

TRUTH ABOUT THE
SABBATH AND
THE LORD'S
DAY

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THE LORD BLESSED AND SANCTIFIED THE FIRST SABBATH AS A MEMORIAL OF HIMSELF.

1. *A memorial that He had recreated the earth.*

He did not create the earth a chaos.

He could not do so.

He could not do so—in the nature of the case.

That is, He is perfect and omnipotent. His concept of a thing is perfect. His ability to carry out the concept unlimited. Such a Being could not, by virtue of His being, requiring everything He does to be in its measure as perfect as Himself, create a thing imperfect, incomplete, or in a state of chaos and confusion.

The statement therefore is correct—

He did not create the earth a chaos.

Scripture declares He did not.

“For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he has established it, he created it **not in vain, he formed it to be inhabited.**” (Isaiah xlv:18.)

The word, "in vain," signifies **chaos**.

The Scripture therefore reads:

"He created it **not a chaos**, he formed it to be inhabited."

This is the official, authoritative, headquarters announcement of God Himself that the earth was not originally created in a chaotic state, was formed to be inhabited; it was therefore from the "beginning" a habitable world.

The record of this perfect creation is in the **first verse of Genesis**: "In the beginning God created the heavens and the earth."

All systems were created by the same act, our solar system with all its planets and satellites.

Consequently the earth in the "beginning" was perfect, flooded with sunlight, moonlight and starlight, a fit home for those for whom it was at first created.

Contradiction of one Scripture against another?

No!

The auxiliary rendered "was" should be—**became**.

It is the imperfect of the verb-form "to become."

Sixty-eight times it is so translated.

A few will suffice:

Genesis, ii:7: "man **became** a living soul."

Genesis, xix:26: "she **became** a pillar of salt."

Genesis xx:12: "she **became** my wife."

Genesis, xlvii:20: "the land **became** Pharaoh's."

Exodus, iv:3: "it **became** a serpent."

1 Samuel, xxii:2: "he **became** a captain over them."

The proper verb-form in Genesis, i:2, then, is: "The earth **became** without form and void"—it **became a chaos**.

It passed from a state of perfection and beauty into a condition of formless waste and sunless desolation.

A great cataclysmic event produced this chaos.

The account of it is given by the Apostle Peter.

"The heavens were of old (that is, in the beginning), and the earth standing out of the water, and in the water (literally, compacted together and made by the water)."

Whereby the world that then was, being overflowed with water (the word "overflowed" is the one from which we get our English word, "cataclysm;" "there was a cataclysmic action of the water"), perished, (was destroyed—not as to substance, but form). (2 Peter iii:5, 6.)

This cataclysm was caused by some immense force which diverted the earth from the line of its exact, original orbit about the sun.

How long this condition continued is not recorded.

Approximately, six thousand years ago, God, by His Spirit, moved upon the face of the waters. The word, "moved" in the second verse is, actually, "brooded." It means, "to flutter," "to shake." That is, God, by His Spirit, the eternal, personal energy of the universe, the executive of Godhead, began to break up and drive away the midnight covering that hung like a funeral pall over the waters. By His Word He commanded the sun to

shine through and out of the darkness, dispelling the measureless gloom.

Thus by the Word and the Spirit, God recreated, reformed the earth, made it over, filled it again with light and beauty.

The first sabbath was therefore a fitting memorial of the Lord God as Creator and Saviour of a **fallen and ruined world**.

2. *It was a memorial that the Lord God had recreated the world in six days.*

The days were days of twenty-four hours each.

No ordinary reader, taking the record as it stands would ever dream of any other measurement than that.

The **fourth** day determines and settles it.

On the fourth day God "set" the sun to rule or measure the day.

The word, "to set," signifies, "to ordain," "to appoint."

On the fourth day the sun was appointed to measure the length of the day.

The fourth day was therefore a solar day—a sun-day.

A solar day is twenty-four hours long.

It requires twenty-four hours for the earth to turn on its axis about the sun.

The fourth day is a witness that the earth in a degree had been restored to its former orbit, and henceforth time would be—solar time.

And this would be in the nature of the case;

for if the fourth day was a twenty-four hour day so, necessarily, were the succeeding two. If the succeeding two, and therefore the last three, were of that length, so must have been the preceding three. The first three, of course, were equally measured by the earth's revolution and its already restored relation to the sun (for it was the sun created in the "beginning" that constituted the light of the first day), but on the fourth day it was "set" as God's official clock to regulate and measure time for the man who was to come; and for times and seasons.

So accurate has been this heavenly and wonderful clock that in the last two thousand years in the marking of time it has not varied the thousandth part of a degree.

If the six days were of twenty-four hours' duration, each, so, as a consequence, was the seventh; and as no creative act is recorded in the seventh day, then the seventh day was a solar day, or **Sunday**, a witness that God recreated the earth in six days.

If that is the record, and it is, and seeing the Creator is none other than the omnipotent God Himself—**Why not?**

3. *The first sabbath was a memorial that God created man to be the complement and head of the recreated earth, its ruler and the visibility of God in the world.*

"And God said, Let us make man in our image, after our likeness: and let them have dominion
* * * over all the earth.

“So God created man in his own image, in the image of God created he him.” (Genesis i:26, 27.)

The image of God in which man was created was constitutional and governmental.

Constitutionally—he was a threefold being—spirit, soul and body, the image of the triune God, a daily proclamation of that trinity.

Governmentally—he represented the authority of God (just as an officer of the law represents the law).

He was to rule in the name and with the transmitted power of God.

He was created in the likeness as well as in the image of God.

That is, he was created to be the reflection of God’s character in righteousness.

As thus created he was, in measure, the **incarnation of God**.

Since he was created on the sixth day and creation was headed up in him as the constitutional image of God, the reflection of His moral character, then the seventh day, the first sabbath was a memorial of God as God manifest in the flesh—God enthroned in humanity.

He was the far-flung shadow of Bethlehem, and the figure of Him of whom it is written:

“Great is the mystery of godliness: God was manifest in the flesh.” (1 Timothy iii:16.)

4. *The first sabbath was a memorial of God’s satisfaction with His recreated world.*

Six times in the first chapter we read: “And God saw that it was good.”

He was satisfied with the work He had wrought.

THE FIRST SABBATH WAS THE DAY OF GOD’S REST.

“He rested on the seventh day from all his work which he had made.” (Genesis ii:3.)

Literally, “He **sabbathed** on the seventh day.”

The word, “sabbathed,” or rested means—to cease from work.

God’s rôle as a Creator was at an end.

From that hour to this not one new thing has been created or made in the realm of “nature.”

From henceforth He was to be the sustainer, preserver and governor of that which He had created and re-made.

To cease from work should bring rest.

In the ordinary sense, “rest,” means recuperation from toil, renewal of wasted energy.

Such a definition cannot be applied to the living God; for, it is written: “Hast thou not known? hast thou not heard, that the everlasting God, the creator of the ends of the earth, fainteth not, neither is weary?” (Isaiah xl:28).

God’s rest was moral—it was the rest of content.

The mental and moral rest of a workman is not merely in the cessation of labor, but in the **last thing** he has made or done; and that in proportion as it is well or satisfactorily done. If it be not well done; if he have not put full integrity into it,

then, as an honest man, he cannot rest—he will be ill at ease.

The last thing God made was—man.

God was satisfied with the man He made.

Therefore God **rested in the man**—not in a mere cessation of work, nor in the degrees of extended time—but in **man himself**.

This was, **creation rest**.

God (creatively) **at rest in man**.

Thus the first sabbath was the day of God's rest—it was **God's sabbath**.

THE FIRST SABBATH WAS NOT GIVEN TO THE FIRST MAN AS A DAY OF REST.

The first man had not done any work.

He had neither toiled nor labored.

He had no need of a day of rest.

If he had not sinned he never would have labored and therefore never would have needed a day of rest from toil.

The command to labor and earn his bread in the sweat of his face came to man only after he had sinned and fallen; as it is written: "Cursed is the ground for thy sake (on thy account); in sorrow shalt thou eat of it all the days of thy life;

"Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

"In the **sweat** of thy face shalt thou eat bread."
(Genesis i:17-19.)

God did not create man to be a member of the "chain gang of labor."

He did not create him to be an "animal working with tools."

He created him to be a king, a ruler, the visibility of God in the earth, the expression of His will, the transmitter of His power—His incarnation.

He should have spoken and it would have been done; he should have commanded and it would have stood fast. Not by mechanical constructions, but at his will he should have transported himself hither and yon, and each moment had the rest of God in his soul.

Such a man would need no day of rest as a day of cessation from toil.

THE FIRST SABBATH WAS NOT GIVEN TO MAN AT ALL.

The declaration of our Lord Jesus Christ that "the sabbath was made for man," Mark ii:27, refers neither to the first man, nor to the first sabbath.

THE FIRST SABBATH OF GOD'S REST WAS BROKEN UP BY MAN'S SIN.

God could no longer rest morally nor be at ease in a being who had sinned; and who by his fall had become a creature of antagonism to, and lawlessness before, Him.

God could not rest in a creation marred by sin.

He could no longer look abroad upon the earth and say within Himself it was good.

The fallen, sinful nature in man was a fountain

of outflowing and unceasing evil, the source of stain and shame to the world and a scandal to a holy God.

God's creation rest was at an end forever.

For twenty-five hundred years nothing is said in Holy Scripture about God's rest. The word, "sabbath" is not once mentioned.

THE SABBATH WAS FIRST GIVEN AS AN ORDINANCE AND COMMAND TO THE CHILDREN OF ISRAEL.

It was given to them only after the death of the passover lamb. The death of the passover lamb was a symbol of the death of the Lamb of God, our Lord Jesus Christ; as it is written: "Christ our passover is sacrificed for us." (1 Corinthians v:7.)

It was first revealed to them in the gathering of the manna. "And Moses said, Eat that today; for today is a sabbath unto the Lord: today ye shall not find it in the field.

"Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none." (Exodus xvi:25, 26.)

Bread is that which gives and sustains life.

Bread is a symbol of our Lord Jesus Christ as life giver from Heaven.

The Jews demanded a sign from Him.

They said: "What sign shewest thou then, that we may see, and believe thee? What dost thou work?"

"Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat.

"Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world.

"Then said they unto him, Lord, evermore give us this bread.

"And Jesus said unto them, I am the bread of life * * *.

"I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh (His body on the cross) which I will give for the life of the world." (John vi:30-35, 51.)

The **Passover** was a symbol of the **death** of Christ.

The **Manna**, a symbol of Christ as the **Life-giver**.

As He was the giver of eternal life only after His resurrection, the manna is a symbol of Him risen from the dead and become the Second Man, the Head of a new and eternal race of men.

The sabbath revealed for the first time by the manna was to be a sabbath **unto the Lord**.

It was a symbolic and therefore prophetic declaration **that God would again find rest in a man**; but this time, it would be in a man who should meet all the requirements of a holy life, satisfy

all demands of divine righteousness in his death, and in resurrection become eternally the visibility of God, His enthronement in humanity, His incarnation—God forever manifest in the flesh.

It would not be the rest of creation which sin had broken up, but the **rest of redemption—redemption rest** and secure forever.

God at rest in the Second Man, His own risen, immortal, glorified Son—the Man in the Glory.

At Sinai, the sabbath, first revealed in the gathering of the manna, was made a part of the written law. It was placed as the fourth commandment and became a law unto Israel.

“Remember the sabbath day, to keep it holy. In it thou shalt not do any work.” (Exodus xx: 8-10.)

THE SABBATH WAS GIVEN TO THE CHILDREN OF ISRAEL AS A PERPETUAL SIGN BETWEEN THEM AND GOD.

“It is a sign between me and the children of Israel forever”. (Exodus xxxi:17.)

Not a sign between them and some other nation, race or people, but between **Him** and the **Children of Israel**.

It was given as a sign between them that the Children of Israel might know the Lord.

“I gave them my sabbaths, to be a sign between me and them, that they might know that I am the

Lord, that sanctify them.” (Set them apart from all other peoples.) (Ezekiel xx:12.)

He gave it as a memorial that He, their Lord, who had redeemed them from death and the bondage of Egypt was the creator of the universe, and that He had recreated the earth in six days.

“It is a sign between me and the children of Israel forever: for in six days the Lord made heaven (the atmospheric heavens of the earth) and earth.” (Exodus xxxi:17.)

The sabbath given at Sinai was a covenant between the Lord and the Children of Israel.

“The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a **perpetual covenant**.” (Exodus xxxi:16.)

THE COMMANDMENT TO THE CHILDREN OF ISRAEL TO KEEP THE SABBATH WAS TO BE ENFORCED BY THE PENALTY OF DEATH.

“Six days work may be done; but in the seventh is the sabbath of rest, holy unto the Lord: whosoever doeth **any** work in the sabbath day, **he shall surely be put to death**.” (Exodus xxxi:15.)

This penalty was executed in a definite case by the express command of the Lord.

“While the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day,

"And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation,

"And they put him in ward, because it was not declared what should be done to him.

"And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

"And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." (Numbers xv: 32-36.)

That penalty has never been modified, revised nor abrogated. It is as much a part of the law of the sabbath today as the day when God commanded its execution upon the first violator.

The law says any work done on the sabbath is punishable with death.

Those who profess to keep the Jewish sabbath and gather sticks to make a fire, who carry a scuttle of coal, bake a dinner, travel, do any work of any sort on the sabbath day are guilty of death.

If they do not die who profess to keep the sabbath and do these things, it is not because the penalty has been set aside, but because they are living under grace and not law; their very freedom from the penalty proves the sabbath is not in vogue today; to say that grace would permit them to profess to keep it and then allow them with impunity to break it would be to "continue in sin, that grace may

abound", against which the Apostle lifts up his protest and says, "God forbid."

Those who teach the keeping of the sabbath and are silent about the penalty of death attached to it, handle the Word of God deceitfully, prove themselves false teachers, robbers of the truth and treacherous traitors to the souls of men.

Let it be remembered—**you cannot separate the penalty of death from the sabbath.**

THE SABBATH WAS NEVER GIVEN TO ANY OTHER NATION, RACE OR PEOPLE BUT THE CHILDREN OF ISRAEL.

This has already been demonstrated in the fact that the sabbath is declared to be a **covenant** between the Lord and themselves.

No matter what argument may be used as to man's need of one day of rest, nor the substantial benefit derived from observing it, the fact remains that there is not so much as a line of record in Holy Scripture which even suggests it as a command to the world at large.

On the contrary, the Apostle testifies the Gentiles did not have the law in his day; and as the sabbath is the fourth commandment of the law of Sinai, they did not have the sabbath in Paul's day. If they did not have it in his day, they did not have it before his day; as they neither had it before his day, nor in his day, they have not had it given them at any time since his day (except by the seventh day teachers) and therefore do not have it today.

“The Gentiles * * * having not the law.” (Romans ii:14.) (See the Author’s tract, “Truth About the Law.”)

CHRISTIANS ARE NOT UNDER THE SABBATH.

They are not under the sabbath for manifold reasons.

1. Because the sabbath is a part of the law, and the Christian is not under the law.

“Ye are not under the law, but under grace.” (Romans vi:14.)

2. Because the sabbath is the memorial of God as a Creator; but the Christian has to do with God as a Father.

3. Because the sabbath is the memorial of an old creation now in moral ruin; but the Christian has to do with, and is a part of, the new creation wrought of God in holiness.

“If any man be in Christ he is a new creature (creation).” (2 Corinthians v:17.)

4. Because the sabbath has to do with the first or natural man, fallen and subject to death; but the Christian is related to a second and spiritual man, holy, harmless, undefiled, separate from sinners and made higher than the heavens, the Author and Giver of eternal life.

5. Because the sabbath has to do with man in the flesh; but the Christian is no longer in the flesh, as to standing before God, but in the spirit.

“Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you.” (Romans viii:9.)

6. Because the sabbath has to do with oft repeated and earthly sacrifices; but the Christian is covered by the blood of a heavenly, a “once for all” sacrifice.

7. Because the sabbath has to do with an earthly and changeable priesthood; but the Christian has to do with a heavenly and unchangeable priesthood. The sabbath is linked up inseparably with the priesthood of the family of Aaron and the tribe of Levi; the Christian knows only the priesthood of Christ, after the order of Melchisedec, and of the tribe of Judah.

8. Because for a Christian to keep the sabbath is to put himself under law, fall from grace, descend from the heavenly places in Christ and become a citizen of earth, and no longer of heaven.

9. Because the sabbath is the **DAY OF A DEAD CHRIST**, but the Christian is joined to a **RISEN AND LIVING CHRIST**.

10. Because those who keep the sabbath keep the day of a dead Christ and by their **attitude** deny He ever rose from the dead.

11. Because those who come together in the name of Christ on the sabbath as a professed assembly of Christ, meet on Jewish, and not on Christian, ground, are counterfeit Jews, and instead of being recognized of the Lord as His assembly are called by Him a synagogue of Satan.

"I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." (Revelation ii:9.)

The Christian has no more to do with the Jewish sabbath than life has to do with death.

THE FIRST DAY OF THE WEEK IS THE DAY OUR LORD JESUS CHRIST ROSE FROM THE DEAD.

Matthew says Mary Magdalene and the other Mary came to the sepulchre—"In the end of the sabbath, as it began to dawn toward the first day of the week."

Mark says the two women came and found the tomb empty—"When the sabbath was past * * * very early in the morning * * * at the rising of the sun."

Luke says they came to the sepulchre—"upon the first day of the week, very early in the morning."

John says—"The first day of the week * * * early."

This first day of the week, this dawn of another day, the day of the empty tomb and the risen Christ, is set forth typically and prophetically in the Old Testament.

A sheaf of first fruits of the harvest was to be brought to the priest that he might lift it up and wave it before the Lord.

Our Lord Jesus Christ rose from the dead as the fulfillment of that sheaf of first fruits.

"Now is Christ risen from the dead and become the first fruits of them that slept." (1 Corinthians xv:20.)

The first fruits were lifted up and waved before heaven, "**on the morrow after the sabbath.**" (Leviticus xxiii:9-11.)

The **morrow after** the sabbath is the **first day** of the week, the beginning of a new set of seven days.

To fulfill the type our Lord Jesus Christ should have risen on the first day of the week.

The record is that He did so rise.

The day after the sabbath then is the first day of the week, the typical and memorial resurrection day of the Son of God.

It is also set forth by the "eighth" day.

The eighth day is the morrow after the sabbath; as the sabbath is the seventh day, the eighth day is the beginning of the next order of seven days and therefore the first day of that week of seven.

THE FIRST DAY OF THE WEEK IS THE LORD'S DAY.

This day is foretold and named as such in the Old Testament; as it is written: "The stone which the builders refused is become the headstone of the corner.

"This is the Lord's doing; it is marvellous in our eyes.

"This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm cxviii: 22-24.)

The key to this Scripture is to be found in the book of Acts. (iv:10-12): "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner."

These are the words of the Apostle Peter before the Jewish Sanhedrim, explaining how in and by the name of Jesus he had healed the lame man in the temple, at the gate Beautiful.

He is quoting from the 118th psalm, verses 22-24.

Under the inspiration of the Holy Spirit he is giving a commentary on and an explanation of these verses.

The **stone** is our Lord Jesus Christ.

The **builders** are the Jews, represented by the leaders in the Sanhedrim. (Addressing them, Peter says, "the stone which was set at nought of **You builders.**")

The stone "refused," "set at nought," by the builders is our Lord Jesus Christ rejected by the **Jews.**

The **rejected stone** become, "**the head of the corner,**" is our Lord Jesus Christ.

In order to become "the head of the corner," the headstone must be **raised up** from the earth.

The stone raised up and after its raising become the headstone of the corner is a symbol of our Lord

Jesus Christ raised from the dead and become the foundation and capstone, the inclusive corner, of the spiritual temple—the Church.

The Psalmist says it is the Lord's doing and is marvellous in our eyes.

The resurrection of our Lord Jesus Christ was the "doing" of God and may well be marvellous in our eyes.

The Psalmist draws special attention to the day in which the rejected stone becomes the headstone of the corner.

He says: "This is the day the Lord hath made."

Anything the Lord makes is His.

The day in which the rejected stone became the headstone of the corner was, therefore—**The Lord's Day.**

As our Lord, the rejected stone, rose and became the head of the corner on the first day of the week, then **the first day of the week beyond all possibility of dispute is THE LORD'S DAY.**

Thus, anticipatively, the Psalmist, speaking by the Holy Ghost, proclaims the first day of the week to be the Lord's Day.

It is corroboratively so called by the Apostle John.

Speaking of his experience when he was a banished prisoner for the Lord's sake in the isle of Patmos, he says: "I was in the Spirit on the Lord's day." (Revelation i:10.)

This is not the same thing as "the Day of the Lord."

The Day of the Lord can come only after the Church has been taken to be with the Lord in the third heaven. The Church was not taken when John wrote; on the contrary the Lord inspired John to write to the seven churches in Asia, through the seven letters and the marked and noted characteristic of each church, giving a general outline of Church history till it should be taken away to meet Him in the air at His Bridegroom Coming.

The expressions, "The Lord's Day," and "The Day of the Lord," are as far apart in their meaning as they are in their grammatical construction. "The Lord's Day" has the same adjective form as, "The Lord's Supper," and like it, applies, not to the future, but the present.

The **first day of the week**, according to the declaration of both testaments, the **Old** and the **New**, and therefore the **complete Bible**, is—**The Lord's Day**.

The Lord's Day is to be kept by Christians.

It is to be kept by them because it has been "appointed" by the Lord.

In the expression, "This is the day the Lord hath **made**," the word, "made," is, literally, "appointed."

It has been ordained, set apart, appointed by the Lord for those to whom He is the resurrection and the life.

It is not to be kept as a sabbath.

There is no such thing as a "Christian Sabbath."

The sabbath is **Jewish** and **not Christian**.

The sabbath was appointed for **one nation**.

The Lord's Day is appointed for all who believe **out of all nations, people, kindred and tongues**.

The Jewish sabbath is the **seventh** day.

No law nor legislation of man can change it.

It is the seventh day and will remain the seventh day or **Saturday** forever. (And this, by the way, is **Saturn's** day, but it no more affects the sabbath than calling the first day of the week **Sunday**, the Sun's day, affects the first day of the week as the Lord's Day; it makes it no more a pagan day by calling it Saturday than calling the Lord's Day Sunday paganizes that day; and yet Seventh day teachers are continually harping on the word Sunday as though it changed the essential character of the first day of the week and made it impossible to be the Lord's Day.)

The First day of the week is not to be kept under the thunder of law, nor the whip lash of commandment.

It is appointed as a day in which to "rejoice and be glad."

It is a day to be rejoiced in because it is the day the Lord rose from the dead.

The day in which He became victor over death and the grave.

The day in which He brought life and immortality out of darkness into the light.

The day in which He became **de facto** the beginning of the new creation of God, the new and perfect Adam of whom the first at his best was no more than a clay model.

The day when He became the Eternal life in relation to men and the Giver of eternal life to men.

The day when He became the guarantee of a perfect world freed from sin and death, the home of a race of eternal and glorious men.

It is the day, this first day of the week, when the **Apostolic Church** met together to break bread, to show forth the Lord's sacrificial death till He should come again.

"Upon the first day of the week when the disciples came together to break bread." (Acts xx:7.)

The grammatical form of construction shows that it was a habit, a custom for them to come together on the first day of the week to break bread.

It is the logical day on which to celebrate the ordinance.

When the Church sit down together at the **Lord's Table**, at the **Lord's Supper** on the **Lord's Day**, they have the cross behind them, and the Coming of the Lord before them; as it is written: "Ye do shew the Lord's death till he come." (1 Corinthians xi:26.)

Judgment is behind them, glory before them.

With death as a judgment behind them, risen with Christ as to standing, and assembled together

on the Lord's resurrection day their official attitude is as those who wait for the Coming of Christ and immortality.

The First day of the week is to be kept as the Lord's Day and not as our day.

It is not a day for pleasure, for automobile drives, golfing, social visitation and feasting.

It is the Lord's Day and to be kept as **His** day.

It is not the day for rest, for lying abed, for lounging about in idleness. There is not a word in Scripture which speaks of the Lord's Day as a rest day. On the contrary, it is to be a day of superlative, Christian activity, a day of service, of intense devotion to the business of the King, His honor and glory. If during the week the Christian is incessantly at work for himself, and that too under the free providence of God which makes it possible for him to so work, on the Lord's Day he ought with redoubled energy, and by His furnished strength, to serve the Lord who spared not Himself for the Christian's sake.

It is the day in which every true and devout Christian, every Christian worthy of the name, should be in prompt attendance upon the appointed meeting in the House of God; and from thence to go forth spiritually refreshed to do and to witness in the Lord's name.

To forsake the assembling of ourselves together on the Lord's Day, as the manner of some is, is to

bear witness to a lack of communion and fellowship with the Lord, and to testify in the strongest manner possible before a gainsaying world that the tide of spiritual life in us is at a low ebb, leaving the worldling in his degeneracy of unbelief to deny the power of a risen Christ in human life.

The Christian is to be in the Spirit every day, every day live in the Spirit, walk in the Spirit and bring forth the fruit of the Spirit. That is his privilege and should be his pleasure; but, especially is he like John in Patmos to be in the Spirit on the Lord's Day—business, pleasure, mere personal and selfish gratification shut out, the body surrendered to the Lord as the temple of the Holy Ghost, as the shrine of God, and all his spiritual endowments brought as an offering to the Lord.

A day in which to search the Holy Scriptures, to sit at the feet of kings, prophets and priests, at His feet who is the way, the truth and the life, allowing the Holy Spirit who is the Dean of this supreme and superb theological seminary, to spread the wonders of God's mind, His way and will before us; so that each succeeding week shall show us more and more enriched of the Lord and more and more enriching Him with our faith and love.

Each Lord's Day should mark an ascending spiritual step in Christian life and experience.

**ANSWERS TO ARGUMENTS MADE BY
THOSE WHO INSIST CHRISTIANS ARE
UNDER THE LAW OF SINAI AND
SHOULD KEEP THE JEWISH
SABBATH**

1. "*The sabbath was made for man.*" (Mark ii:27.)

These are the words of the Son of God.

They are quoted continually by legalists, by sabbatarians, by all Judaistic preachers and teachers as unanswerable proof that the whole world is under bonds to keep the sabbath.

It is indisputably true the sabbath was made for man—for **the man**—the noun has the definite article.

But who is **the man** for whom it was made?

As already shown by Scripture it was not made for the **first man** at all. The first sabbath was not the day of man's rest—it was the day of **God's rest**.

For **twenty-five hundred years** after that **not a word** is said in Holy Scripture about the sabbath—it is **not once mentioned**.

Not a word is said about it till it is revealed, given and legislated as one of the commandments of the Sinaitic law to the Children of Israel.

Since then it has never been promulgated of God to any nation, race or people.

It was given to the Children of Israel.

It was given to them exclusively.

Since it was **first** given to the Children of Israel,

and to them only, it follows that the man of whom the Lord speaks is the **Hebrew man**—man considered generically and, therefore—the **Hebrew race**.

Examination of the context from which the quotation is made will show the Lord was speaking to Jews, **not Gentiles at all**, and using an illustration from their own history to prove the falsity of their charge against Him that He was the violator of law and sabbath breaker. He was demonstrating they did not know their own history and had failed to comprehend the purpose for which the sabbath had been given to them.

To use the words of the Lord as an argument for sabbath keeping by Gentiles in general and Christians in particular is to use an argument that destroys itself, it is a sieve that will hold no water.

2. *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."* (Matthew v:17.)

Our Lord Jesus Christ did fulfill the law.

Of all human beings on earth He alone could, and did, fulfill it, even as He alone fulfilled the words and forecasts of the prophets.

He fulfilled the law in His holy, sinless, perfect life.

He fulfilled the law in His **death**, as the representative of those for whom He died, fulfilling it in their behalf; and in the consummation of that sacrificial death cried—"It is finished."

In fulfilling this law that had been imposed as a "**yoke of bondage**," because they took themselves

from under the unconditional covenant of grace, our Lord Jesus Christ lifted it from their necks and, as the true "Seed," brought in again all the provisions of the Abrahamic covenant and made grace to reign instead of law. (See the Author's tract, "Truth About the Law.")

Because our Lord has fulfilled the law and brought in universal grace, neither Jew nor Gentile, nor yet the Church of God are under the law of Sinai; and since the sabbath cannot be separated from the law—are not under the sabbath.

3. *"Leaving us an example, that ye should follow in his footsteps."* (1 Peter ii:21.)

Our Lord Jesus Christ was born a Jew. As a Jew he was circumcised the eighth day. As a Jew, "born under the law," He was willingly subject to the law.

He came for that purpose that He might minister to the Jews.

He is specifically called—"A **minister of the circumcision.**"

"Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers." (Romans xv:8.)

In his earthly ministry our Lord Jesus Christ was sent to the Jews. He was **not sent to the Gentiles at all**; as it is written: "He answered and said, I am not sent but unto the lost sheep of the house of Israel." (Matthew xv:24.)

In sending forth His disciples He said: "Go not

in the way of the Gentiles, and into any city of the Samaritans enter ye not:

“But go rather to the lost sheep of the house of Israel.” (Matthew x:5, 6.)

If we are to follow our Lord’s example in relation to the law and the sabbath and live in relation to Judaism as He did, then every male Christian must be circumcised.

This would contradict the decision of the first council of the Church at Jerusalem.

It would render Paul’s epistle to the Galatians without meaning. It would render worthless every statement he has made concerning the law and make him, although the specially called apostle of the Church, without authority in matters of final doctrine, and in some measure justify the violent indignation of the Jews against him in the temple, when filled with exasperation at the sight of him as denier of the law in their holy place they cried out: “This is the man that teacheth all men everywhere against the people (the Jews) and the law.” (Acts xxi:28.)

It is wholly impossible that the Apostle Peter was quoting the example of our Lord Jesus Christ as “a minister of the circumcision,” or that by the words, “following in his footsteps,” he means Christians are to put themselves under Sinai and keep the sabbath.

On the contrary, he is speaking of the moral attitude of the Lord in respect to those who reviled Him—refusing to defend Himself by answering

back in bitter, even though justifiable terms, but committed Himself to God His Father.

The Apostle is exhorting us as Christians in this particular to walk as the Lord walked; that is, as He walked by faith and entire dependence on the Father, never once taking Himself out of His hands, His providence and care; so we are to follow, not under the voice of a law giver, nor keep a sabbath with its threat of death, but to rest in perfect confidence as a son should rest in the care of a loving father.

4. “*He that saith he abideth in him ought himself also to walk, even as he walked.*” (1 John ii:6.)

Our Lord Jesus Christ walked the earth as a Son of God, doing the will of the Father in the age to which He was sent, filling the function as already stated of “a minister of the circumcision;” as one who came to the lost sheep of the house of Israel and not to the Gentiles; to those under law, and **not to those who had never known the law.**

Through faith in this rejected minister of the circumcision who after His rejection was then revealed on the higher plane of God’s eternal purpose as the Lamb of God for the sin of the world, offered Himself as a sacrifice for sin and rose from the dead, we who believe have become sons of God. As the Father sent Him to live as a Son of God and fulfill His will in a special work, in a special age, to a special people, likewise the Son has sent us forth as sons of the Father to live in this age—not of law, but

grace—to live the life of faith, and as sons of God to reveal, in the commission He has given us, the love and grace of God to all the world.

This is to “walk in the light,” to have fellowship with God in the light, while the blood of His crucified Son cleanseth us legally from all sin in the sight of God.

This is something different from walking under the thunder of Sinai and endeavoring to keep the Jewish sabbath in the bondage of fear lest, in any degree, we should break it and invoke the penalty of sudden and violent death (for it is always to be remembered this penalty has never been removed from the sabbath law.)

5. *“He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him.”* (1 John i:4.)

These “commandments” are not those of Sinai, but the instructions and teaching He gave His disciples, now of the kingdom, anon of the Church, which He was to establish after His death and resurrection.

By no possibility except that of wilful, sheer perversion of the truth can this statement of the Apostle John be wrought into an argument for, and an appeal to, Christians to entangle themselves with the law and the bonds of the sabbath.

6. *The supreme argument of those who teach Christians are to keep the Jewish sabbath, and not the first of the week, is that the Roman Catholic Church*

changed the sabbath from the seventh day of the week to the first day or Sunday, the pagan day of the sun; that the Roman Catholic Church is the Antichrist, the beast of Revelation thirteenth; and therefore Christians who keep the first day of the week are carrying the mark of the beast.

Without making reply to the false interpretation that the Roman Catholic Church is the Antichrist and the wild beast of Revelation, the answer in respect to the change of the day from the sabbath to the first day or Sunday is, that if the argument proves anything at all, it proves conclusively that it is an argument for the Christian not to keep the sabbath.

What does it matter whether Constantine sent forth an edict ordering the first day of the week to be kept as the sabbath (and Constantine did give that edict); what difference does it make though the Roman Catholic Church in its councils ordained that the first day of the week should be observed as the sabbath (and the Roman Catholic Church in its councils did so ordain); what difference does it make though all the emperors, popes, cardinals, prelates and priests of the Roman Church should affirm (and reaffirm to those seventh day teachers who in support of their extra scriptural scheme pitifully turn to them and ask them to do it) that the sabbath was transferred by the Roman Catholic Church from the seventh day to the first day of the week?

All the emperors, popes, cardinals, prelates and

priests in the world can never change an ordinance God has not changed.

The sabbath day has never been changed by the edict of God from the seventh day of the week to the first; nor by the edict of God will it ever be changed; for He has ordained that between Himself and Israel the seventh day of the week shall be a perpetual covenant; and after this age and dispensation of the Church is over and the Church has been taken to reign with Christ during the thousand years, redeemed and sanctified Israel will yet keep the sabbath in **Eretz Israel**, in their own land.

But admit all that may be said about the edict of Constantine and the Roman Church; admit all the affirmation of Catholic authorities about that action, what has all that, all of it or any part of it, to do with the fact that the Christian is not under law, not under bond to the Jewish sabbath and is, according to Holy Scripture, to own and recognize the first day of the week as the Lord's Day?

A thousand years before the Church came into existence, the eternal Christ, speaking by the Spirit through David, announced the first day of the week as the Lord's Day.

"This is the day the Lord hath made."

On the first day of the week our Lord Jesus Christ rose from the dead.

During the forty days He lived on the earth after His resurrection, not once did He meet with His disciples on the sabbath.

Always He met with them on **the first day of the week**.

On the first day of the week He broke bread with His disciples and ate with them.

On the first day of the week He gave instructions to the disciples.

On the first day of the week He gave the commission of the Gospel to the Church.

On the first day of the week He ascended to Heaven. (He first ascended on the day He arose in fulfillment of the priestly type and took His blood within the Heavenly vail and placed it on the throne of God, changing it from a throne of judgment to a throne of grace. That He ascended to Heaven the day He arose is demonstrated by the fact that he forbade Mary in the morning to touch Him, saying He had not yet ascended to the Father but was in the act of ascending and bidding her go tell His disciples that He was about to ascend to His Father and their Father, to His God and their God. In the evening He met His disciples in the upper room and while they hesitated to believe it was He, insisted they should handle Him and see for themselves that He was not a phantom, but flesh and bones, the risen sin offering out of which all blood had been taken; for He appeared not as flesh and blood, but flesh and bones.

Since He would not allow Mary to touch Him in the morning because He had not yet ascended to the Father but was on the way to do so, then in the evening commanded His disciples to do more than

touch Him, even to handle and examine Him, it is self-evident that in the meantime He had ascended to the Father in Heaven with the blood, proclaimed His finished redemption, and came back to be with the disciples in the power of the Holy Ghost for a brief time, till His final ascension forty days after.)

It was on **the first day of the week** He breathed upon His disciples and gave them the promised Comforter.

On **the first day of the week** He finally ascended and took His place as the High Priest of His Church.

On **the first day of the week**, the day of Pentecost, He sent down the manifested energy and power of the Holy Ghost as witness that He was Yaveh-Jesus, He in whom dwelleth all the fullness of the **deity** bodily.

On **the first day of the week** He revealed Himself to John in Patmos. On that **first day of the week** He revealed Himself as Alpha and Omega, The First and the Last, The Beginning and the Ending, **The Almighty**, He who has the keys of death and the grave.

On **the first day of the week** He gave John the seven letters to the seven churches of Asia, the inspired forecast of the Church in this age till the Lord comes down into the air to receive her to Himself before appearing with her in the glory.

On **the first day of the week**, in short, He gave the book of Revelation, the capstone and completion of the Bible.

Surely the **First Day of the week** stands out

from all other days and as the supreme day for the Christian.

No where, not in a single line, does the Lord or any of His apostles call upon Christians to keep the sabbath.

The constant argument therefore in behalf of the sabbath by proving and reiterating that the Catholic Church has changed the sabbath, has changed times and laws and seasons proves conclusively, not only that this apostate, scarlet-colored church is filled with the spirit of Antichrist and is, logically, destined, after the translation of the Church, to become his religious bride, but brings into clearer relief the overwhelming fact that the day set before the Church and the Christian is not the sabbath, the seventh day of the week; and that therefore, and inexorably, the day set apart for the Church is the day of which the Psalmist speaks, the day of our Lord's resurrection, the day in which all the fundamental revelations of Himself since His resurrection have taken place—the first day of the week, the day the Christian is to keep, and to keep as unto the Lord Himself.

SEVENTH DAY TEACHING IS DANGEROUSLY SUBTLE.

It is subtle because it professes to believe in the **Second Coming**.

To those who rejoice in the "Blessed Hope," and look forward to the glorious appearing of our great God and saviour Jesus Christ, this is a taking

appeal; such persons are at once off their guard, ready to listen to the seventh day preachers and read without suspicion their widely-circulated literature.

It is subtle because it professes to stand for a whole Bible.

It speaks constantly of a "thus saith the Lord," and denounces in unmeasured terms those who do not receive the Bible as fully inspired.

In this hour of apostasy and spiritual down grade, those who do stand for the Bible as the true and only written revelation from God are caught by such enthusiastic defence of it and find themselves ready to believe in the teaching of so apparently noble defenders of the faith.

By this twofold subtlety many earnest Christians have been entrapped and are now entangled in the "yoke of bondage" from Sinai which Peter says the Jews themselves could not bear.

SEVENTH DAY TEACHING IS FULL OF PERIL.

Its preachers and teachers, as a rule, affirm death has but one meaning—and that this meaning is—cessation of being—non-existence.

There are different schools among them.

Some teach the soul of the believer at death falls into a state of sleep, of absolute unconsciousness and remains either in the grave in some peculiar way in connection with the decaying body or in some unseen realm not describable, till the Coming of Christ at the first resurrection, when they

will be awakened, the destroyed body reorganized and united to the awakened soul.

Others contend the soul ceases to exist till the First Resurrection.

They all hold that the unsaved soul passes out of existence till the second resurrection, a thousand years after the First. They are then judged, cast into the lake of fire where both soul and body are destroyed forever.

Thus those misled by these preachers who proclaim the Second Coming and who vigorously affirm their faith in the Bible find themselves bound almost unconsciously in the toils of that Sadduceanism against which the Son of God so earnestly warned; for, those who teach the final annihilation of the soul are the Sadducees of modern times.

Seventhdayism is only another name for **Annihilationism**.

**SEVENTH DAY TEACHING IS A PER-
VERSION OF SCRIPTURE AND A LIE OF
SATAN.**

It is not true that in Scripture death has but one meaning, and that meaning—cessation of being, non-existence.

Scripture after Scripture proclaims the shame and falsehood of this definition.

Three quotations from the Word of God will be sufficient to show the palpable lie.

"Let the dead bury their dead. (Luke ix:60.)

If to be dead is to be non-existent, how is it possible for a person who is non-existent to bury another who is non-existent?

If you say the one who buries the other is spiritually dead, but physically alive, you at once prove death has more than one meaning; that in this case, in the one who buries the dead, it does not mean cessation of being, nor cessation of activity:

"She that liveth in pleasure is dead while she liveth." (1 Timothy v:6.)

According to seventh day teachers, to live is to exist, to die is to cease to exist, to be in a state of non-existence.

If this were true, then she who liveth in pleasure and is dead while she liveth, is both existent and non-existent at the same time.

She exists at the very moment when she is not existing.

This, of course, not only makes one end of the text contradict the other, but it is such a monstrous absurdity that it writes its own lie.

"Thou livest and art dead." (Revelation iii:1.)

According to seventh day teaching the text literally should read: "**Thou art** in a state of existence, and **thou art not** in a state of existence. Thou hast being, and thou hast no being. Thou art continuing to be, and thou hast ceased to be.

The statement carries its own condemnation.

It is impossible for two such distinct and an-

tagonistic conditions as existence and non-existence to obtain in the same person at the same time.

The proposition that death has one invariable meaning, and that meaning, cessation of being, non-existence, is not only untrue, it is a downright lie, forged and sent forth by him who is the father of lies, that old serpent which is the Devil and Satan.

Seventh day teaching stands for, preaches and proclaims, this lie; and does it with amazing effrontery, like the Devil of old quoting Scripture, and, like him, perverting it.

All the passages in the Old Testament and the New, which speak of death as a sleep, are, as the Son of God Himself authoritatively declares, purely figurative, referring to the appearance of the body when dead, and never in a single case, to the soul.

All the passages quoted so freely and with such ghoulish glibness from the Old Testament in support of the proposition that death is a state of unconsciousness, of non-existence, that the dead know not anything, that in the day of their death their thoughts perish, refer, not to the essential condition of the individual in the realm of death, but the relation he sustains to the world he has left. When he dies all his thoughts, that is, his plans and purposes in respect to this life are at an end, he has entered upon another plane of existence, he is in another locality and no longer knows or is in any way cognizant of that world in which he once had part with its mingled joys and sorrows, its feverish force and painful unrest.

This is the true meaning of such passages brazenly flung in the face of men to prove the foul proposition that death in its final term means non-existence.

Before the resurrection of our Lord Jesus Christ, it is true, the righteous dead in the shades of death, in sheol, hades, uttered no voice of praise—all was in a state more or less of rest and quiet; there the weary were at rest and the wicked ceased from troubling; but now since our Lord has risen and ascended to the third Heaven, the dead in Christ depart to be with Him; as it is written: "Absent from our **home** in the body, and **immediately** present at our **home with the Lord.**" (2 Corinthians v:8.)

As the Lord is in Heaven at the right hand of God, to be "with the Lord" means to be with Him where He is in Heaven.

"The dead in Christ," is a great phrase.

They are dead as to their bodies, but the bodies are His, purchased by His blood, sealed by His Spirit unto the day of their redemption, their resurrection; their souls are alive in Him; for "he that is joined to the Lord is one spirit;" for, "we are members of his body, of his flesh, and of his bones," an indissoluble union with Him who is, "our life."

(For a full examination of and refutation of this Satanic doctrine of annihilation, see the Author's tracts, "Millennial Dawnism," "Two Men and Russellism," and "Morality or Immortality.")

SEVENTH DAY TEACHING IS GUILTY OF BLASPHEMY AGAINST GOD.

This is self-evident in light of the fact that our Lord Jesus Christ, not only died as a sacrifice for sin, but as a substitute for all who by faith offer Him as their personal sacrifice.

A substitute takes the place of another.

Our Lord Jesus Christ took the place under judgment of death for every believer; as it is written: "Christ hath also once suffered for sins, **the just for the unjust**, that he might bring us to God, being put to death **in the flesh.**" (1 Peter iii:18.)

"Christ died for (on behalf of) **our sins.**" (1 Corinthians xv:3.)

"The Lord hath laid on him the iniquity (the guilt) of us all." (Isaiah liii:6.)

"His own self bare our sins (the penalty of them) in his own body on the tree * * * by whose stripes we were healed." (1 Peter ii:24.)

"He was wounded (literally, tormented) for our transgressions, he was bruised (literally, crushed) for our iniquities." (Isaiah liii:5.)

This is substitution pure and simple.

He was substituted to pay the penalty of sin against us.

The penalty of sin is death; as it is written: "Death passed upon all men." (Romans v:12.)

"It is appointed unto men once to die." (Hebrews ix:27.)

If death be the penalty we were to pay, and if

death have but one meaning, and that meaning is cessation of being, then when our Lord Jesus Christ paid our penalty on the cross, dying in our behalf, **He ceased to be, He passed out of existence, He became non-existent.**

There is only one way to escape this conclusion and that is to deny our Lord Jesus Christ was a sacrificial substitute; but to deny that is to deny the Bible from cover to cover, from Genesis to Revelation. That our Lord died on the cross as a substitute for sinners who believe in Him requires no argument, the Word of the living God proclaims it, salvation is rooted and grounded in the fact of it.

Since our Lord, beyond all question, did die as a substitute for His sheep, then, if death does mean non-existence, He became non-existent when He died.

The logic of this is terrific.

If death be cessation of being, non-existence, it signifies not only the death of the body, but the non-existence of the soul, and as the soul according to the Word of God is the person, the non-existence of personality. When therefore our Lord died, He ceased to be a person, **His personality was completely destroyed.**

If the personality of our Lord Jesus Christ were destroyed, then He did not, of course, have a deathless, eternal personality.

If He did not have a deathless, eternal personality, He was not God; if He were not God, He was not the second person of the Triune Godhead;

if He were not the second person of the Trinity, none was, and therefore there is not and never has been such a thing as a triune God.

This is the inexorable conclusion, if it be true that death has but one meaning, and that meaning non-existence.

And this logic which denies the deity of Christ, destroys the triunity of God, repudiates the mode of the divine being as revealed in Holy Scripture, is not only a denial of the plain teaching of the Bible, but an unspeakable blasphemy against God Himself.

This seventh day teaching holding to the definition of death as of one invariable meaning, non-existence, is so subtle in its process that those Christians who begin with it, however innocently, end at last, whether they realize it or not, in the attitude of blasphemers against God the Father, Son, and Holy Ghost—Terrific, indeed, professing the name of Christ and yet—blasphemers against God.

SEVENTH DAY TEACHING IS DENOUNCED BY THE APOSTLE PAUL.

Seventh day teachers abounded in the Apostle's time.

Concerning them it is written: "Then rose up certain of the sect of the Pharisees which believed saying, That it was needful to circumcise them (the Gentile believers) and **to command them to keep the law of Moses.**" (Acts xv:5.)

These men came among the Gentile brethren and

declared they could not be saved unless they kept the law of Moses—and were circumcised. “Certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner (the law) of Moses, ye cannot be saved.” (Acts xv:1.)

These teachers demanded, not merely that the Gentile believers should be circumcised, but that they should keep the whole law of Moses, and that, therefore, they should keep the sabbath as well.

In Galatia these legal preachers and seventh day keepers stirred up the Gentile believers and so troubled them that Paul, writing to them, says: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

“Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

“But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

“As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Galatians i:6-8.)

Let it not be forgotten that this fearful denunciation, inspired by the Holy Spirit, is against those professed believers in Christ who taught the law of Moses; let it be remembered while circumcision is under the ceremonial law (although Abraham was circumcised before the law) the ceremonial law is a part of, and cannot be separated from, the so-called

“moral” law, the ten commandments; for, the Apostle, speaking to those who were yielding to the rite of circumcision, says: “I testify again to every man that is circumcised, that he is a debtor to do the whole law.” (Galatians v:3.)

The whole law includes the sabbath.

This fearful double denunciation of the inspired apostle is, therefore, against seventh day teachers, who, in preaching the sabbath, preach the “whole” law.

SEVENTH DAY TEACHING AND PROFESSION ARE DENOUNCED BY THE RISEN LORD HIMSELF.

“I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan.” (Revelation ii:9.)

They were professed believers in Christ.

They said they were Jews.

Our Lord said they were not.

If they were not Jews they were Gentiles who claimed to be Jews.

There was only one ground upon which, as Gentiles, they could claim to be Jews—the ground of law keeping, and whether circumcised or not, necessarily—keeping of the sabbath.

Our Lord says, no matter, they were not real Jews.

If they were not Jews, neither by birth nor taking the ground of the Jew, they were beyond all question—**counterfeit Jews.**

Our Lord said these counterfeit Jews, even though they professed His Name, did not constitute the true assembly of the Church of Christ.

They were **not an assembly at all.**

They were simply—a **synagogue.**

And what a synagogue!

THE SYNAGOGUE OF SATAN.

Let all who would be at peace with God; who would be owned of Him in the day of our Lord's near Coming, refuse to listen to seventh day teaching, refuse to read a single line of that freely-distributed, poisonous literature which perverts the gospel of Christ, mixes law and grace, sustains the Devil's lie about death and denies the mode of being of Him who is revealed in Holy Scripture as Father, Son and Holy Spirit, three distinct persons, each of whom, **but alone in union with the other two, is God,** and **together constitute the one supreme and undivided Being** we call the true, the living and **Almighty God.**
