

THE DAY OF REST

"The Son of Man is Lord even of the Sabbath Day," Matthew 12:1-8-12.

"Christ hath redeemed us from the Curse of the Law," Galatians chapter 3; Deut. 27:26; Acts chapter 15; Romans 13:7-14; 14:4-23; Ephesians 4:4-32; Colossians 2:4, 6-23; chapter 3.

From WATCHWORD AND TRUTH

The following facts will be readily conceded. 1. No *command* is found in the New Testament to substitute the first for the seventh day of the week. 2. But after the resurrection of our Lord, neither He nor His disciples met for worship on the seventh day, or Jewish Sabbath. 3. Christ always, after resurrection and before ascension, met with the disciples on the first day. 4. The Holy Spirit came at Pentecost on the first day of the week.

The first day of the week answers to the eighth day, and that day was very signally honored by the appointment of God. On the eighth day the first-born were to be given unto God. On the eighth-day the priests (their consecration having been perfected) entered on their ministrations in the Tabernacle. See Lev. 9. The third day from the Passover, on which the sheaf of "The first-fruits" was offered as a type of the resurrection of Jesus, was an eighth day. See Lev. 23:2 and 1 Cor. 15:20. So also the Pentecostal day, on which the Holy Ghost was sent down as the witness of the resurrection-glory of Jesus, was

an eighth day. It followed the last of the seven-day sabbaths that completed the seven weeks numbered from the day of the offering of the first-fruits. The eighth day was the "Great day" of the Feast of Tabernacles. See John 7:37 and Lev. 23:36. In these, and other instances, the eighth day is singled out for especial honor. It was thus honored in type, because it was to be honored by the great fact of the resurrection of our Substitute. That marked it especially as the day of result—a day that, following on and springing out of the series of days that had preceded, embodied in itself and made manifest the consequences of the agencies that had in those days operated. In relation to the past, it was an eighth day: in relation to that which was to succeed, a first day—except it had been, as the eighth day, connected with the days that had preceded. What would resurrection have brought to us if there had not been previous redemption?

Little reason, therefore, was there that a special ordinance for the transference of the day of rest from the seventh to the first day should be formally given. Who, that pondered on and understood the facts, could doubt the absolute necessity of the change? If the redeemed were to be carried back to a paradisiacal rest in the old creation, then, no doubt, the seventh day would have been continued as the Sabbath: but if the rest was to be in a new creation, of which the resurrection of Jesus into glory was the indication and the pledge, then it behooved that the day of rest should be new, Psalm 118:24; Isaiah 11:10; Hebrews chapter 4. *The passing away of the old Sabbath*, Matthew 28:1-7; Mark 16:1,2, was as necessary, as was the dissolution of the Levitical order of priesthood, *as soon as a new*

Priest arose after the order of Melchizedek, Psalm 110:1,4; Hebrews 6:19,20; chapter 7. Respecting this great change, no formal ordinance was given; yet it was carried into effect and acted on, years before the Apostle in Hebrews vindicated and explained its necessity. Nor can the Scripture be said to be silent respecting the sanctification of the new day; *for habitual Apostolic action is equivalent to Apostolic commandment*, Acts 2:42; 5:29,32; chapter 15; 20:7; 1 Cor. 11:23-34.

"This day," says Bishop Pearson, "Did the Apostles from the beginning most religiously observe by their meeting together for holy purposes, and to perform religious duties. The first observance was performed providentially, by the design of God rather than by any such inclination or intention of their own, (see Mark 16:9,12,14) for 'the same day,' saith the Evangelist, (that is the day on which Christ rose from the dead) 'at evening, being the first day of the week, the disciples were assembled for fear of the Jews,' John 20:19-31. The second observance was performed voluntarily, for after eight days again His disciples were within and Thomas with them. The first day of the week, when Christ rose, by the providence of God the disciples were together, but Thomas was absent; upon the first day of the next week, they were all met together in expectation of our Savior, and Thomas with them. Again, when the day of Pentecost, Lev. 23:15-22, was fully come, (which was also the first day of the week, Luke 24:25-27,44-49) they were all with one accord in one place; and having received the promise of the Holy Ghost they spake with tongues, preached the Gospel, and the same day were added unto them about three thousand souls,

Acts chapter 2. The same practice of convening we find continued in the following years, for 'upon the first day of the week' when the disciples came together to break bread, Paul preached unto them, Acts 20:7, and the same Apostle gave express command concerning the collection for the saints both of the churches of Galatia and of Corinth, 'Upon the first day of the week; let everyone of you lay by him in store, as God has prospered him,' 1 Cor. 16:1,2.

"From this resurrection of our Savior, and the constant practice of the Apostles, this 'first day of the week' came to have the name of the Lord's Day, and is so called by John, who says of himself in Revelation 1:10. "I was in the Spirit on the Lord's Day." And thus the observance of that day which the Jews did sanctify, ceased, and was buried with our Savior: and instead of it, the religious observance of that day on which the Son of God rose from the dead, by the constant practice of the blessed Apostles was transmitted to the Church of God, and so continued in all ages."

TESTIMONY OF THE FATHERS

Seventh Day Adventist leaders have sought to further their cause by stating that the Popes changed the Jewish Sabbath to the observance of the first day of the week. Again, they would aver that it was Constantine the Emperor who did this. They have even offered \$1,000 to any one who could prove otherwise; but recently they are silent on the challenge, for as a result of the historical investigation which has been stirred up their contentions have been entirely upset.

Here are the testimonies of seven Church

Fathers on this point, all of whom but Augustine lived before the reign of Constantine:

Ignatius of Antioch, a disciple of John, who survived him only a few years, said in 101 A.D.:

"Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths but living according to the Lord's Day, on which our life as risen again through Him depends. Let us no more Sabbatize."

Barnabas in a letter dated at the beginning of the second century, wrote:

"We keep the eighth day with joy on which day Jesus also arose from the dead."

Irenaeus, Bishop of Lyons who had associated with the Apostles, stated in 167:

"On the Lord's Day every one of us Christians keeps the Sabbath."

Clements of Alexandria wrote in 194:

"The old Seventh Day has become nothing more than a working day."

Tertullian said in 200:

"The Lord's Day is the holy day of the Christian Church. We have nothing to do with the Sabbath."

Origen, in 225, spoke as follows:

"To keep the Lord's Day is one of the marks of the perfect Christian."

Augustine, about 400 A.D., declared—

"The Lord's Day was established by Christ. The Lord's Day was by the resurrection declared to Christians, and from that very time it began to be celebrated as the Christian festival."

THE LORD'S DAY

We can most fully enter into your feelings. We heartily agree with your thoughts in reference

to the Lord's Day. The Lord has, unquestionably, marked it off and stamped it with His own name. It is the resurrection day—the church's day—the Christian's day. There is no law about it, no legal yoke, no bondage; but none the less, but much more on that very account, should we love and prize it and devote it wholly to the things of Christ. We could have no sympathy whatever with a professing Christian engaging in his worldly calling on the Lord's Day. It is quite true that we should live unto the Lord every day in the week; but, at the same time, we are convinced from Scripture that the Lord's Day, the first day of the week, is distinctly marked off from all other days, and that it should be held sacred by all true Christians—C.H.M.

GIVE GOD HIS DAY

BISHOP J. C. RYLE

I do entreat you, for your soul's sake, not to profane the Sabbath, but to keep it holy. Do not buy and sell, or idle your time on Sunday. Let not the example of all around you, let not the invitation of companions, let none of these things move you to depart from this settled rule, that *God's day shall be given to God.*

The Sabbath is one of the greatest blessings which God has given to man. Do not make a bad use of this blessing. He that cannot give God his Sunday is unfit for heaven. Heaven is an eternal Sunday. Oh, while you live, *give God His day.*

Once give over caring for the Sabbath, and in the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day, and you will soon not honor God's house; cease

to honor God's house, and you will soon cease to honor God's Book, cease to honor God's Book, and by and by you will give God no honor at all. Let a man lay the foundation of having *no Sabbath*, and I am never surprised if he finishes with the topstone of *no God*. It is a remarkable saying of Judge Hale. "Of all the persons who were convicted of capital crimes while I was upon the bench, I found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the Sabbath."

Reader, resolve, by God's help, that you will always remember the Sabbath day to keep it holy. Honor it by a regular attendance at some place where the Gospel is preached. Settle down under a faithful ministry, and once settled, let your place in the church never be empty. *Give God His Day.*

THE TEN COMMANDMENTS

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other gods before Me.
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love Me, and keep My commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him

guiltless that taketh His name in vain.

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

5. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Exodus chapter 20.

Please save the life of this Silent Messenger by passing it on.

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