-wide. Everywhere the enforcement of
288 Sunday-keeping by law is being agitated. It is the manifestation of a
289 rival power against Jesus Christ, and the question is for every one, To
290 whom shall I yield my allegiance? and the mark of whose power shall
291 I receive?

292 The conception of a “civil Sabbath,” or the “civil side of the Sabbath,”
293 is a recent invention, adopted under the stress of the situation, in order
294 to open the door for Sunday laws.

295 Every effort to compel the conscience is Satanic, and the results will
296 be Satanic. But while there is this power now being manifested in the
297 earth, attempting to control the consciences of men in this very matter
298 of the observance of Sunday as the Sabbath, there is an increasing
299 power in the love of Jesus Christ, and it is drawing souls to him. It is
300 drawing true Christians of every name and denomination to rally
301 around the standard of Prince Immanuel. It is drawing everywhere
302 those who hear the truth; they gladly turn to Jesus Christ and his
303 power in salvation. “There is none other name under heaven given
304 among men whereby we must be saved.” Our hope can be well
305 founded only when it is founded in Jesus Christ. And the Sabbath of
306 the Lord, the day instituted by Jesus Christ himself, blessed by him,
307 sanctified by him, hallowed by him, is the sign to every Christian of
308 his power to save. It is the measure of his Christian experience, his
309 growth in grace, and his knowledge of our Lord and Saviour Jesus
310 Christ.

311 Receive Jesus Christ, the only Saviour, and receive his Sabbath, the
312 sign of what he is to every one who believes in him.—W. W. Prescott

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CHRIST AND THE SABBATH

W. W. PRESCOTT

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CHRIST AND THE SABBATH

W. W. PRESCOTT

1 There is at present a widespread agitation over the Sabbath question.
2 For nearly half a century the attention of the public has been called to
3 this subject anew; but a growing tendency to religious legislation in
4 recent years, and the misguided efforts to enforce "Sabbath-keeping"
5 by pains and penalties, have done more than anything else to make
6 this topic a living issue of the day. It is therefore important to
7 understand the real nature of the institution in behalf of which the
8 State is so strongly urged to legislate. When its real character is
9 understood, it will be apparent that it is a purely spiritual thing, with
10 which civil government can properly have nothing whatever to do.
11 The State cannot recognize any distinction in days without committing
12 itself to a course of action whose logical result is persecution. This is
13 the danger of the present hour, and every one ought to know it. The
14 purpose of this contribution to the literature already existing on this
15 subject is to emphasize the spiritual nature of the Sabbath, and as a
16 consequence, the impossibility of enforcing it, or even protecting it, by
17 civil law.
18 The seeker after truth will always find it in Him who said, "I am ... the
19 truth;" and every ray of spiritual light when traced to its source, leads
20 to "the true light which lighteth every man that cometh into the
21 world." No dogma is of any value merely as an abstract proposition.
22 Every Christian doctrine must be an expression of the life of Christ in
23 the soul of the believer or it will contribute nothing toward that
24 experience in which we "are changed into the same image from glory
25 to glory" and "grow up into him in all things, which is the head, even
26 Christ." The test of every doctrine should therefore be, Does it lead to
27 a better knowledge of Christ as the revelation of God to us, and to a
28 growing experience in Christ as a living, personal Saviour? It must be
29 borne in mind, however, that it is "in obeying the truth through the
30 Spirit" that it becomes life in us, and that therefore the judgment of the
31 unrenewed mind is not a safe guide in pronouncing upon spiritual
32 truth. The true Christ is not always recognized by those who make the

1243 God. He interpreted God to the world. But the law of God is a
1244 transcript of the character of God. It is a statement of what God is, and
1245 when the life of man is made in harmony with the law of God, it is
1246 then that he is without fault; it is then that he is like Christ. It is
1247 therefore necessary that the attention of the people who are to be
1248 translated should be called to the fact that in disregarding the Sabbath
1249 of the Lord they are, in that point, out of harmony with the life of
1250 Christ, and so out of harmony with the character of God; and if they
1251 are to be translated without seeing death, and if it is to be said of them
1252 that they are without fault before the throne of God, that defect in
1253 character must be remedied.

1254

THE SABBATH CONTROVERSY

1256 And so just before the second coming of Christ, the Sabbath truth
1257 must be preached; just before the second coming of Christ, the people
1258 must be told what the meaning of Sabbath-keeping really is, and what
1259 day is the Lord's day, and that, in choosing that day, they thereby take
1260 upon themselves the mark indicating that they belong to God; that
1261 they are trusting in the power of God in Christ for salvation, as against
1262 any rival power. So arises the Sabbath controversy, the calling the
1263 attention of the nations to the fact that the seventh day is the Lord's
1264 day, the seventh day is Christ's day, the seventh day is the day that
1265 God in Christ blessed and sanctified, that it has been given as a sign of
1266 the power of God in Christ.

1267

TO COMPEL IS SATANIC

1269 It is a characteristic of Satan to compel, and every effort to compel in
1270 any way the consciences of men is Satanic. Every effort to compel the
1271 consciences of men in any way, whether it be the Sabbath or any other
1272 matter at issue, is Satanic. God wins by the power of love; God leaves
1273 every one free to choose; Satan tries to compel. And every law of any
1274 kind or nature tending to control, to bind men's consciences in their
1275 relation to God, is purely Satanic. And every effort to put laws upon
1276 the statute books of this country, compelling any religious observance
1277 whatsoever, is an effort gotten up by, controlled by, and in the interest
1278 of, Satan. Every one who by vote or by voice helps on this work of
1279 compelling the consciences of men by law, is being used as an agent
1280 of Satan. It is purely Satanic from first to last, and the results will be
1281 Satanic. That is, these efforts will end in utter ruin and destruction;
1282 they will end in the utter ruin of any church that takes hold of them;
1283 they will end in the utter ruin of any State that is controlled by them;
1284 they will end in the utter ruin of every individual who yields
1285 obedience to them.

199 hasten to yield themselves and to put their trust and their confidence in
200 him for salvation, that everywhere it might be proclaimed that a rival
201 power has sought to turn men away from the true God, that a rival
202 power has come in, with the effort to steal away the confidence of men
203 in Jesus 'Christ as the only Saviour; that they might be shown who the
204 true God is, and what his service really includes.

205 But the question is asked at once, Are there no Christians except those
206 who keep the seventh day? Have there not been Christians in all ages
207 who never kept the seventh day? Are there not Christians now of
208 every name and denomination who do not keep the seventh day?—
209 Most certainly. Well, then, what difference does it make? and why call
210 attention to this matter now? Notice this; it is the root of the whole
211 matter. He is a true Christian who yields himself to God; he is a true
212 Christian who follows all the light that God causes to shine upon his
213 pathway. We are responsible for the use we make of the light given to
214 us of God. Now when one is a true Christian, he has the desire, he has
215 the disposition, to be conformed to the life of Jesus Christ, and every
216 truth revealed to him concerning the life, the power, the work of Jesus
217 Christ, is what he wants to know. But just as soon as the true Christian
218 receives light which he has not known before, and refuses to obey it,
219 that instant he ceases to be a true Christian. Just as soon as one who is
220 a true Christian, a child of God, receives light, he welcomes that light.
221 The disposition of heart is that he may be perfectly conformed to the
222 image of God in Christ. But when light comes, and he refuses the
223 light, he turns against God, and is no longer a true Christian; and
224 although up to that moment he may have stood a justified child of
225 God, yet when God reveals to him more light, and says to him, "This
226 is the way, walk ye in it," and he says, "No," just then he loses his
227 standing as a justified child of God; just then his Christian experience
228 stops, and it does not make any difference whether the invitation of
229 God to him is to observe the true Sabbath in the true meaning, or
230 whether it is some other duty presented.

231 Furthermore, the people who are to be prepared for the coming of
232 Christ, who are to be changed in a moment, in the twinkling of an eye,
233 who are to be translated without seeing death, are to have the character
234 of Christ perfectly wrought in them, so that it shall be said of them,
235 "And in their mouth was found no guile; for they are without fault
236 before the throne of God." Revelation 14:5. What did Pilate say of
237 Christ?—"I find no fault in him." What is said of the people who are
238 ready and are translated at the second coming of Christ?—"They are
239 without fault." That is to say, they are just like Christ; the character of
240 Christ is wrought completely in them. But in order that this should be
241 so, their lives must be in perfect harmony with the character of God,
242 because Christ was a representation to the world of the character of

33 most ostentatious profession of their acquaintance with him. Thus it
34 was that "he came unto his own, and his own received him not." But
35 when Christ dwells in the heart by faith, then the Bible becomes the
36 voice of God to the soul, and Christ in the word and Christ in the heart
37 are in sweet accord.

38 It is the purpose of this pamphlet to set forth Christ in the Sabbath and
39 the Sabbath in Christ, and to call attention to the spiritual nature of the
40 institution as being the one way, above all others, by which God in
41 Christ makes himself known to man.

43 ONE PLAN OF SALVATION

44 God has always had only one plan of salvation, and that is through
45 faith in the merits of Jesus Christ. "For other foundation can no man
46 lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "For
47 there is none other name under heaven given among men, whereby we
48 must be saved." Acts 4:12. "Jesus Christ is the same yesterday and to-
49 day, yea and forever." Hebrews 13:8 (R. V.). From the very beginning
50 every one who has obtained salvation has done so through faith in
51 Jesus Christ. We have the record in the eleventh chapter of Hebrews
52 how that by faith Abel, by faith Noah, by faith Abraham, by faith the
53 worthies—that company which makes so great a cloud of witnesses—
54 accomplished all. And we learn from the twelfth chapter and the
55 second verse that this faith was in Jesus Christ, for it speaks of him as
56 the Author and the Finisher of our faith. So from the first it has been
57 faith in Jesus Christ that has saved all who have been saved.

58 It makes no difference in the general plan of salvation at what
59 particular point of time Jesus Christ was manifested in the flesh. If he
60 had been manifested in the first generation, it would have been the
61 same. If he were not manifested until the last generation, it would be
62 the same. From the time when that promise was made, the record of
63 which we have in Genesis 3:15 ("And I will put enmity between thee
64 and the woman, and between thy seed and her seed; it [or he] shall
65 bruise thy head, and thou shalt bruise his heel"), there has always been
66 salvation in Jesus Christ. So that before Christ was literally lifted up
67 on the cross, before the time of his manifestation at the first advent,
68 there was the same power in him to save; and his general relation to
69 the plan of salvation was the same then as now. Before his first advent
70 there were certain ordinances introduced which were to occupy the
71 same place and serve the same purpose as the ordinances of the church
72 at the present time. With reference to these ordinances it is declared:
73 "For as often as ye eat this bread, and drink this cup, ye do show the
74 Lord's death till he come." 1 Corinthians 11:26. And as often as they
75 offered the sacrifices provided, as often as they performed any of

76 those ceremonies in that time, it was always to show the Lord's death,
77 because that was the central point.
78 "God's work is the same in all time, although there are different
79 degrees of development, and different manifestations of his power, to
80 meet the wants of men in the different ages. Beginning with the first
81 gospel promise, and coming down through the patriarchal and Jewish
82 ages, and even to the present time, there has been a gradual unfolding
83 of the purposes of God in the plan of redemption. The Saviour typified
84 in the rites and ceremonies of the Jewish law, is the very same that is
85 revealed in the gospel." But it has always been faith in Jesus Christ,
86 faith in "the blood of the everlasting covenant"—that covenant which
87 was made with Adam (Genesis 3:15), renewed to Abraham (Genesis
88 17:7), and ratified by Christ—which has availed for salvation from
89 sin.

90

91 CHRIST BEFORE THE FIRST ADVENT

92 Before he was made flesh and dwelt among us, Jesus Christ was
93 manifested upon the earth. One instance is recorded in Exodus 3:2-4:
94 "And the angel of the Lord appeared unto him [Moses] in a flame of
95 fire out of the midst of a bush; and he looked, and, behold, the bush
96 burned with fire, and the bush was not consumed. And Moses said, I
97 will now turn aside, and see this great sight, why the bush is not burnt.
98 And when the Lord saw that he turned aside to see, God called unto
99 him out of the midst of the bush, and said, Moses, Moses. And he said,
100 Here am I."

101 Two or three scriptures read in this connection will show that the one
102 who appeared in that burning bush was Jesus Christ. The first scripture
103 is in Acts 7:35: "This Moses whom they refused, saying, Who made
104 thee a ruler and a judge? the same did God send to be a ruler and a
105 deliverer by the hand of the angel which appeared to him in the bush."
106 Who was it that from first to last was with the children of Israel as
107 their guide, their strength, their helper? "And did all drink the same
108 spiritual drink: for they drank of that spiritual Rock that followed them
109 [or, margin, "went with them"] and that Rock was Christ." 1
110 Corinthians 10:4. In the ninth verse of this same chapter: "Neither let
111 us tempt Christ, as some of them also tempted, and were destroyed of
112 serpents." Then who was it by whose hand the Lord delivered the
113 children of Israel? It was our Lord Jesus Christ. Then it was Jesus
114 Christ in his divinity who appeared to Moses in the burning bush. The
115 fire was simply a manifestation of his glory: "And the sight of the
116 glory of the Lord was like devouring fire on the top of the mount in
117 the eyes of the children of Israel." Exodus 24:17. So when Jesus Christ
118 was manifested in his divinity at the burning bush, he was manifested

1156 Sabbath, the sign of the true God in Jesus Christ, and turns to the false
1157 Sabbath, a sign of the rival power, has turned his back upon the law of
1158 God, and upon the temple of God, and worships with his face toward
1159 the east.

1160

1161 THE SABBATH A QUESTION OF ALLEGIANCE TO THE TRUE 1162 GOD

1163 It is not simply an observance of days as such, whether we shall stop
1164 work upon Saturday, or stop work upon Sunday, but the question is,
1165 What God are we to serve? In what power are we to trust? In whom
1166 are we depending for deliverance?

1167 It is a question of allegiance to the true God, or allegiance to some
1168 rival or pretended power. That is the thing that is in Sabbath-keeping
1169 now; and all the people, everywhere, ought to know it. And they will
1170 know it; for we read: "And I saw another angel fly in the midst of
1171 heaven, having the everlasting gospel to preach unto them that dwell
1172 on the earth, and to every nation, and kindred, and tongue, and people,
1173 saying with a loud voice, Fear God, and give glory to him; for the hour
1174 of his judgment is come; and worship him that made heaven, and
1175 earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

1176 The highest form of worship is in obedience. To worship Him who
1177 made heaven and earth, the sea, and the fountains of waters, is to yield
1178 our obedience to him. And this message, given everywhere, calls
1179 attention to the worship of the true God, the Creator, and really
1180 contains in it the essence of Sabbath reform, in that it calls upon us to
1181 worship the true God, the Creator, by obedience to him, and that we
1182 observe the day which is a sign, or a mark, of his creative power. So
1183 when this scripture began to be proclaimed in a special manner about
1184 half a century ago, out of that grew the Sabbath reform, because the
1185 message of the Sabbath was in it. That is the sign, or the mark, of the
1186 true God, as opposed to any rival of any kind. The observance of the
1187 true Sabbath is the sign, or mark, of allegiance to the true God, the
1188 Creator of the heaven and the earth.

1189

1190 WHO ARE CHRISTIANS?

1191 Those who knowingly choose the sign of the other power, and who by
1192 their lives testify that they accept the mark of the rival power, thereby
1193 show that Christ is not dwelling in them, with his sanctifying power,
1194 but that they are depending upon some other power for their salvation.
1195 It is therefore necessary that the truth in regard to the Sabbath should
1196 be proclaimed to all men, that everywhere there might be an
1197 understanding choice in this matter; that everywhere men might know
1198 what is the sign of the power of God in Christ to save, and might

113 Ezekiel 20:12, 20. But the Catholic Church says: “It is worth while to
114 remember that this observance of the Sabbath, in which, after all, the
115 only Protestant worship consists, not only has no foundation in the
116 Bible, but it is a flagrant contradiction of its letter, which commands
117 rest on the Sabbath, which is Saturday. It was the Catholic Church
118 which, by the authority of Jesus Christ, has transferred this to the
119 Sunday, in remembrance of the resurrection of our Lord. Thus the
120 observance of Sunday by the Protestants is an homage they pay, in
121 spite of themselves, to the authority of the Catholic Church,”—“Plain
122 Talk About the Protestantism of To-day,” p. 213.

123 What does this mean?—It means this; and the whole question is now
124 clearly before us. The true Sabbath is the sign of the power of God in
125 Jesus Christ, however, wherever, whenever manifested. In the creation
126 of the heaven and the earth, in the deliverance of the children of Israel
127 from Egypt, in the re-creation of the individual,—that is, in
128 conversion, which is but the deliverance of the individual from
129 spiritual bondage,—the Sabbath is the sign of the true God, and of his
130 power manifested through Jesus Christ. The Sunday is but a pretended
131 Sabbath, a rival Sabbath, the sign of the rival power.

132

133 WHOSE POWER SHALL WE ACKNOWLEDGE?

134 In the observance of the true Sabbath, we acknowledge the divinity,
135 the authority, the power of God manifested in Jesus Christ,—that is to
136 say, we acknowledge the divinity, the power, the authority of Christ.
137 In the observance of the false Sabbath we acknowledge the pretended
138 claim of the Catholic Church, which is but the agency of Satan in this
139 matter; we acknowledge the pretended claim and authority of the
140 Catholic Church to the same thing. In the observance of the true
141 Sabbath we acknowledge that our confidence for salvation is in the
142 living God and his power manifested through Christ. In observing the
143 false Sabbath we acknowledge that our trust and confidence for
144 salvation are in that rival power, that rival authority. And any rival to
145 God in Jesus Christ is simply a manifestation of the working of this
146 spirit of Satan. It is Satan who instigates all opposition to God; it is
147 Satan who urges every individual to reject Jesus Christ. And, in this
148 matter of the false Sabbath, the sign of the pretended power, we see
149 this working of Satan, who would steal away from the true God, and
150 from Jesus Christ, in whom he is represented to the world, the
151 homage, the worship belonging to him.

152 No one who observes the true Sabbath in the true meaning of it, can
153 ever turn away from Jesus Christ. It is the constant acknowledgment
154 of his belief in the divinity, the authority, the saving power, and saving
155 grace of Jesus Christ. But any one who turns away from the true

119 in flaming fire.

120 Again, Christ was manifested at Mount Sinai. The record of this is in
121 the nineteenth and twentieth chapters of the book of Exodus, and is
122 very familiar: “And Mount Sinai was altogether on a smoke, because
123 the Lord descended upon it in fire.” Jesus Christ in his divinity came
124 down on Mount Sinai, and by his voice the ten commandments were
125 proclaimed anew to the people. This statement is susceptible of the
126 clearest proof: “This is that Moses, which said unto the children of
127 Israel, A prophet shall the Lord your God raise up unto you of your
128 brethren, like unto me; him shall ye hear. This is he, that was in the
129 church in the wilderness with the angel which spake to him in the
130 Mount Sinai, and with our fathers.” Acts 7:37, 38.

131 In Isaiah, the sixty-third chapter and the ninth verse, we have these
132 words: “In all their affliction he was afflicted, and the Angel of his
133 presence saved them.” Read in connection with that Exodus 23:20, 21:
134 “Behold, I send an Angel before thee, to keep thee in the way, and to
135 bring thee into the place which I have prepared. Beware of him, and
136 obey his voice, ... for my name is in him.” Put this with Jeremiah 23:6:
137 “And this is his name whereby he shall be called, The Lord Our
138 Righteousness.” These texts of Scripture brought together show of
139 themselves, without any particular interpretation or explanation, that
140 the Angel of God’s presence who went with them, who spoke to
141 Moses in Sinai, was our Lord Jesus Christ, and when God spoke “all
142 these words,” it was the voice of Christ that was heard.

143 After the death of Moses, Joshua was appointed to lead the children of
144 Israel. They have crossed over Jordan, and Jericho, the walled city, is
145 before them. “And it came to pass, when Joshua was by Jericho, that
146 he lifted up his eyes and looked, and, behold, there stood a man over
147 against him with his sword drawn in his hand: and Joshua went unto
148 him, and said unto him, Art thou for us, or for our adversaries? And he
149 said, Nay; but as Captain of the host of the Lord am I now come.”
150 Joshua 5:13, 14. The Captain of the host of the Lord was the one who
151 appeared to Joshua, and who is this? “And I saw heaven opened, and
152 behold a white horse; and he that sat upon him was called Faithful and
153 True, and in righteousness he doth judge and make war. His eyes were
154 as a flame of fire, and on his head were many crowns; and he had a
155 name written, that no man knew, but he himself. And he was clothed
156 with a vesture dipped in blood: and his name is called The Word of
157 God. And the armies which were in heaven followed him upon white
158 horses, clothed in fine linen, white and clean.” Revelation 19:11-14.
159 “In the beginning was the Word, and the Word was with God, and the
160 Word was God. The same was in the beginning with God.... And the
161 Word was made flesh, and dwelt among us.” John 1:1-14. Who was it
162 that led the armies of heaven, the Captain of the Lord’s host?—It was

163 he whose name is called The Word of God, that is, it was Jesus Christ.
164 Since the entrance of sin into the world, God has never manifested
165 himself to this world in his own person, but always in the person of his
166 Son. This was a part of the plan of salvation. Christ “emptied himself”
167 that the Father might appear, and so “God was in Christ, reconciling
168 the world unto himself.” 2 Corinthians 5:19. Jesus Christ is the
169 manifestation of God to the world. All that we know of God we learn
170 of him in Jesus Christ. Christ is spoken of as the Word of God; that is,
171 he is the expression to the world of the thought of God.

172

173 CHRIST THE REVELATION OF GOD’S CHARACTER

174 This statement was made by Christ when he was here upon the earth:
175 “All things are delivered unto me of my Father; and no man knoweth
176 the Son, but the Father; neither knoweth any man the Father, save the
177 Son, and he to whomsoever the Son will reveal him.” Matthew 11:27.
178 “No man knoweth the Son, but the Father,” and Christ laid aside self
179 that there might be in and through him a revelation of the character of
180 God to the world.

181 “No man hath seen God at any time; the only begotten Son, which is
182 in the bosom of the Father, he hath declared him.” John 1:18. Not
183 simply that he has talked about him, or spoken of him, but in his life
184 he has declared to the world what God really is. So completely was
185 this done that on one occasion “Philip saith unto him, Lord, show us
186 the Father, and it sufficeth us. Jesus saith unto him, Have I been so
187 long time with you, and yet hast thou not known me, Philip? He that
188 hath seen me hath seen the Father; and how sayest thou then, Show us
189 the Father?” John 14:8, 9. God was manifested to the world in Jesus
190 Christ. And it is true that from the beginning every manifestation of
191 God to this world has been through Jesus Christ. “But to us there is
192 but one God, the Father, of whom are all things, and we in him; and
193 one Lord Jesus Christ, by whom are all things, and we by him.” 1
194 Corinthians 8:6. The Revised Version reads: “One Lord Jesus Christ,
195 through whom are all things, and we through him.”

196 This thought is represented to us in the dream of Jacob: “And he
197 dreamed, and behold a ladder set up on the earth, and the top of it
198 reached to heaven: and behold the angels of God ascending and
199 descending upon it.” Genesis 28:12. This dream was a representation
200 to Jacob, and the record of it is designed to teach us that Jesus Christ
201 connects earth with heaven; that Jesus Christ, reaching down to this
202 earth, encircling us with his human arm, reaches up and with his
203 divine arm grasps the throne of God, so that man is once more,
204 through Jesus Christ, connected with God.

205

1070 saving grace and power of God. But what is the saving power of
1071 God?—It is creative power. We have learned that. What is the sign of
1072 God’s creative power, that he is the true God, and that our worship
1073 belongs to him because he is the Creator?—It is the true Sabbath.

1074 But here comes another power, the papacy, claiming that it controls
1075 saving grace, and that there can be no salvation outside of the
1076 authority of the Catholic Church. And one of the charges made against
1077 Luther was that he had invented a new means of justification, so that
1078 the sinner could come to God and receive pardon without the
1079 intervention of church or priest. We have found that God, who is the
1080 Creator, and who in Jesus Christ dispenses his saving power freely to
1081 all who believe, has established the Sabbath as the sign of that power.
1082 Since the Catholic Church, the agency of Satan, claims to have saving
1083 power, and to dispense that power, the very logic of the situation
1084 demands that she should have a rival sign as a sign of her pretended
1085 power, and so she has it in the rival Sabbath. And as she claims that
1086 “to separate from her is the same as to separate from Christ and to
1087 forfeit eternal salvation,” thus putting herself in the place of Christ, so
1088 she demands that the sign of her power should be accepted instead of
1089 the true Sabbath, and says: “The keeping holy the Sunday is a thing
1090 absolutely necessary to salvation.”—“A Sure Way to Find out the
1091 True Religion,” by Rev. T. Baddeley, p. 95; published by P. J.
1092 Kennedy, Catholic Publisher, etc., New York.

1093

1094 WHO CAN SAVE?

1095 Consider now that we have before us two days; one is the sign of the
1096 power of God in creation and salvation; the other has been instituted
1097 by Christ’s rival, and has been taken up as a Sabbath, or a pretended
1098 Sabbath, by that power (the papacy) through which Satan has wrought
1099 for a longer time, and in a more marked manner, than in any other
1100 power in the earth’s history. One is a sign, or a mark, of the power of
1101 God; the other is a sign, or a mark, of the rival power. The question
1102 then comes, In whom shall we trust for salvation—in the power of
1103 God in Christ, or in a rival power? In whom shall we place our
1104 confidence for forgiveness of sins—in God, the Creator of the heaven
1105 and the earth, or in that rival power that would exalt itself against
1106 God? Who can save—the one of whose power for the creation anew in
1107 Christ Jesus the true Sabbath is the sign, or mark, or the one of whose
1108 pretended power the false Sabbath is the sign or mark?

1109 The Lord says: “Moreover also I gave them my Sabbaths, to be a sign
1110 between me and them, that they might know that I am the Lord that
1111 sanctify them.... And hallow my Sabbaths; and they shall be a sign
1112 between me and you, that ye may know that I am the Lord your God.”

027 God.” 2 Thessalonians 2:3, 4. Every one knows that this prophecy
028 refers to the papacy, and every one who puts those two scriptures
029 together can see that they represent exactly the same spirit,—I will
030 exalt myself above God.

031 In the papacy we have, in organized form, the greatest manifestation
032 of the working of Satan that this world has ever seen; and the whole
033 principle of the papacy is self-exaltation, the very principle that
034 characterized Satan at the beginning, the very principle which led to
035 his downfall. And this organized power steps forth and claims just
036 what this prophecy says that it should claim,—that it stands in the
037 place of God. The pope, the head of this church, is called the vicar of
038 Christ, or the vicegerent of Christ, that is, he is the one who rules in
039 the place of Christ. Or, in other words, he has put himself in the place
040 of Christ. He poses as the substitute of Christ. That is simply the same
041 old scheme of the devil. He wanted Christ’s place, he wanted the
042 honor and worship that belong to Christ; and this organized
043 manifestation of the spirit and the working of Satan is the same thing
044 over again. It is putting some one else in the place of Christ. And not
045 only that, but the papacy claims to control the saving power of God,
046 that is, his creative power.

047

048 THE PAPACY CLAIMS SAVING POWER

049 The fact that the papacy claims to exercise the saving power of God, is
050 evident from the following extract from De Harbe’s “Full Catechism
051 of the Catholic Religion,” approved by Catholic authorities, and
052 published in New York by the Catholic Publishing Association, in
053 1883. The extract is from page 145: “Every one is obliged, under pain
054 of eternal damnation, to become a member of the Catholic Church, to
055 believe her doctrine, to use her means of grace, and to submit to her
056 authority. Hence the Catholic Church is justly called the only saving
057 church. To despise her is the same as to despise Christ, namely, his
058 doctrine, his means of grace, and his powers. To separate from her is
059 the same as to separate from Christ, and to forfeit eternal salvation.
060 Therefore St. Augustine and the other bishops of Africa pronounced,
061 a. d. 412, at the council of Zirta, this decision: “Whosoever is
062 separated from the Catholic Church, however commendable, in his
063 opinion, his life may be, he shall, for this very reason, that he has at
064 some time separated from the unity of Christ, not see life, but the
065 wrath of God abide on him.”

066 The Catholic Church, the papacy,—that organization through which
067 this spirit of Satan has been manifested, in opposing itself against
068 God, in exalting itself above all that is called God, or that is
069 worshiped,—that church claims to have the authority to control the

206 CHRIST THE AGENT IN CREATION

207 It was through Christ as the agent that God created all things. “All
208 things were made by him; and without him was not anything made
209 that was made.” John 1:3. And that is not true of material things alone,
210 for we read again: “For by him were all things created, that are in
211 heaven, and that are in earth, visible and invisible, whether they be
212 thrones, or dominions, or principalities, or powers; all things were
213 created by him, and for him.” Colossians 1:16. That is, Jesus Christ
214 was the agent through whom the power of God was manifested in
215 creating the world. “By the word of the Lord were the heavens made;
216 and all the host of them by the breath of his mouth.... For he spake,
217 and it was done; he commanded, and it stood fast.” Psalm 33:6-9. It
218 was God speaking through his Son Jesus Christ, and it was the voice
219 of Christ which was heard. When we read in the first chapter of
220 Genesis, “And God said,” “And God said,” it is clear that the speaking
221 was through Jesus Christ.

222 So when God said, “Let there be light,” it was Christ, who is himself
223 “the light of the world,” who spoke that word. It was through Christ
224 that God has spoken in every place in the Scripture where we have the
225 record “God said,” or “Jehovah said,” or “the Lord spake and said.” It
226 was Christ who indited all the writings of the Scripture. For we read in
227 1 Peter 1:11, speaking of the prophets: “Searching what, or what
228 manner of time the Spirit of Christ which was in them did signify,
229 when it testified beforehand the sufferings of Christ and the glory that
230 should follow.” It was the Spirit of Christ speaking through the
231 prophets. So all the way through the prophetic record which gave to
232 the world history in advance, it was Christ who told the world what
233 was to come. It was his Spirit that inspired the prophets. So it is
234 Christ, it is Christ all the way through, Christ the agent in creation,
235 Christ the spokesman for God, Christ whose Spirit inspired the
236 prophets.

237 Having learned that it was Christ through whom all things were
238 created, we are prepared to understand the lesson which these things
239 are intended to teach. “Because that which may be known of God is
240 manifest in [margin “to”] them; for God hath showed it unto them. For
241 the invisible things of him from the creation of the world are clearly
242 seen, being understood by the things that are made, even his eternal
243 power and Godhead.” Romans 1:19, 20. All created things, when
244 rightly interpreted, speak of the eternal power and divinity of God. But
245 Christ is the power of God (1 Corinthians 1:24), and in Christ dwells
246 all the fullness of the Godhead bodily (Colossians 2:9); therefore it
247 follows that all created things serve to show forth, to give abundant
248 proof of the divinity of Jesus Christ.

249
250 CHRIST THE REDEEMER
251 Furthermore as Christ was the agent through whom God created the
252 heaven and the earth, so he is the agent through whom God redeems.
253 The Creator is the Redeemer. It hardly seems necessary to refer to any
254 scripture in proof of this point. Everywhere Christ is spoken of as the
255 Redeemer. "Christ hath redeemed us from the curse of the law, being
256 made a curse for us." Galatians 3:13. And it is true that that statement
257 is made not only in the New Testament as though it were a truth after
258 the first advent of Christ, but it is stated to us just as clearly in the Old
259 Testament scriptures. "But now thus saith the Lord that created thee,
260 O Jacob, and he that formed thee, O Israel, Fear not: for I have
261 redeemed thee." Isaiah 43:1. The Creator and the Redeemer are the
262 same. "Remember these, O Jacob and Israel: for thou art my servant: I
263 have formed thee; thou art my servant; O Israel, thou shalt not be
264 forgotten of me. I have blotted out, as a thick cloud, thy
265 transgressions, and, as a cloud; thy sins: return unto me; for I have
266 redeemed thee." Isaiah 44:21, 22.

267

268 REDEMPTION IS CREATION

269 It follows very naturally that the one through whom the power of God
270 was manifested in the creation of the heaven and the earth, should be
271 the one through whom he should manifest his power in the salvation
272 of man; for redemption is simply creation! Redemptive power is
273 necessarily creative power, and the redemption of man is simply
274 carrying out God's original purpose concerning creation. For God's
275 purpose in the creation of this world was that it should be inhabited by
276 righteous beings. This is still his purpose, and so "we, according to his
277 promise, look for new heavens and a new earth, wherein dwelleth
278 righteousness." So the scripture says: "Thy people also shall be all
279 righteous: they shall inherit the land forever, the branch of my
280 planting, the work of my hands, that I may be glorified." Isaiah 60:21.
281 When sin came into the world, it seemed for a time to turn aside, as it
282 were, God's plan concerning this work of creation.

283 But God's plan is not thwarted, and his purpose still is that this earth
284 shall be inhabited by righteous beings, and not until it is so inhabited
285 will God's original purpose in the creation of the world and in the
286 creation of man be fully carried out. So it is true that the plan of
287 salvation is but the carrying forward of God's original purpose in
288 creation, and for this reason it is that conversion or redemption is
289 spoken of as creation. Thus we read: "For we are his workmanship,
290 created in Christ Jesus unto good works." Ephesians 2:10. So it was
291 that David prayed, "Create in me a clean heart." Redemption is

984 this, O Son of man? turn thee yet again, and thou shalt see greater
985 abominations than these. And he brought me into the inner court of the
986 Lord's house, and, behold, at the door of the temple of the Lord,
987 between the porch and the altar, were about five and twenty men, with
988 their backs toward the temple of the Lord, and their faces toward the
989 east; and they worshiped the sun toward the east." And that was the
990 climax of all the abominations that the prophet was shown.

991 So particular was God to guard his people against even the semblance
992 of sun worship that he ordered his tabernacle to be pitched with the
993 door toward the east; then, when they came into the temple of God, as
994 the door was open toward the east, they turned their backs on the sun
995 and turned their faces toward the true God.

996 They turned their backs on the sun and sun worship, and they looked
997 to the Lord. That was his invitation: "Look unto me and be ye saved,
998 all the ends of the earth, for I am God, and there is none else." But
999 when they worshiped toward the east, they turned their backs upon the
1000 law of God in his temple, in his tabernacle; they then cast the law of
1001 God behind their backs. So, every time we turn away from the true
1002 Sabbath, we turn our backs upon the law of God, and our faces toward
1003 the false gods.

1004

1005 SATAN'S STRONGEST AGENCY

1006 Now it has been the purpose of Satan all these centuries to put
1007 something else in the place of Christ, himself if possible,—at all
1008 events, to turn away the minds of men from the worship of God as
1009 manifested in Jesus Christ. By reading two prophecies, and putting
1010 them together, we shall see the force of this working of Satan, through
1011 an agency through which his work has been carried on more
1012 successfully and for a longer time than through any other agency in
1013 the history of the world.

1014 "How art thou fallen from heaven, O Lucifer, son of the morning! now
1015 art thou cut down to the ground, which didst weaken the nations! For
1016 thou hast said in thine heart, I will ascend into heaven, I will exalt my
1017 throne above the stars of God; I will sit also upon the mount of the
1018 congregation, in the sides of the north. I will ascend above the heights
1019 of the clouds; I will be like the Most High." Isaiah 14:12-14. This
1020 scripture evidently speaks of the fall of Satan and the reason for it; for
1021 Lucifer, "the light bearer," by his own course of rebellion became
1022 Satan, "the adversary." "Let no man deceive you by any means; for
1023 that day shall not come, except there come a falling away first, and
1024 that man of sin be revealed, the son of perdition; who opposeth and
1025 exalteth himself above all that is called God, or that is worshiped; so
1026 that he as God sitteth in the temple of God, showing himself that he is

941 morning were the first day.” Genesis 1:3, 5.

942 And so men’s minds were turned away from God, who dwells in light
 943 and who covers himself with light as with a garment, to the light, and
 944 the light bearer, and were led to worship the sun. We have traces of
 945 this all through the Scriptures. “If I beheld the sun when it shined, or
 946 the moon walking in brightness; and my heart hath been secretly
 947 enticed, or my mouth hath kissed my hand; this also were an iniquity
 948 to be punished by the judge; for I should have denied the God that is
 949 above.” Job 31:26-28. The manner of worship was to salute the
 950 images of the sun by kissing the hand; and job, as the proof of his
 951 loyalty to the true God, appeals to the fact that he never worshiped
 952 either the sun or the moon.

953 When the children of Israel were delivered from Egypt, and were on
 954 their way to the promised land, they were instructed, above all things,
 955 to have nothing to do with this form of idolatry. “Take heed to thyself,
 956 lest thou make a covenant with the inhabitants of the land whither thou
 957 goest, lest it be for a snare in the midst of thee; but ye shall destroy
 958 their altars, break their images, and cut down their groves; for thou
 959 shalt worship no other god; for the Lord, whose name is Jealous, is a
 960 jealous God.” Exodus 34:12-14. The “groves,” or “Asherim,” as they
 961 are called in the Revised Version, were sun images, lofty pillars of any
 962 material.

963 So universal was this worship, that when the children of Israel were on
 964 their way to Jerusalem, to the annual feasts, as they passed by, they
 965 would see upon the hills these groves, indicating sun-worship, and
 966 they sang this psalm on the way: “Shall I lift up mine eyes to the hills?
 967 whence should my help come?” Then came the answer: “My help
 968 cometh from the Lord, which made heaven and earth.” Psalm 121:1, 2
 969 (margin). How thoroughly this idea of sun-worship was inwrought
 970 into everything! And the reason is clear. Shall I lift up my eyes to the
 971 hills? that is, shall I engage in idolatry, sun-worship? From whence
 972 cometh my help? My help does not come from any such source as
 973 that. Those are the false gods. My help cometh from the Lord who
 974 made the heaven and the earth, that is, the Creator; and the Sabbath all
 975 the time was the sign to them of that Creator and his power to save, as
 976 opposed to any power that might be claimed for the false gods which
 977 did not make the heaven and the earth.

978 The sun was worshiped toward the east, and so worshipping toward the
 979 east was the greatest abomination. We have reference to this in the
 980 eighth chapter of Ezekiel. After showing to the prophet a variety of
 981 abominations that had come into the worship, on the part of the
 982 children of Israel who had departed from the true God, we read in the
 983 fifteenth and sixteenth verses: “Then said he unto me, Hast thou seen

292 creation. Converting power is creative power, and unless creative
 293 power be displayed, there can be no genuine conversion, and hence no
 294 salvation.

295 The true God is distinguished from false gods by two special
 296 characteristics: he can create and he can save. The false gods can do
 297 neither. Attention is called to this in the following scriptures. In the
 298 ninety-sixth psalm we read: “Sing unto the Lord, bless his name; show
 299 forth his salvation from day to day. Declare his glory among the
 300 heathen, his wonders among all people. For the Lord is great, and
 301 greatly to be praised; he is to be feared above all gods. For all the gods
 302 of the nations are idols; but the Lord made the heavens.” So we read
 303 again in Jeremiah 10:10-12: “But the Lord is the true God, he is the
 304 living God, and an everlasting king.... The gods that have not made the
 305 heavens and the earth, even they shall perish from the earth, and from
 306 under these heavens. He hath made the earth by his power, he hath
 307 established the world by his wisdom, he hath stretched out the heavens
 308 by his discretion.” He who can create can redeem. He who can redeem
 309 can create. But the one who cannot create cannot redeem. This is, in
 310 fact, the very point that the Lord makes against all false gods in his
 311 challenge in Isaiah 45:20-22: “Assemble yourselves and come; draw
 312 near together, ye that are escaped of the nations; they have no
 313 knowledge that set up the wood of their graven image, and pray unto a
 314 god that cannot save. Tell ye, and bring them near; yea, let them take
 315 counsel together; who hath declared this from ancient time? who hath
 316 told it from that time? have not I the Lord? and there is no God else
 317 beside me; a just God and a Saviour; there is none beside me. Look
 318 unto me, and be ye saved, all the ends of the earth; for I am God, and
 319 there is none else.” Creative power is a mark of divinity; wherever you
 320 find divinity, there you find creative power, and that is redeeming
 321 power.

322 Again we read: “For in Christ Jesus neither circumcision availeth
 323 anything, nor uncircumcision, but a new creature.” Galatians 6:15.
 324 The Revised Version, margin, suggests the reading, “a new creation,”
 325 and that is true. No form, no ceremony, can save one. There must be a
 326 new creation. A new heart must be created. So again we read:
 327 “Therefore if any man be in Christ, he is a new creature; old things are
 328 passed away; behold, all things are become new.” 2 Corinthians 5:17.
 329 And the same reading is again suggested here: “If any man be in
 330 Christ, there is a new creation,” and that is the very idea of conversion,
 331 that it is a creative work.

332

333 CREATION THE EVIDENCE OF CHRIST’S DIVINITY

334 The things that are created, are evidences to us of the power of God

335 manifested in Jesus Christ in creation. They are evidences to us of the
336 divinity of Jesus Christ; for it pleased the Father that in him should all
337 fullness dwell, even the fullness of the Godhead bodily. But do we
338 have anything which calls our attention to the things that are created,
339 that thus we might be reminded of the power and divinity of Jesus
340 Christ? Let the word of God answer.

341

342 THE MEMORIAL OF CREATION

343 “The works of the Lord are great, sought out of all them that have
344 pleasure therein. His work is honorable and glorious: and his
345 righteousness endureth forever. He hath made his wonderful works to
346 be remembered.” Psalm 111:2-4. In the Jewish translation the last
347 clause reads in this way: “He hath made a memorial of his wonderful
348 works.” What then is the memorial? “Remember the Sabbath day to
349 keep it holy. Six days shalt thou labor and do all thy work: but the
350 seventh day is the Sabbath of the Lord thy God: in it thou shalt not do
351 any Work, thou, nor thy son, nor thy daughter, thy manservant, nor thy
352 maidservant, nor thy cattle, nor thy stranger that is within thy gates:
353 for in six days the Lord made heaven and earth, the sea, and all that in
354 them is, and rested the seventh day: wherefore the Lord blessed the
355 Sabbath day, and hallowed it.” Exodus 20:8-11. What is the reason
356 given for the institution of the Sabbath?—Because in six days the
357 Lord made heaven and earth, and rested on the seventh day. Therefore
358 the Sabbath is designed to call our attention to the Creator. It is his
359 memorial. But we have already learned that it was Jesus Christ
360 through whom God created the heaven and the earth; therefore it was
361 Jesus Christ who rested on the seventh day. It was Jesus Christ who
362 blessed the seventh day; it was Jesus Christ who hallowed the seventh
363 day; it was Jesus Christ who sanctified the seventh day; and the
364 purpose of this day thus blessed, thus hallowed, thus sanctified, is to
365 call the attention of men everywhere to the Creator. But the Creator is
366 Jesus Christ. The purpose, therefore, of all created things to which our
367 attention is thus called by the Sabbath, is that we may understand the
368 power and the divinity of Jesus Christ. This is made clear by another
369 scripture: “And hallow my Sabbaths; and they shall be a sign between
370 me and you, that ye may know that I am the Lord your God.” Ezekiel
371 20:20. But all we can know about God and his character, is as it is
372 revealed to us in Jesus Christ. So the force of the scripture is this: That
373 ye may know Jesus Christ, that thus knowing him ye may know the
374 Father.

375 So the Sabbath institution is for the purpose of revealing Jesus Christ,
376 of teaching us of his power, of his divinity. And it follows, therefore,
377 that he who observes the seventh day, the day upon which God in

898 rebellion until his own course cast him out of heaven. Since that time
899 Satan’s purpose has been to defeat the plan of God for the salvation of
900 men. Having lured man into sin that he might involve him in the same
901 penalty with himself, he has sought to keep man away from God’s
902 plan to save him. He has sought to induce the human family to put
903 their trust in him and his power, instead of in Christ and his power.

904 The root of the trouble which caused Satan to be cast out of heaven,
905 which brought rebellion into the government of God, and which has
906 resulted in this earth being cursed by sin, was simply this: that Satan,
907 given this exalted position in the presence of God, was not yet
908 satisfied, but envied the position occupied by the Son of God, and
909 desired that the honor which was bestowed upon Jesus Christ should
910 be bestowed upon himself. God had given him an exalted position, yet
911 it did not satisfy his ambition, and he sought the place occupied by
912 Jesus Christ. Persisting in this, and refusing to give up his own way
913 and his own selfish ambition, he was necessarily cast out of heaven.
914 From that day he has worked on this same line. He has stirred up just
915 that same feeling of self-exaltation in the hearts of the human family,
916 and all these centuries, he has not given up that one plan and project of
917 his, which is that, if possible, he should occupy the place which
918 belongs to Christ; that, if possible, the homage due to Christ should be
919 paid to himself instead of to Christ. And from that time to this he has
920 tried to put himself in the place of Christ; he has tried to turn men
921 away from God as manifested through Jesus Christ.

922

923 SUN-WORSHIP AND SUNDAY

924 Our worship is due to God as revealed in Jesus Christ, since he is the
925 Creator, and to pay that homage to any other person or thing is
926 idolatry. All idolatry is instigated by Satan in his efforts to turn men
927 from the true God, and is in essence a worship of Satan as opposed to
928 the worship of the true God. The most ancient and widespread form of
929 idolatry was sun-worship. Under one name or another, and represented
930 by different symbols, the sun was worshiped by all the heathen nations
931 of antiquity; and as this worship took the lead, the day devoted to this
932 worship—Sun’s day, or Sunday—was a special day in the heathen
933 calendar; and there is a reason for all this.

934 It is said of God that he “only hath immortality, dwelling in the light
935 which no man can approach unto.” And again: “Bless the Lord, O my
936 soul. O Lord my God, thou art very great; thou art clothed with honor
937 and majesty. Who coverest thyself with light as with a garment.”
938 Psalm 104:1-2. Light—an outward representation as it were, of God in
939 Jesus Christ—light was created on the first day of the week. “And God
940 said, Let there be light; and there was light, ... and the evening and the

855 Sabbath-keeping?—It is the sign to the Christian that his hope, his
856 confidence, are entirely in Jesus Christ, who is the Creator and
857 Redeemer. What, then, is Sabbath-keeping?—It is the sign of his
858 growth in Jesus Christ? What, then, is Sabbath-keeping?—It is all and
859 in all to the Christian.

860 When it is understood what the Sabbath really is and what Sabbath-
861 keeping is, there is not a person who desires Jesus Christ, there is not a
862 person who longs for the blessings and the rest that there are in Jesus
863 Christ, who would hesitate one moment as to what day it is. It is what
864 it is rather than when it is that we must consider, because when we
865 study what it is, we shall at the same time find out in the most
866 emphatic way when it is. One day will do just as well as another in
867 which to rest physically, but there is only one day on which we can
868 keep Sabbath; there is only one day that has the blessing by the
869 presence of Christ in this way. Come to the Sabbath blessing; come to
870 Sabbath-keeping.

871

872 THE SABBATH SATAN'S OBJECT OF ATTACK

873 It being evident that the Sabbath is designed to turn men's minds
874 toward the true God and Jesus Christ as the agent in creation and in
875 redemption, it follows that if any movement is to be made to defeat the
876 plan of God in the salvation of man, in the re-creation of man, the first
877 thing to be done is to turn men away from the Sabbath, the reminder
878 of Jesus Christ as the only Saviour. If men's minds can be turned away
879 from Christ, they will fail of salvation. Christ's power is the only
880 power sufficient to save. If men can be led to trust in any other power,
881 they will be disappointed in all hope of salvation. Therefore the most
882 certain way to defeat the plan of God in Christ for the salvation of
883 men, is to turn men's minds away from Christ; and the first thing to be
884 done, then, is to turn men's minds away from that which reminds them
885 of Christ. Therefore, if the Sabbath can be hidden, if men's minds can
886 be turned from the Sabbath, and the meaning of the Sabbath, a
887 successful move has been made in turning men away from the plan of
888 salvation in Jesus Christ.

889 There is one being who has made it his purpose for these many years
890 to oppose the work of Jesus Christ for the salvation of the human race.
891 Created an angel of light, made an anointed cherub, standing in the
892 immediate presence of God, one on whom the light of the glory of
893 God shone in a most remarkable and special manner, Lucifer, filled
894 with envy that he was not made equal to Christ, and that the honor
895 which belonged to Christ was not given to him, rebelled against God.
896 His heart was filled with pride and envy, and he turned against the
897 government of God. In spite of every offer of mercy, he persisted in

378 Jesus Christ rested, the day upon which God in Jesus Christ let his
379 blessing rest, the day which was thus hallowed and sanctified,—the
380 one who observes the seventh day, thus blessed, hallowed, and
381 sanctified, acknowledges by this act before heaven and earth that he
382 believes in the divinity of Jesus Christ.

383

384 THE SIGN OF GOD'S POWER

385 It is the sign to all the world that Jesus Christ is the divine Son of God;
386 that it is through Jesus Christ that the power of God is manifested as it
387 was in creation, when he made the heaven and the earth by the word
388 of his mouth, as it is also in re-creation, or redemption, when we are
389 created anew in Christ Jesus. Because the power that was manifested
390 through Jesus Christ in the creation of the heaven and the earth is the
391 power that is manifested through the same agency that we may be
392 created anew. And so the Sabbath is the sign, not merely of the power
393 of God manifested through Jesus Christ in the creation of the heaven
394 and the earth, but it is also the sign of that power which saves—the
395 sign of that power which redeems. And when we recognize the
396 memorial which God himself has set up as the sign of that power in
397 Jesus Christ, we thereby acknowledge that we believe in the divinity
398 of Jesus Christ, and that we believe in the power of God through Jesus
399 Christ unto salvation; that he who created us is also our Redeemer,
400 and that our confidence and our trust for salvation are in the God of
401 the heavens and the earth; who reveals himself to the world in Jesus
402 Christ only

403 It should appear very plainly, as it does in the Scriptures, that the
404 Sabbath idea is to reveal Christ to the world, Christ in creation, and so
405 Christ in redemption.

406

407 SPIRITUAL REST

408 It is important to notice what was done to this day. The record in the
409 second chapter of Genesis, which is the first mention that we have of
410 the Sabbath, says, "He rested on the seventh day from all his work
411 which he had made." It is apparent at once that the Creator of the ends
412 of the earth, who never wearies, and who never is faint, did not rest on
413 that first seventh day because he had wearied himself in the work of
414 creation. Said Christ to the woman of Samaria, "God is a Spirit, and
415 they that worship him must worship him in Spirit and in truth." God
416 being spirit, his rest must be spiritual rest. And that is a matter of no
417 small importance, because we overlook the true idea of the Sabbath
418 when we take it to mean merely a day of physical rest. Who rested on
419 that day?—Christ, who was the agent in creation, rested on that day.
420 Because he was tired?—Not in any sense. It was a spiritual rest. He

421 rested and was refreshed. He took delight in viewing the works which
422 he had made. That was the rest. Sabbath means rest, and from the very
423 nature of the institution of the Sabbath, it means spiritual rest. Observe
424 the practical application of that idea. If physical rest is the only idea of
425 the Sabbath, man can rest on one day just as well as another. He can
426 do more; he can divide up his rest during the several days of the week,
427 and he can rest three or four hours each day, as may suit him. He may
428 rest rainy days and work sunshiny days if he pleases, if physical rest is
429 the only idea of the Sabbath.

430 Let it be understood that merely refraining from work is not God's
431 idea of Sabbath-keeping. It may be Sunday-keeping; it may be
432 Saturday-keeping; it may be Friday-keeping; it may be Monday-
433 keeping; but it is not Sabbath-keeping. It is not Sabbath-keeping,
434 because the idea of Sabbath is spiritual rest. And in no other way can
435 the Sabbath be kept in the fullness of its meaning than as a spiritual
436 rest. It will therefore be seen at once that all theories of Sabbath-
437 keeping which rest upon the idea of physical recuperation, are good
438 for nothing. Man can enforce abstinence from labor, but he cannot
439 enforce Sabbath-keeping. A man may be forced to refrain from
440 physical work; he may be kept in idleness, but no one can enforce
441 Sabbath-keeping. It is a spiritual thing entirely.

442 It is true that in genuine Sabbath-keeping there will be an entire
443 cessation from unnecessary physical work; but that is not in itself
444 Sabbath-keeping. The reason why we cease from labor on the seventh
445 day, the Sabbath of our Lord Jesus Christ, is that we may be at liberty
446 to contemplate God as manifested to us in Jesus Christ. And the
447 resting from physical labor is an outward sign of the fact that we have
448 ceased from sin. "For we which have believed do enter into rest," and
449 "he that hath entered into his rest, he also hath ceased from his own
450 works as God did from his."

451 Now our works are always sinful works. The one who is converted, in
452 whom the power of God through Jesus Christ has been manifested to
453 create him anew, to create a new heart in him, stops his own works.
454 His own works are sinful. He ceases from his own works as God did
455 from his. The Sabbath was a memorial of the fact that God in Christ
456 rested from his work. The Sabbath is the sign to the Christian that he
457 has rested from his work, and that the power of God is working in him
458 "both to will and to do of his good pleasure." When we cease from our
459 works, which are sinful, we are saved from sin. But it is creative
460 power alone which can save from sin, and that creative power is
461 always manifested through Jesus Christ. And this work going on in us
462 is the work of sanctification. Then the blessing of the Sabbath is the
463 blessing of sanctification by the power of God working through Jesus
464 Christ.

811 translating into the kingdom of his dear Son; and the true Sabbath is a
812 sign to every Christian of the creative power that has thus wrought for
813 his deliverance, and which is to uphold him through all his varied
814 experiences, as he journeys toward the eternal kingdom. As the
815 Israelites were enabled to keep the Sabbath after they were brought
816 out of Egypt, so the Christian, who has been delivered from the
817 bondage of sin, can enjoy the spiritual rest, which is the true idea of
818 Sabbath-keeping.

819 So the Sabbath is a sign to every Christian of the creative power of
820 God in his deliverance from the power of sin. It is a sign to him of the
821 blessing of God in turning him away from his iniquities. It is a sign to
822 him of the presence of Christ to make him holy. It is a sign to him of
823 the presence of Christ in him to sanctify him. That is to say, it is a
824 measure of the working of that creative power in his individual
825 experience.

826 But the real purpose of God in creation will not be fully carried out,
827 until all who receive Jesus Christ have been created anew, until the
828 body has been fashioned anew, "that it may be conformed to the body
829 of his glory," until the new heavens and the new earth are made. Then,
830 with the new heavens and the new earth, with the body conformed to
831 his glorious body, and with the character of God in Jesus Christ
832 wrought in them by faith, the earth will be peopled with a righteous
833 people, just as God intended in the first place, and just in pursuance of
834 his original plan of creation. And so in the new earth the Sabbath will
835 remain, the sign of God's power in a completed creation. And thus we
836 read in Isaiah 66:22, 23: "For as the new heavens and the new earth,
837 which I will make, shall remain before me, saith the Lord, so shall
838 your seed and your name remain. And it shall come to pass, that from
839 one new moon to another, and from one Sabbath to another, shall all
840 flesh come to worship before me, saith the Lord." And so onward
841 through all the ages of eternity, the Sabbath will always be the sign of
842 the creative power of God.

843 What, then, is the Sabbath?—It is the memorial of the power of God
844 manifested to the world through Jesus Christ, not only in the creation
845 of the heaven and the earth, but in the re-creation of the individual.
846 What, then, is Sabbath-keeping?—It is Christian experience. What,
847 then, is the Sabbath blessing?—It is the blessing of sanctification by
848 the power of God working through Jesus Christ. What, then, is
849 Sabbath-keeping?—It is the sign to the individual Christian of his own
850 Christian experience. It is to him the measure of the working of that
851 creative power of God in Jesus Christ, that he may be renewed in the
852 image of God, that he may be made a perfect man in Christ Jesus.
853 What, then, is Sabbath-keeping?—It is the sign to the Christian that he
854 trusts for salvation in the power that created all things. What, then, is

768 A moment's thought will show that it was creative power then
769 displayed. This people were delivered by signs and wonders, which
770 were a display of creative power. It took the same power to change
771 Aaron's rod into a serpent when it was cast down before Pharaoh as it
772 did to create the serpent in the first place. It took the same power to
773 bring darkness over all the face of the land—darkness that could be
774 felt—and yet have light in the dwellings of the children of Israel, as it
775 took in the first place, when God said, "Let there be light," and there
776 was light. It took the same power to divide the waters of the Red Sea,
777 that the children of Israel could go through on dry land, as it did in the
778 first place when the waters were created. That is, there was at that time
779 a display of the creative power of God. So, after the children of Israel
780 had been delivered by such creative power, the Sabbath obligation was
781 repeated, and the Lord said: "And remember that thou wast a servant
782 in the land of Egypt, and that the Lord thy God brought thee out
783 thence through a mighty hand and by a stretched-out arm; therefore
784 the Lord thy God commanded thee to keep the Sabbath day." Deuteronomy 5:15. Some make the mistake of thinking that the
785 Sabbath was merely a sign to the children of Israel of their deliverance
786 from Egypt, and has nothing to do with any other people. The fact is
787 simply this: In the first place, the Sabbath was the sign of creative
788 power. When the children of Israel were delivered from Egypt, that
789 same power wrought for their deliverance. When the same God uses
790 the same power, he calls attention again to the same sign as the sign of
791 that power; and so to the children of Israel after their deliverance, the
792 Sabbath was a sign of God's creative power manifested through Christ
793 in making the heaven and the earth, and it was also a sign of his
794 creative power in delivering them from the land of Egypt.

796 But the deliverance of the children of Israel from the land of Egypt is
797 but a type of the deliverance of the Christian from the power of sin.
798 The Israelites could not observe the Sabbath while in bondage. God
799 delivered them by his own creative power, and thus opened the way
800 for them to keep his Sabbath. He then called attention anew to the
801 Sabbath as the sign of that power which had delivered them, and upon
802 which they were to depend in all their experiences through to the
803 promised land.

805 WHAT SABBATH-KEEPING IS

806 We have already learned that the Sabbath rest is a spiritual rest, and it
807 is therefore impossible for one to keep the Sabbath unless Christ,
808 whose presence gives rest, dwells in his heart by faith. Every case of
809 conversion is a display of the creative power of God in calling out of
810 darkness into light, in delivering from the power of darkness and

465

466 THE SABBATH BLESSING

467 A blessing was placed upon the seventh day. What is the purpose of
468 the blessing of God? "Unto you first God, having raised up his Son
469 Jesus, sent him to bless you, in turning away every one of you from
470 his iniquities." Acts 3:26. The blessing of God is not put upon a man
471 because he is good, but the blessing of God is put upon him to make
472 him good. It is to turn him away from his iniquities. Now the Sabbath
473 is designed for that very thing, because the Sabbath is the memorial of
474 the power of God in Christ. And it is the power of God in Christ that
475 saves from sin. So the Sabbath blessing is the blessing of being turned
476 away from our iniquities as we are reminded of the great power of
477 God in Jesus Christ to save from sin. That is to say, the Sabbath
478 blessing is the blessing of sanctification. Can any one truly keep the
479 Sabbath of our Lord Jesus Christ unless he is a converted person?—
480 He cannot. It is only a converted person who can keep the Sabbath,
481 because the Sabbath is the blessing of conversion, the blessing of
482 redeeming power, the blessing of sanctification; and only that man can
483 keep the Sabbath of our Lord and Saviour Jesus Christ, in whom
484 creative power has wrought. So that the Sabbath becomes to him a
485 sign, a memorial of the great power of God working in him to turn
486 him away from his iniquities,—the sign of the great power of God
487 working through Jesus Christ to save him from sin. And so it is clear
488 that no unconverted person can keep the Sabbath.

489 Furthermore, the Lord blessed the seventh day, sanctified the seventh
490 day, hallowed the seventh day. We read in Genesis 12:2 concerning
491 Abram: "And I will make of thee a great nation, and I will bless thee,
492 and make thy name great; and thou shalt be a blessing." The blessing
493 of God put upon any person or any thing is for the purpose of making
494 that person or that thing a blessing to some one else. So when he
495 blessed the seventh day, he designed that the seventh day should be a
496 blessing to others. Wherever Abram went, he was a blessing to the
497 people with whom he was associated. In exactly the same way
498 wherever the Sabbath comes, it is a blessing to those who know the
499 Sabbath. Those who were acquainted with Abram were blessed
500 because of their acquaintance with him, because God had blessed him
501 to make him a blessing to others. Those who are acquainted with the
502 Sabbath which God has blessed, share in a blessing because God made
503 it a blessing by putting his blessing upon it.

504 The idea of Sabbath is rest. That is the meaning of the term. Turning
505 to the record in Exodus, thirty-third chapter, we find that Moses
506 requested the Lord not to carry him and the people up, unless he went
507 with them. So the Lord says, fourteenth verse, "My presence shall go

508 with thee, and I will give thee rest.” Who was it that went with the
509 children of Israel?—“And they drank of that spiritual Rock that went
510 with them, and that Rock was Christ.” Whose presence was it, then,
511 that was to give them rest?—It was the presence of Christ. With this
512 agree the words of Christ himself in Matthew 11:28: “Come unto me,
513 all ye that labor and are heavy laden, and I will give you rest.” It does
514 not make any difference when it is, whether it be before the first
515 advent of Christ, or since that time, the presence of Christ gives rest,
516 and that constitutes the very idea of Sabbath-keeping. It was the
517 presence of Christ in the day that was the special blessing of the day.
518 It is the presence of Christ in the Sabbath that makes it a Sabbath day,
519 a rest day, that is, spiritual rest.

520

521 CHRIST’S PRESENCE MAKES HOLY

522 But go a little further. Not only is it stated that he rested on that day,
523 and blessed that day, and made it a rest day for man, a time for
524 spiritual refreshing, but it is said that he hallowed the day; that is, he
525 made that day holy. The very thing that made it a Sabbath, hallowed it,
526 made it holy. And two or three very familiar scriptures will show this
527 plainly. Refer again to the experience of Moses at the burning bush;
528 when the Lord called to him out of the bush, he said, “Draw not nigh
529 hither; put off thy shoes from off thy feet, for the place whereon thou
530 standest is holy ground.” The day before that time the ground around
531 that bush was not particularly holy ground. It is true that God is
532 everywhere; and it is true in that general sense, that everything is holy
533 as belonging to the Lord; but that particular portion of the earth was
534 no more holy the day before that occurrence than any other particular
535 portion; but just as soon as Christ revealed himself there,—as we have
536 already learned that it was Christ at the burning bush,—that place
537 became holy because of his presence. So the other event to which
538 attention has been called, in Joshua, the fifth chapter; when the Prince
539 of the host of the Lord appeared to Joshua, he said: “Loose thy shoe
540 from off thy foot; for the place whereon thou standest is holy.” It
541 seems likely that that was a place where Joshua retired for secret
542 prayer. It is more than likely that he had visited this place before, and
543 no such word had come to him; but here was the personal presence of
544 the Prince of the host of the Lord; Christ himself was there. The
545 presence of Christ made that ground holy, and Joshua was
546 commanded to loose the shoe from off his foot, because it was holy or
547 hallowed ground. The mount of transfiguration was called holy
548 because Christ in his divinity was manifested there.

549 We have a very marked illustration of this at the time when the law
550 was rehearsed by Christ on Mount Sinai. Bounds were placed about

724 manifested in creation and the Sabbath idea. The ninety-second psalm
725 is a psalm, or song, for the Sabbath day. That is the title of the psalm.
726 “It is a good thing to give thanks unto the Lord, and to sing praises
727 unto thy name, O Most High, to show forth thy loving-kindness in the
728 morning, and thy faithfulness every night, upon an instrument of ten
729 strings, and upon the psaltery; upon the harp with a solemn sound. For
730 thou, Lord, hast made me glad through thy work; I will triumph in the
731 works of thy hands.” How is it that the Lord makes us glad?—Why,
732 when we behold his works, and behold his power in those works, we
733 remember that that power is pledged to us for salvation. And so we
734 triumph in the works of his hands, and it is indeed a psalm, or song,
735 for the Sabbath day, because that day reminds us of the power of God
736 in Christ manifested in creation, and with that comes the blessed
737 assurance that He who has created has also redeemed. The Creator is
738 the Redeemer. The power in creation is the power in redemption.

739 The Sabbath always has been, and always will be, a sign of the power
740 of God manifested through Christ. The reason given in the
741 commandment for setting apart the seventh day as the Sabbath, is that
742 “in six days the Lord made heaven and earth, ... and rested the seventh
743 day.” The Sabbath day, therefore, is a sign of creative power. This
744 sign of creative power always calls our attention to the One who made
745 the heaven and the earth; and it is true that if the Sabbath had always
746 been kept, there never would have been any false religion or idolatry;
747 for the minds of men would have been constantly kept upon the true
748 God, the Creator of the heaven and the earth, as revealed in Jesus
749 Christ.

750 And the Sabbath is the one sign to men of this creative power of God
751 whenever it is manifested. There is a striking example of this in the
752 experience of the children of Israel: “For ask now of the days that are
753 past, which were before thee, since the day that God created man upon
754 the earth, and ask from the one side of heaven unto the other, whether
755 there hath been any such thing as this great thing is, or hath been heard
756 like it? Did ever people hear the voice; of God speaking out of the
757 midst of the fire, as thou hast heard, and live? Or hath God assayed to
758 go and take him a nation from the midst of another nation, by
759 temptations, by signs, and by wonders, and by war, and by a mighty
760 hand, and by a stretched-out arm, and by great terrors, according to all
761 that the Lord your God did for you in Egypt before your eyes?”
762 Deuteronomy 4:32-34. Mark the inquiry. You ask from one end of
763 heaven to the other, and you go back to the very day that man was
764 created, the first display of creative power, and inquire whether there
765 has been from that time to this present time such a display of the
766 power of God as was seen in the deliverance of the children of Israel
767 from Egypt.

681 verse: "If thou turn away thy foot from the Sabbath, from doing thy
682 pleasure on my holy day; and call the Sabbath a delight, the holy of
683 the Lord, honorable; and shalt honor him, not doing thine own ways,
684 nor finding thine own pleasure, nor speaking thine own words, then
685 shalt thou delight thyself in the Lord."

686 Another translation brings out the idea in a little plainer way, although
687 not changing the sense at all. It says, "And hast cried to the Sabbath,
688 'A delight.'" Our version says, "And hast called the Sabbath a
689 delight;" this translation says, "And hast cried to the Sabbath [called
690 out as the Sabbath came], 'A delight,'" and to the holy of the Lord
691 cried out also, "Honored." Put these texts together. The prophecy in
692 Isaiah 42:1, speaks of Christ as God's delight; and when Christ came,
693 the record is in Matthew 3:17, "This is my Son, the Beloved, in whom
694 I did delight." When the Sabbath comes, we are instructed to call out
695 to it, to cry to it as it comes, "A delight!" Why?—Because He in
696 whom the Lord did delight, the delight of the Lord, the delight of the
697 soul, is in the Sabbath. Jesus Christ is in the Sabbath, and so when the
698 Sabbath comes, we are to call to the holy of Jehovah, "Honored!" It is
699 the holy of Jehovah. And Christ was the holy child Jesus, and it is the
700 holy day because Christ is there in the day. And the Scripture says that
701 if we do call to the Sabbath, "A delight!" and to the holy of Jehovah,
702 "Honored!" "then shalt thou delight thyself in the Lord." Why?—
703 Because the Lord, who is the delight of the soul, is in the Sabbath.

704 And so we shall delight ourselves in the Lord on the Lord's day. That
705 makes the Sabbath a glorious thing. At every step of the way, when it
706 is properly understood, the Sabbath is suggesting Christ and his work
707 for us. At every point it is Christ and his power; it is the creative
708 power pledged for our redemption. It is the sign of Christ to bless, to
709 give rest, to make holy, to sanctify. It is the sign of Christ, the delight
710 of the soul; it is the sign of Christ, the Holy One. It is the sign of
711 Christ, whom we are to honor. As the Sabbath suggests at every point,
712 Christ as Creator, as Redeemer, as Saviour, and as we are to honor the
713 Son even as we honor the Father, therefore it is impossible that one
714 should honor Christ when he knowingly dishonors Christ's day. For
715 that reason no people can exalt Jesus Christ as the people who honor
716 him in the observance of the day which he has blessed and sanctified.
717 Therefore, there is no way in which we can exalt Jesus Christ from
718 first to last, as Creator, as Redeemer, as Saviour, when we knowingly
719 and willfully trample upon the seventh day, the day which he has
720 blessed and sanctified.

721

722 THE SABBATH A SIGN OF GOD'S POWER

723 Notice what a close connection there is between the power of God as

551 the mount, and the people could not pass beyond them. That mount
552 previous to that time was not specially distinguished from other
553 mountains in that neighborhood; but when the Lord himself, Jesus
554 Christ, the agent in creation, the agent in redemption, came down there
555 in person, and proclaimed anew to the world the law of God, by his
556 own voice, his presence there made that mount holy. The mount was
557 bounded off by lines that separated it from the other parts of the
558 surrounding country. There was no particular difference between that
559 portion of the country and other portions surrounding it, except this,
560 that on that particular mount Jesus Christ himself descended in person,
561 and his presence made that mount holy. If any one stepped beyond the
562 boundary, into that mount made holy by the presence of Christ, it was
563 certain death to him. Here was a particular portion of the country
564 entirely separate and distinct from the adjacent country. Men could
565 walk about as usual, but when they came to that boundary, they must
566 stop. That was in a special way God's land. To step over the line was
567 to step upon holy ground.

568 Now, just as the presence of Christ at the burning bush made the
569 ground holy, just as the presence of Christ with Joshua made the
570 ground holy, just as the presence of Christ on Mount Sinai made that
571 ground holy, so the presence of Christ, which constitutes the seventh
572 day a rest day, which makes it a Sabbath, a spiritual rest, makes that
573 day holy. And just as there was a particular portion of the ground
574 made holy in all these other cases, just so there was a particular
575 portion of time made holy. The children of Israel could go about their
576 own pursuits; they could walk about as usual outside of that boundary,
577 but the one who treated that mount, thus marked off, the same as he
578 treated other portions of the surrounding country, forfeited his life.

579 It is none the less true to-day that the presence of Jesus Christ has
580 made holy a particular portion of time, the seventh day, the Sabbath,
581 and so the scripture says: "If thou turn away thy foot from the
582 Sabbath, from doing thy pleasure on my holy day." Isaiah 58:13. It is
583 none the less true that man may go about as usual, may attend to his
584 usual avocations on six days of the week, but when he comes to that
585 boundary line which marks off the time that Christ has made holy by
586 his own presence in it, if he knowingly steps over that line, and treats
587 that time just as he treats the other time, he does it at the risk of his
588 own life. It is true that "because sentence against an evil work is not
589 speedily executed, therefore the heart of the sons of men is fully set in
590 them to do evil," but this does not lessen the force of the conclusion.
591 The Lord has indicated his mind in this matter, and he will "give every
592 man according to his ways and according to the fruit of his doings."

593 It is the presence of Christ that makes holy, and his presence has been
594 put into a particular portion of time in a special manner, and that

595 portion of time has been bounded off, separate and distinct from other
596 portions of time. When the children of Israel came up to the boundary
597 of Sinai, they knew it. God did not leave them in ignorance of the
598 boundary line between the common and the sacred. God has not left us
599 in ignorance. He has appointed means that we may know when we
600 come up to that portion of time which he has made holy by his own
601 presence in it, and by his own blessing upon it. But just as the
602 presence of Christ at Sinai made that mount holy, just as his presence
603 in the Sabbath makes that holy, just so the presence of Christ in the
604 individual makes him holy. The Sabbath was designed as a constant
605 reminder of the work of God through Christ in redemption. Without
606 holiness no man shall see the Lord. We are commanded, "Be ye holy,
607 for I am holy." But we cannot make ourselves holy. There is one thing
608 that always makes holy, and that is the presence of Jesus Christ. When
609 Christ dwells in our hearts by faith, we are made holy by his presence,
610 and this is the blessing of Sabbath-keeping. That is Christian
611 experience; that is the Christian life. When Christ dwells in the heart
612 by faith, he by his presence makes the believer holy.

613

614 DOUBLE BLESSING ON THE SABBATH

615 But is it not true that we have the blessing of God and the presence of
616 Christ on other days besides the Sabbath day?—Most certainly it is.
617 But there is a difference between the blessing of God upon man and
618 the blessing of God upon the day. In the beginning, speaking of the
619 creation of man, the word says, "And God blessed them." When it
620 came to the seventh day, and God in Christ rested from his work, he
621 then blessed the seventh day. Now, there is the blessing upon man,
622 and that blessing has continued for every one who will receive it until
623 the present time; there is the blessing upon the day, and that blessing
624 has continued upon that day, and is there now.

625 But God in Christ never blessed any other day. He blesses man upon
626 every day, but he has blessed only one day, and that is the seventh
627 day. So when man, upon whom the blessing of God already rests,
628 comes to the seventh day, upon which a blessing rests, there are two
629 blessings, and both of them for man; and so it is possible upon the
630 seventh day of the week to enjoy a blessing which cannot be enjoyed
631 upon any other day because it is not there. When the Sabbath goes by
632 us, the Sabbath blessing goes along with it. God's blessing is still with
633 us upon the first day of the week, his blessing remains upon us
634 wherever we go, his blessing remains upon the Sabbath wherever it
635 goes; and when it comes around to us again, the blessing is still upon
636 it, and it has a blessing in addition to the blessing that God has given
637 us. This is the blessing of the Sabbath; this is the blessing of Sabbath-

638 keeping.

639 But not only is it said that God in Christ blessed the Sabbath day and
640 hallowed it, but he sanctified it. Notice what it is that sanctifies. "And
641 there I will meet with the children of Israel, and the tabernacle shall be
642 sanctified by my glory." Exodus 29:43. What is it that sanctifies?—It
643 is the presence, the glory of God in Christ. And just as Christ dwelling
644 in the tabernacle sanctified it, so Christ in the believer sanctifies him.

645

646 THE SABBATH A SIGN OF SANCTIFICATION

647 Now read Ezekiel 20:12: "Moreover also I gave them my Sabbaths, to
648 be a sign between me and them, that they might know that I am the
649 Lord that sanctify them." Or, as another translation reads, "I am
650 Jehovah, their sanctifier." And in connection with that read Exodus
651 31:13: "Speak thou also unto the children of Israel, saying, Verily my
652 Sabbaths ye shall keep; for it is a sign between me and you throughout
653 your generations; that ye may know that I am the Lord that doth
654 sanctify you." Another translation gives that clause in this way: "I,
655 Jehovah, am sanctifying you." Now, of what is the Sabbath to be a
656 sign to us as it comes week after week?—It is to be a sign that "I,
657 Jehovah, am sanctifying you," and every succeeding Sabbath marks
658 the progress of that work of sanctification. We receive the blessing of
659 God on one Sabbath; the next one comes, and if we have been
660 growing in grace and in the knowledge of our Lord and Saviour Jesus
661 Christ, the blessing of the next Sabbath is an added blessing. It teaches
662 us more and more of the power of God in creation and in redemption.
663 We add to our experience, and it is a sign continually, "I, Jehovah, am
664 sanctifying you," making you holy. Thus it appears again that the
665 blessing of the Sabbath is the blessing of sanctification.

666

667 THE SABBATH NOT A BURDEN

668 God never intended that the Sabbath should be a burden to any one,
669 but rather a blessing; and he will now make it such to all who honor
670 him in its observance.

671 We read of the testimony that the Father bore of Christ when he was
672 here upon the earth (Matthew 3:17): "And lo a voice from heaven,
673 saying, This is my beloved Son, in whom I am well pleased." Another
674 translation gives this version of this text: "Lo a voice out of the
675 heavens, saying, This is my Son, the beloved, in whom I did delight."
676 Read, in connection with that, the prophecy of Isaiah 42:1: "Behold
677 my servant, whom I uphold; mine elect, in whom my soul delighteth."
678 This is a prophecy of Christ. So, when Christ came, the testimony was,
679 "This is my Son, the beloved, in whom I did delight." Now read that
680 familiar scripture in the fifty-eighth chapter of Isaiah, the thirteenth