

The Law and the Sabbath.

What is It?

By I. N. Kramer.

Marion, Iowa.

“The Law of the Lord is Perfect, restoring the Soul.
Psalms 19: 7.

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WEBSTER defines law in general as a rule of action prescribed for the government of rational beings or moral agents, to which rule they are bound to yield obedience. Law is a term applied to many subjects and to particular conditions which may be special in these several positions. To Israel was given four codes of law, each in itself having a special purpose: The civil, the Levitical or priestly, the ceremonial, and the moral law. Each is "the law" as related to a particular subject, but not necessarily "the law" taken as a whole in a general or absolute sense. In the term, "the law and the prophets," law does not refer to all the laws as a whole, nor to a particularized law, but only to those Scriptures in which laws are recorded, and "the prophets" to that part in which prophecy is found. A law is definite or special when applied to definite subjects.

The moral law is entitled to be called "The Law," because of its superior position; the

peculiar place it occupies and the universally great importance attached to it. It is defined by Webster as "a law which prescribes to men their religious or social duties; in other words, their duties to God and to each other, and as summarily contained in the decalog or ten commandments." This law most certainly expresses the will of God and reveals to man the God-nature. Its principles are as eternal as God himself, for they exist in his very being and are the direct exponent of his character. That the ten commandments are recognized in the Bible as a distinct and an important law, a code separate from all other laws and complete in itself, is manifest by the special acts of God in giving it prominence and recognition above other laws. It was God's special word given to all Israel; his voice to them out of the smoking mountain amidst thunders and lightnings. By this he sought to prove them that his fear might be before them that they sin not. This voice they heard speaking to them the ten words, and he added no more. For the law was complete, and covered all the duties of morality; these being the only words God spake audibly to all the people.

After this God wrote these same ten words on two tables of stone, twice written by the finger of God. These tables of stone were called tables of testimony, as tables of witness to testify of God's moral character as well as witnessing against man's sin. They were

securely placed within the ark made for them, while other laws were written in a book and placed beside the ark. Over the ark containing the tables of testimony was placed the mercy seat where God's presence was to continually abide, and where he was to be most reverently approached. Here he was to be called upon for mercy and for the guidance of his people. Over all was the cherubim of glory with extended wings overshadowing the mercy seat, with faces toward each other looking down upon the mercy seat. A vail was before the mercy seat which was upon the ark, and here God appeared in a cloud upon the mercy seat. By this law so safely guarded are the acts of men to be judged in the great day when they render their account to God for the deeds done in the body whether good or bad.

Some assume that when the ceremonial and Levitical laws came to an end that the ten commandments came to an end, or were abolished with them as a part of them, and that the moral law was re enacted as a new law to take the place of the old. If the moral law was not a separate law and not a law in itself, how could it be re-enacted without re-enacting all?

An absolute distinction existed between the moral law and the ceremonial in that the moral law was given to guide in moral conduct, but the ceremonial as a temporal remedial system of mediation between those who fail in right moral conduct and God, who was sinned against by

that failure. Sin against God by disobedience to moral law must have existed before the remedial law and so have given occasion for its existence, for sin against a ceremonial could not have existed till after a ceremonial law was made, and no need for an atonement for ceremonial offences, at least at that time. And to obey at all times is better than sacrifice. The moral law sustained a special relation to the Levitical priesthood and ceremonial cleansing from sin which has been abolished, but abolishing this relation does not abolish the law that now sustains the same relation to the Christ priesthood and to cleansing from sin. In this transfer of relations God makes a new covenant, but not a new law, for in this he establishes it in man's heart as a part of his nature, as it is in God's nature. It is impossible to conceive how this perfect law of God could be abolished unless God himself, his nature and his character, be abolished with it, and that all moral conceptions and all moral relations to God, and that his purposes of moral government as has been revealed to man, should cease to exist.

GOD'S MORAL LAW FOR ALL TIME.

As God is unchangeable his law regulating or directing the moral acts of his creatures must be the same in all ages and unchangeable in all its principles. This must be true also, whether that law be natural or revealed, written or unwritten. The acts of men bear two relations in

the law, as acts toward God and acts one toward another. These acts are of two conditions, obedience or disobedience, good or evil. In the first few chapters of the epistle to the Romans the perpetuity of the law of God and the relations involved in the law are plainly set forth. Here it is announced that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Rom. 1: 18. It is further made plain that the ungodliness mentioned refers to acts of sin committed against God and the unrighteousness to those acts of men committed against each other. This refers to all ungodliness and unrighteousness of men for all time; and the connection shows that it is especially applicable to the antediluvian age. The two classes, the righteous and the wicked, were fully represented in that age. Cain became the head and representative of the wicked class, and Seth for the righteous. In the days of his son, Enos, men began to call on the name of the Lord. Gen. 4: 26. Then in time an Enoch was born who walked with God. A prophet of God pronouncing God's judgments upon the ungodly sinners for their ungodly deeds. Jude 14, 15. Nevertheless there were intermarriages of the sons of God with the daughters of men, and wickedness increased. Then there was a Noah born, who became a preacher of righteousness, warning men of the coming wrath and of the judgments of God about to be poured upon them because of their

sins, for it is said they were exceeding sinful. Paul further shows how their ungodliness developed into rejection of God. Irreverence, unthankfulness; regarding the creatures that God had made as God, as also the work of their own hands. Their desires, lusts, and passions were honored, revered and even worshipped as God, and they retained not God in their knowledge. They forsook the institution of God whereby they might have retained the memory of him. For what may be known of God was manifest in them, for God hath shewed it unto them. That the invisible things of God, even from the creation of the world, were clearly seen and understood by the things that are made, even his eternal power and godhead, so that they were without excuse. They knew God but glorified him not as God, neither were they thankful. Rom. 1: 19-21. These scriptures show that the four precepts or principles of the first division of the law were fully known or might have been known by all. All had the opportunity if they had chosen to know God as the Creator, and as alone worthy of worship. They might also have known that worshipping images or representations of him was not worshipping God nor reverencing him. And further, they might have known if they chose that using God's name for vulgar, vain, or unholy purposes, was not honoring him, neither was it an attitude of thankfulness toward him. They are charged with disliking to retain God in their

knowledge, Rom. 1:28, and are chargeable with avoiding the observance of the institution given for the purpose of retaining the knowledge of the Creator, and thereby failed in retaining the remembrance of his name.

The violation of the second division of the law is made equally plain in the remainder of the first chapter, wherein the unrighteousness of that age is shown to have developed into deep seated selfishness, deceitfulness and arrogance. Injurious toward each other, spiteful and hating one another, with murder, theft and such like in their hearts, seeking only personal pleasure, even at the pain and suffering of others. Rom. 1: 19-32. This picture presents the sin of that age in its various aspects, and shows that there is not a precept of the law that they did not transgress, so that whatever was counted sin by the law existed and was punishable in that age in which it is presumed that no written law had ever been given them. Nevertheless they were of the same kind and nature of deeds as those formulated and laid bare by the law as afterward given in written form. According to such deeds of men will God render judgment to all sinners in that day. To patient continuance in well doing in all ages is to be awarded eternal life; but to the contentious that obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Rom. 2: 7-10.

Even among the most debased people there is a certain amount of the knowledge of good and evil. Those that do evil against the knowledge of which they are possessed shall be judged according to the knowledge they have, and those that have received through the law a clearer knowledge of the evil which they do shall be judged by the law. Rom. 7: 12-19. All are under sin. Rom. 3: 9. If under sin there must be a law to make the act sin. Sin is the transgression of the law; but where no law is there is no transgression or sin. Rom. 4: 15. Whatsoever the law saith it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God. Rom. 3: 19. All are under the condemnation of the law. While in this state of condemnation no man can be justified by the deeds of the law, for by the law is the knowledge of sin. Rom. 3: 20. For if no law existed making such acts sin there could be no sin. Unholy and unrighteous acts are sins, not because the law causes those acts, but because by its existence it forbids and condemns them. Acts of disobedience or sin are actuated by the law of sin, not by the law of God, for the law cannot require disobedience. While in the flesh or carnal life the motions of sin, the negative of the law, work to bring fruit unto death. Rom. 7: 2. That being dead wherein we were held by the motions of sin in the flesh we were bound, enslaved in sin, that sin being dead we

are freed from the law, the law of sin wherein we were held in bondage; and we are also freed from the power of the law to condemn us, and therefore in its condemning power it is also dead to us, Rom. 7: 5, 6, for being free from sin the law is dead to us, to condemn us or to pronounce our acts sin. While the law is powerless to condemn us when free from sin, or in a forgiven state, yet it is very much alive to witness to the righteousness of those in a forgiven state, and to further direct in that which is right. So long then as sin shall exist so long will the law of God exist to testify against that sin. And so long as the law favors, commends or justifies right doing, so long will it stand, whether in this world or in the eternal ages.

LAW OF GOD AGAINST THE LAW OF SIN

The law hath dominion over a man as long as he liveth. For the woman is bound by the law of her husband as long as he liveth. But if the husband be dead she is freed from the law of her husband. Rom. 7: 1, 2. The law that binds her to her husband is the law establishing the marriage relation. If the husband be dead that relationship no longer exists, and she is free from the obligations imposed upon her by it. But if the law be dead, instead of the husband, that would break up all marriage relationship, and the marriage relation could no longer exist, and can in no wise be the intent of Paul's teaching in this scripture. Ye are dead to the law by the body of Christ. Not that the law is

dead, else there could be no obligation to do the things set forth by the law, for it is we that are dead by the body of Christ and not the law. Rom. 7: 4. The motions of sin which were by the law do not mean that the law created within us motions to sin nor that it requires or compels us to sin, but because we do sin the law pronounces that act sin, and sin brings forth fruit unto death. Rom. 7: 5. Is the law sin? Disobedience is sin, and the law tells what constitutes disobedience, and testifies to the sin, and witnesses against it. Rom. 7: 7. Where no law is there is no sin, for unless there be law there can be no transgression. And the law is holy and the commandment good. Rom. 7: 12. Was the law which is good death unto me? No. The law shows the exceeding sinfulness of sin that brings death. It is sin that brings death, not the law, for sin is opposed to the law against it. Rom. 7: 13. For we know that the law is spiritual, but it is I who live in sin under its rule that am carnal, sold under sin. Rom. 7: 14.

To delight in the law of God after the inward man is right, but while attempting to do this there is another law demanding obedience. It is the law of sin in my fleshly members, and it is opposed to the law of God and of righteousness. The law of God is spiritual, but I am carnal, sold under sin; and by this law of sin in my members I am brought into captivity to the law of sin and death. Rom. 7: 9, 25. For the

law of sin and death is not the law of God, therefore those who receive the condemnation of God are not those who walk in obedience to the law that is spiritual, but it is those who walk after the flesh in obedience to the law of sin that are carnal. For the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Rom. 8: 7. For the law of the spirit of life in Christ makes us free from the law of sin and death, for Christ's righteousness was the righteousness of the law. Therefore he was sent in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk after the spirit through the law which is spiritual. Rom. 8: 1-13. Those who walk after the flesh do not walk after the law, for by it they are condemned as sinners. The law of the spirit of life makes free from the law of a sinful nature, the law of sin and death, but does not make free from the law of God, that we should not obey it in all its precepts. Then those who walk after the flesh are those living in disobedience to the law of God. We are not debtors to the flesh to live after the flesh, for if we live after the flesh we shall die, but if we through the spirit do mortify the deeds of the body, not the deeds of the law, we shall live. Rom. 8: 14. To mortify the deeds of the body, sinful deeds, is to give life to the deeds of the law, righteous deeds, but to mortify the deeds of the law is to

give life to the deeds of the body of sin

LAW AND GRACE

All the world stands guilty before God. None are righteous, no not one. All have gone out of the way; there is none that doeth good, no not one. Rom. 3: 10-19. And the law of God can do nothing but to testify to the sin of the world and condemn it. It has no power to do anything for the sinner but to condemn him in his sins. But the law can testify to the righteousness of a righteous person, and justify him in his righteousness. It can and does testify to the righteousness of Jesus, whose righteous blood was shed for the remission of sins that are past, and by his just and righteous acts under the law where he was made to be, he became the justifier of him that believeth in Jesus, and in his offering for sin, wherein a justification to the righteousness of Christ is acquired by faith. A man may be justified without the deeds of the law on his own part but not on Christ's part. Rom. 5: 19-32. Does this make the law void to us? No. It bears witness to Christ that he is righteous and to man that he is unrighteous. But that by virtue of our faith in him he transfers to us the righteousness that he possessed and takes upon himself our sins, and so powerful is the law against sin that it demands his death on account of our sins which he took upon himself. He made us a free gift of his righteousness. So then faith establishes the law in its demands for righteous deeds. That right-

eousness demanded by the law was found in Christ, and given to us to keep, and the law still remains to be the informer and condemner of sins and the director and guide in the righteousness given us to keep.

Now we are told that faith is the end of the law for righteousness to them that believe. Yes, but not to those that do not believe. It is the end of the law, for our justification to righteousness is in Christ, but it is not the end of the law for the measure of righteousness after justification. The law was weak through the sinfulness of the flesh. It could not save the sinner nor could it alone administer to him the conditions of righteousness, but the righteousness of the law in Jesus could when received by faith and thus restore them to a condition of righteousness before the law. Still the believer in Jesus must be tried, tested and proved. Temptations beset him, evil influences assail him, and he is liable to fall and even to transgress the law; therefore he is assured of an ever living advocate with the Father, Jesus Christ the righteous. He pleads man's cause, protects him in temptation. He preserves us in a condition of righteousness that through him we may receive and perpetuate the righteousness of the law in him. Do we make void the law through faith? If we do the law is dead, is abolished, and all we have to do when we fall into great stress of temptation is to float on the tide—make no effort, fight no fight of faith, give free

course to our passions, for the law is dead, abolished, takes no notice of our acts, will not condemn us, will not hurt us, all we have to do is to believe that God will overlook our sins now for Jesus has them. He took them all from us when he forgave our sins. Do we make void the law through faith? Paul does not say so. He says, God forbid; yea we establish it. Rom. 3: 31. It cannot be abolished and established at the same time. Some say faith abolishes the law. Paul says it does not, which shall we believe? Faith justifies sinners because forgiven. The law justifies sinners because they are forgiven and continue forgiven. If sinners' forgiveness is not continued by righteous acts the law no longer justifies but condemns and faith dies, for faith without works is dead being alone.

Again it is said that where sin abounded grace did much more abound. Shall we continue in sin that grace may abound? No, for if we have become dead to sin in that righteousness which Jesus gave us, all our sins have become extinct, so while in this condition it is impossible to continue in sin, for in that case sin would be alive in us and not extinct, and we would have lost that righteousness that Jesus gave us, and sin being revived in us the law would again condemn us. Sin is the old man, the natural man, the Adamic sinful nature. Christ came to help us crucify that old man, and to put to death the Adamic nature that we should no

longer serve sin. No longer obey it to do its bidding. This is a work of both faith and law, that we have to do after Christ has given us his righteousness, for when he gives us his righteousness we become alive to God; and if godliness be truly in us sin could no longer reign or be supreme in our mortal bodies to obey it in its lusts. For sin shall not have dominion over us, for we are not under the law but under grace. Not under the law for justification, which we received in Christ without the deeds of the law, but under the law for the testimony of righteousness. For if we serve or obey the dictates of sin which is contrary to the law, we become obedient to sin, we at the same time become disobedient to God and subject to death because of sin and condemned by the law. Rom. 6: 18-23.

THE LAW OF GOD—IS IT ABOLISHED?

To abolish, as defined by Webster, is to make void, annul, abrogate, to repeal. The ten precepts contained in the moral law commonly called the law of God taken separately are each a law of God and cover a law of moral obligation of spiritual significance. These precepts stand as an expression or formulation of moral principles so as to accommodate them to human conception while still embracing the essence or intent of the law. These precepts therefore have a deeper meaning than the mere outward formal expression of them. For wherein the command says, Thou shalt not do so and so, the spirit says,

Thou shalt not even think or lust to do so and so. Can that intent be served by the non performance of the act required? Can the spirit of the law be kept by disregarding its letter?

One says "the law ended at the crucifixion of Christ." Another says "the law was done away in Christ, precept by precept, whenever a new law was made to take its place. And when the law is thus made void it is evident that no one, Christian, heathen or Jew, is in any sense under the law." If then the law was abolished by Christ it has no binding force upon man whatever, and is obsolete, as though it had not been, and even a sin to obey it any longer. This is the outcome of the no-law doctrine as applied at least to one of the ten precepts. How then can the other nine be saved from a like fate? For we are further told that "to teach to keep the Sabbath according to the fourth commandment is to annul the gospel and deny Christ; that Sabbath keeping is a Satanic delusion." Thus in the eyes of this writer Sabbath keeping is most certainly a sin. Why is not the keeping of the other nine precepts also a sin? If the fourth command is so obnoxious why are not the others equally so? Why single out the fourth so particularly if all are equally deserving of rejection? Was God so careless or indifferent as to make a mistake and place the fourth command along with "the nine moral precepts" where it does not belong?

Again we are told that "no man can break a

law from which he has been completely set free. That law had long ago under the new dispensation been made null and void, any breaking of which could not put us under the law again and so revive and re-establish the old law." Further it is said, "Christians are not under law, but are made righteous by a full release from law; that moral law as law is totally abolished, yet moral obligations remain without law; that man's consciousness is the true guide as written on the heart; that love takes the place of law to regulate the same." Then God has no fixed standard by which men should walk or by which God should judge them. For the personal standard of man's conscience varies greatly in different individuals. I have known men who claimed for themselves a very high standard of right doing as regulated by their conscience, but I prefer to deal with men who regulate their acts according to the law of the ten commandments. All no-law advocates do not seem to take the extreme views I have quoted, but say that "while the law cannot make the sinner pure, yet when he is clean and receives the righteousness of God by faith, the law witnesses to that righteousness. Nor is the law abolished in regard to God's moral government." To this Sabbath keepers agree, for if the law witnesses to the righteousness, then the law is a standard measure of righteousness to compare acts and determine what is or is not righteous. Also if the law

is not abolished in relation to God's moral government it must also be the standard on which God bases the judgment of the great day wherein he takes cognizance of human acts as pronounced right or wrong by the law. Can God condemn or justify us for our acts by a law not binding on us or which we are not required to obey? To what extent is the law abolished? Some say to the extent of not justifying sinners. But the law never had power to justify sinners. When a law forbids a certain act it is impossible that the same law could justify a person in doing that act, but in the very nature of things it must condemn him and bring him under the law for condemnation. Adam and Eve sinned and by that act of sin made the law as given them ineffectual for their justification. So with everyone who sins.

The law was ordained to life, but by sin instead of being effectual unto life it was made effectual unto death. Jesus by his death restored to the law a justifying power to forgiven sinners, for such are accounted righteous, and their obedience to the requirements of the law is an evidence of justifying faith, although that justified condition is brought about without the deeds of the law. Therefore the sinner while in sin is under the law for condemnation, and the law cannot justify him, but it does justify forgiven sinners in the act of continued obedience. The law condemns the sinner, yet if he repents and by faith in Jesus turns from sin

and is forgiven, that same law will justify him thereafter so long as he obeys it by faith, but failing to do so it again condemns him. When a murderer condemned to death by the state is pardoned, does that pardon abolish the law against murder so that he can commit murder again without being recondemned by it? Could a law have been given that could have justified a sinner already condemned and given him life there would have been no need of such a Savior as Jesus to stand between the sinner and the law. Scripture teaches that the blood of Christ is the only remedy for sin, and faith in that blood the only means by which sin can be forgiven, and when thus forgiven the sinner is restored to an innocent condition toward the law, and enters upon a new probation by law through faith in and dependence on an everlasting Advocate. Christ through his death and resurrection justified sinners without the deeds of the law, and in the new probation this justification gives him, faith is incorporated with the law for salvation. So faith without works is dead being alone. And by works saving faith is preserved and developed. Good works do not beget faith, but faith begets good works. Good works strengthen and perfect faith already begun, and faith in turn increases good works. A sinner justified without the deeds of the law cannot live a righteous life without righteous acts or deeds of the law, for obedience to the law is the evidence of justifying faith. Abraham's

works showed his faith and it, both faith and works, was counted for righteousness. Seeest thou how faith wrought with his works and by works was faith made perfect. James 2:22. Both faith and works are thus made to be elements of salvation. We do not make void the law of righteousness by faith or because we are saved through faith. We establish it, for by works faith is kept unto the end. If a man be justified by faith and afterward falls into sin can he be regarded as a righteous or just person? We conclude then that under the direction or assistance of faith the law is a rule of life even to forgiven sinners, and that the law with the assistance of faith becomes a teacher and a tester of righteousness. It is also the instructor of right doing to Jew, Gentile and the believer in Christ alike. To obey the law without faith cannot save the sinner and never could. In ancient times in addition to keeping the moral law believers were required outwardly to manifest their faith through the offering of sacrifices,

The law gives the knowledge of sin and also witnesses to the believer's righteousness even though it be an imputed righteousness. It is the true and only standard or measure of righteousness given to man. It is the condemner of sin, the convicter of the sinner and the basis of God's acceptance or non acceptance in the final judgment. To the well doing who seek for honor, glory and immortality shall be given eternal life. But unto the contentious who do not obey

the truth, but obey unrighteousness, indignation and wrath. Rom. 2: 7, 8.

ORIGIN OF THE SABBATH

The week is not a natural division of time. It is established by appointment or institution, and was founded by separating the seventh day from the six days of creation to make a period of time consisting of seven days. As the seventh day was the ending of that period it became the dominal day of the week. As such it received special prominence above the other days of the week. It is impossible to make any of the other days of the week the dominal day without destroying the seven day week, for no other day can mark out and establish a seven day week as the seventh day does.

No other division of time than the week marks the end of days. The year, the month and the divisions of the moon, all end in fractions of days, and the seasons are not definite in their endings. The origin of the Sabbath and the week in connection with creation, as given in Scripture, presents the only reasonable account for their existence. The Sabbath was founded upon God's finished work of creation. It was the seventh day, after six days of creative work. "The heavens and the earth were finished and all the host of them, and on the seventh day God ended his work which he had made, and he rested the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it, because that

in it he had rested from all his works which God created and made." Gen. 2: 1-3. By the creation of the Sabbath day the week was established, and being thus established at creation it has continued to exist from creation down to the present time along with seasons and days and years. No other reason for the existence of the Sabbath can be given without doing violence to Scripture teaching. Accepting the origin of the Sabbath in its connection with the creation and God's rest on the day succeeding creation work as thus given in Scripture, we must admit that the Sabbath in its perpetuation contains within itself the memorial of creation work, and of the God that created. When God had completed his work and rested on the Sabbath day it is not to be supposed that God was weary and needed rest from weariness, but that having completed his work he ceased from it, and in that ceasing from work he took pleasure in beholding the work of his hands. He probably contemplated its beauty, harmony and usefulness, and admired the goodness, adaptation and completeness of all his works, regarding the blessings, benefits and pleasures that might come to him and to the creatures he had made.

Was it for his own use that God blessed the resting day and sanctified it or set it apart for a holy use that it might be a blessing to himself and a reminder of the work he had done? Did God need a special blessing, consecration and setting apart to a holy use for himself? This

seems improbable. For whom then was it made? To this we have answer by one who is the express image of God's person, who is in the bosom of the Father and by whom all things consist; therefore one that knows and is good authority, who says, The Sabbath was made for man. If God made it for man he blessed it for man. If he blessed it for man he sanctified it for man, and set it apart for a holy use for man, that man might receive the benefit of it. If he made it for man he made it conformable to man's necessities. He made it adaptable to his conditions and capacities, therefore he made it a 24 hour day Sabbath for man. Though one day with the Lord is as 1000 years and 1000 years as one day, yet when he ceased from creative work he rested a day according to man's day of 24 hours. And when God had rested a 24 hour day he blessed and sanctified the seventh day of the week composed of 24 hours and set it apart for a day of greater blessings to man than accompanied the days of toil and labor that came between. When God had blessed and sanctified the seventh day it was set apart from other days for a special holy use. As it is not to be supposed that God resumed his creative work after 24 hours' rest, it may be inferred that God's own rest was a continuous rest for time to come. God made the Sabbath by his own act of rest from creative work. If then God's own rest continues on throughout the ages man may at the end of every week

enter in with God into his Sabbath rest for 24 hours, and man's Sabbath rest becomes a part of God's Sabbath rest, and so a part of God's own Sabbath day is given to man. As God, during his continued Sabbath day, works out his purpose of the ages to redeem man from sin, so he gives it to man as his highest and most exalted privilege to meet God on that day without distraction that he may work out his own salvation with fear and trembling, as God works in him to will and to do of his own good pleasure.

PURPOSE OF THE SABBATH.

The divine purpose in blessing and sanctifying the seventh day and giving it to man seems to be primarily that man might be enabled to keep in memory God's works of creation and God the Creator. Man needed it. He needed a day to seek the Lord, a day to hold communion with his God, a day to honor him and commemorate his works of creation, a day to perpetuate his holy name, the name that is above all his works. It was meet, proper and right that God's intelligent creation should thus honor his Creator, and God in mercy made it for him, in the proper use of which he might perpetuate the knowledge of God in the earth for all time.

As the Sabbath and the week are dependent upon creation for the foundation on which they were built, the observance of the Sabbath day would keep in mind from generation to generation the works of creation, and so the knowledge of the God who created all things. This commem-

orative use of the Sabbath leads to a reverence for God, the appreciation of him and respect for the name of him who created all. It is a season provided for man wherein he might retire from the distractions of life and engage in a special season of devotion and communion with God to walk with God as Enoch and Noah had done, and to worship him in sincerity. Because men failed in such communion with God they made the Sabbath a failure and became forgetful of God; and because of this failure they did not like to retain God nor the knowledge of him in their minds, and were not thankful. And this failure was the beginning of so much ungodliness and unrighteousness, not only of the ante-diluvian age, but of all ages of the world. See Rom. 1.

That the Sabbath was made known to man in the ante-diluvian age there seems no room for doubt, for God personally held converse with men of that age individually down till God's law was given to man in a written form. And during that time all men were held accountable for their sins. Can we imagine that God gave them no law nor instruction in the duties of life, and yet condemned them and destroyed them for their wicked acts? And because God has not written out all the instructions he gave them and handed them down to us, shall we therefore conclude that God never instructed them in righteousness or right doing? In after years when the law was given in written form and

Sabbath services were among written instructions we find that the worship of God by sacrifice was an important part of Sabbath service, even giving to it a special prominence on that day, Num. 28: 9, 10; Ezek. 46: 6, which fact throws light on the worship and faith of the ante-diluvian age.

Adam was created on the sixth day of creation. On that day he endured a surgical operation of the taking out of one of his ribs and the healing up of the wound. Also on that day he was required to name all the creatures that God had made. If the day of Adam's creation was a 24 hour day this was Adam's first day. The next day, Adam's second day, God was resting on his Sabbath day, but it was not blessed and sanctified of God and given to man till after God had rested 24 hours, a man's day. Not till this day was fully completed did God give it as a blessed and sanctified day to man. So the following Sabbath day was Adam's ninth day and his first Sabbath day. The blessing and sanctifying of the Sabbath day therefore was not based upon man's days of work, nor in any respect in relation to him as to when he worked or when he was created, but upon what God did and when he rested. It was truly God's Sabbath given to man and it is not in the right or power of man to amend or change it. They may think to do so but it cannot be done.

It appears that Adam could not have kept the Sabbath till his ninth day, and it is possible

that in the meanwhile the tempter had come and sin had entered into the world and the need of such a day as the Sabbath day was greatly increased that he might in it find the opportunity to seek the offered mercy held out to him, pleading with God for forgiveness through sacrifice. In the very limited history given us we find animals had been slain, presumably for sacrifice, that through the blood of a temporary atonement they might find mercy in an assured forgiveness of sins and might worship God acceptably. And that the skins of animals slain also represented the shedding of blood and were given to them for a covering of the nakedness of their sins (Ex. 32: 25) that exposed them to immediate death, that the execution of the death might be stayed and life prolonged, giving the opportunity to seek through the blood of the seed of the woman a restoration to a fellowship with God and a future eternal life that God also might prolong natural life to perpetuate the race. That the offering of sacrifices for sin was acceptable worship to God is fully established in Scripture teaching. When God revealed his will through public teachers and a written law he made known publicly that the offering of sacrifices on the Sabbath day was particularly acceptable. Is it possible then that in the time when God communicated with men individually that he kept this fact from them? The presumption is that he did not, and that this first sacrifice may have been the acceptable

- worship of man's first Sabbath day, a day when God and men met together with regard to matters pertaining to man's eternal salvation.

When Adam's sons, Cain and Abel, were grown up to years of accountability they came in the end of days to worship God. As the week being the only period introduced marking an end of days it is probable they brought this offering on the Sabbath in harmony with its purpose. Abel brought an offering of blood and with it an humble confession of sin, and in that offering sought God's favor and forgiveness. But Cain came in the character of a moralist whose offering may not have been in harmony with Sabbath worship. Possibly he was what men call a good fellow and righteous in his own eyes; making liberal donations of his means. He saw no sins to confess and considered his good deeds were all sufficient. In all of which he ignored a crucified Savior for the cleansing of sins and had no need for such a Savior, for he did not see that he had any sin. He could stand up and thank God that he was not like other men nor like this poor sin laden brother of his who had smitten upon his breast calling upon God to be merciful to him a sinner. Cain's offering was rejected because sin lay at the door. Then came out the evil of his nature and he rose up and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous. 1 John 3: 12.

SABBATH FROM NOAH TO MOSES.

It was evidently in harmony with the design and purpose of God that Noah offered sacrifices of all clean beasts and birds soon after leaving the ark. There seems to be a fitness and harmony between the seventh day as a special day of sacrifice and the taking into the ark of clean beasts and birds by sevens, that there might be a sufficient number for sacrificial purposes and as a reminder of the Sabbath service. That Noah had knowledge of a weekly cycle and observed its recurrence may be recognized in the fact that he sent out birds from the ark at the regular occurrence of a fixed day of the week. He first sent out a raven; also he sent forth a dove. That this was seven days from the time the raven was sent out is made plain when a second dove was sent out that he had stayed other seven days before he sent it out; thus showing that exactly two full weeks had passed when the third bird was sent out. After this he stayed other seven days and sent out another dove, thus making three full weeks that he sent out four birds each on the same day of the week. Gen. 8: 6-12. Surely this could not have been accidental, but was done in harmony with the existence of the Sabbath.

As men again began to multiply on the earth they became wicked in departing from God, falling into idolatry and all kinds of oppression. Then men no longer wanted to know God and turned away from God's laws and institutions whereby they might have retained the knowledge of the

Creator. And as they did not like to retain the knowledge of God in their minds God forsook them and gave them over to a reprobate mind. Nevertheless God found a man who sought God to walk in his ways. And it is said of him that he obeyed God's voice and kept his charge, his commandments, his statutes, and his laws, Gen. 26: 5. What more is required of any man? Did Abraham have any different voice of God, or charge, or commandments, or statutes or laws, from what was afterwards spoken and written out and given to Israel? Did these laws and charges to Abraham leave out the principles or laws of moral obligation and sacrificial service in temporary atonement for sin which he frequently offered? If such were embraced in what was given to Abraham, we can have no occasion to deny that Abraham kept the memorial of God's name, his works and his honor.

After Abraham comes Jacob, who had a knowledge of the hebdominal cycle, as shown in his serving a week of seven years for a wife, Gen. 29: 18, 20, 28, 29. When Jacob became old he and his family went down into Egypt, where they multiplied and became a great people, but were brought into bondage and grievously oppressed with heavy burdens, when God sent Moses and Aaron to tell them that he was about to visit and deliver them. They believed God's message and bowed their heads and worshipped, Ex. 4: 28-31. Then Moses and Aaron in God's

name demanded of Pharaoh, king of Egypt, that he let his people go and hold a feast to the Lord a three days' journey in the desert, to sacrifice unto the Lord God. But Pharaoh charged them with hindering the people in their work by making them rest from their burdens and that because they were idle they cried, Let us go and sacrifice to our God. So heavier daily tasks were laid upon them. Ex. 5: 8, 17, 19. This association of the worship of God, the sacrifice and the rest, is in harmony with the thought that they had been oppressed in regard to the Sabbath service, for heavier burdens were laid on them daily, a continued labor without cessation or Sabbath rest, through the rigor of their oppressors.

When they arrived in the wilderness there God set about to prove them whether they would walk in his law or not, Ex. 16: 4, for it is likely they had largely fallen away from the Sabbath through their long oppressions. This Scripture implies they had the laws of God which includes the Sabbath, with which he was about to test them whether they would walk in it. Tomorrow is the holy Sabbath unto the Lord, Ex. 16: 23. It is already the rest of the holy Sabbath even before tomorrow, or before Sinai, for God had made it holy a long time previously, even at creation, when he blessed, sanctified, and made it a holy Sabbath and gave it to man. There were some however who did not endure the test given them but disobeyed in the things in

which God had instructed them. And the Lord said unto Moses, "How long refuse ye to keep my commandments and my laws?" Ex. 16; 28. Why should it be thought "long" that they refused to keep God's commandments if this was the first time obedience was demanded? These injunctions in the 16th chapter of Exodus are not the law itself, then and there given; but special regulations for carrying out the observance of the Sabbath law. How could Abraham or Israel in the wilderness have obeyed God's voice, charge, commandments, statutes and laws, if they had never been given them? And because they were not written out before Sinai and handed down to us is no proof they did not exist.

THE SABBATH AS RELATED TO THREE DISPENSATIONS OF DIVINE REVELATION.

Throughout the ages God has revealed himself in various manners under different conditions or states in which man has been placed. The first dispensation of God's revelation to man was by direct converse with the individual. This dispensation extends from Adam to Moses. With it was connected family priesthood, where in persons individually or as heads of families conducted the service of God in offering sacrifices, in which it appears that God there met with him that he might instruct him in the duties of life, and personally communicate to him what he would have him do or not do. Such communication of God with man and such sacrificial

service and God's dealings with that age have been made known to us through the Scriptures. God talked with Adam and Eve concerning their relations, duties and acts. He conversed with Cain and Abel and pointed out the relation of merit or demerit in their conduct. In the days of Enos, Adam's grandson, men began to call upon God, showing that men then sought after God, who would hear them and be entreated of by them. In Enoch, the seventh from Adam, is found a man who had close communion with God, walked with him, and perpetuated the knowledge of God in the earth, and his prophecies of the doom of the ungodly testified against the ungodliness and wickedness of the sinners of his own day, Gen. 5: 22; 23; Jude 15. We are also informed of Noah, an upright man, who walked with God under his direct instruction, and by God's appointment a preacher of righteousness to the then apostate world. God also conversed personally with Abraham, Isaac, Jacob, Moses, and many others. All of these worshipped God by sacrifices, and retained and perpetuated the memory and knowledge of God and his worship in the earth.

On the other hand, there was a line of men who refused to retain God in their knowledge. They forgot God and worshipped the creatures he had made instead of God and brought great sin and wickedness upon the earth. This line began in Cain, a murderer, and otherwise a sinner. Lamech, the sixth from Cain, was a big-

amist and a murderer. From this line sin and wickedness was propagated in the earth and greatly increased when the sons of God intermarried with the degenerate daughters of men till the whole world became corrupt by their evil ways, and wickedness increased to an unbearable extent, and God brought the flood upon the ungodly and destroyed them all; the imagination of whose hearts was only evil continually. So the people of that age were condemned for their sins and wickedness to complete destruction. Why had they become so wicked? Was it that God, though conversing so freely with them, had failed to instruct them in right doing, and had neglected to give them his law of godliness and righteousness, by which they might have known his will and lived in harmony with it, and that not knowing what was right they kept on increasing in sin and wrongdoing till God had to destroy them all? This could not have been, for if God had given them no law there could have been no transgression; and if no transgression no sin; and if no law nor sin, could God have been just in destroying them, seeing there was no law requiring them to do otherwise than they had done? This is not admissible, therefore it must be acknowledged that God had sufficiently instructed them in all the laws of righteousness and godliness, including the Sabbath, which, as made and given to man possessed a natural tendency in its observance to bring to man's remembrance the Creator,

God, who having finished creation work in six days rested the seventh, sanctified it, made it holy for the use of man, and gave it to him that he might especially have a day of communion with God and worship him. Inasmuch as the knowledge of the creation, the making of the week and the Sabbath has been verified all along down the ages to us, can it be possible that after God had made the Sabbath with such possible beneficial tendencies for man, should withhold it from him for ages before giving it to him? Seeing that there were some during the ante-diluvian age who walked with God, holding close communion with him, worshipping him and walking in the righteousness that pleased him, can we doubt that they had the Sabbath? Is it not therefore evident that the wicked of that age chose their own evil way in departing from God, and because of their own sinful inclination hid themselves from God's presence, as Adam did when he had sinned, and in all possible ways avoiding the remembrance of God in their minds and hearts made to themselves gods of their own choosing that they might forget God, his works and his name, and break away from the restraints of righteousness, becoming unthankful to God for all his benefits, refusing to commune with or worship him? To them the Sabbath could not have been desirable, much less a delight. Therefore God could not give the Sabbath to them as a sign between them and God, that they might be known to be

his people, and that God the Creator was their God.

The second dispensation of God's revelation to man extended from Moses to Christ. In the time of Moses the conditions had changed. God had a second time called out a single family from among men to serve him. The world had again fallen into grievous sin, seeking not to know God they soon became forgetful of him. Their foolish hearts were darkened. They worshipped the creatures God made and entered into all the sins and vanities for which God had destroyed the old world. When this family that God had chosen out of the people had multiplied, and was merging into nationhood, God called them out as a special nation to serve him, and instituted for it a national priesthood, and formed the people into a congregation to whom he spake audibly with his own voice, the ten words of moral precept and added no more, and he wrote them with his own finger on two tables of stone, and placed them in the ark beneath the mercy seat, where henceforth God would meet with his people by representatives or appointed officers through whom he would communicate with his chosen people and convey the instructions received to congregate assemblies, while the rest of the world be left without instruction of God, except through his chosen people. Also God gave to this people prophets who received God's word by inspiration of God, who received the word direct from

him and gave it to the leaders of the nation. The priesthood was changed to a national priesthood, who offered up publicly sacrifices for all the people, who were also the instructors of the people in the things of God. But this did not exclude family worship of God nor family instruction, but rather tended to strengthen and uphold the same. God's people now had special helps in serving him and laws in written form. Can it be possible that these changes of God's method of dealing with men should make any change in the nature or character of the godliness and righteousness as heretofore required of mankind, or could there have been introduced a different kind of sin and ungodliness than that of the former age which brought such dire calamities upon the earth?

The third dispensation of God's revelation to man came through the revelation of Jesus Christ, God's own son, who came from the bosom of the Father to bring God's message to man. In this message was revealed a universal priesthood and a revelation to men of all nations, and continues from Christ to the coming kingdom. The world by wisdom knew not God. His own chosen people had departed from his ways, and fallen into grievous sins. But now God, who at sundry times and in divers manners, had spoken in times past unto the fathers by the prophets, hath in these last times spoken to us, to all the world, by his Son, whom he hath appointed heir of all things, by whom also he made the

worlds. Heb. 1: 1,2. In the everlasting priesthood here introduced true offerings were made for all nations, that men might everywhere repent of all sin, and turn to God and serve him. This priesthood, while it supersedes the offering of beasts in sacrifice for sin, is the culmination of all such offerings. For by one offering he hath perfected forever them that are sanctified. This dispensation is not to destroy the law and the prophets, but to fulfill. Sin is still the transgression of the law, the same as it always had been in God's sight, and righteousness the same as always required of man. Instead of a special mercy-seat and a local place of worship, men are called upon to worship God everywhere in spirit and in truth. Family worship and instruction is as important as it ever was. Congregational meetings are not set aside, but rather more imperative, that God's people should not forsake the assembling of themselves together. In addition men are now to go everywhere to preach or declare the salvation of God and his testimony against sin in the death of Christ. Lest the law of God's moral government be set aside he announced that he came not to destroy the law, but to fulfill. He said it became him to fulfill all righteousness. This he did in fulfilling all the righteousness of the moral law, even to the keeping of the fourth commandment, and announced that the Sabbath, the same as contained in the fourth command, was made for man, which includes all men of

all nations for all time. That it was given to men in the first ages there is no occasion to doubt, for at creation God blessed and sanctified it, set it apart for holy use, making it the holy Sabbath. Then why should it be thought that in God's communication with man personally he should have kept that fact from those who walked and communed with him in that age? And then that in the last age of the world God should call all men to repentance by public proclamation through Christ and his people, throughout all the earth, and announce to them that the Sabbath was made for man.

