

A person with long hair, wearing a simple, light-colored robe with a dark sash, stands on a rocky outcrop. They are looking out over a lush, green valley with a river flowing through it. The river has several small waterfalls and rapids. In the background, there are mountains under a dramatic sunset sky with a large, bright sun and colorful clouds. The trees are filled with autumn foliage in shades of orange, red, and yellow. The overall scene is peaceful and majestic.

CHRIST IN THE SABBATH

W.W. PRESCOTT

Christ in the Sabbath

Originally entitled “Christ and the Sabbath,”
written by W.W. Prescott, reformatted &
condensed by Sean Sutton.

Originally published in 1893 Reformatted,
Condensed, & Re-Printed July 2023

For more information, please visit:



*Discovering the light of the character of God which
shines out of darkness in the face of Jesus Christ
(2 Corinthians 4:6)*

Introduction	4
Jesus Before Jesus	5
At the Burning Bush	5
On Mount Sinai	6
As the Captain of the Host of the Lord	7
What Makes Something Holy?...	8
Around a Bush	8
On Sinai	9
In Time	10
A Blessed Time	11
Why Does God Bless Something?	11
Spiritual Rest	13
A Double Portion	16
The Sign of Sanctification	17
Extra Blessings: Delightful or Burdensome?	18
Who are the True Christians?	20
Appendix A: Bible Facts on the	22
Sabbath & Sunday	22
40 Bible Facts Concerning the First Day of the Week	27
Appendix B: Recommended Reading	Error! Bookmark not defined.
Other books available at	31

Introduction

This booklet is derived from the work of a man named W.W. Prescott, entitled, "Christ and the Sabbath," which he released in 1893. This was the same year that his fellow minister, A.T. Jones, began teaching a new and revolutionary view of the Biblical Sabbath. Today, many people view the Sabbath commandment as either non-binding or irrelevant for the modern Christian, assuming that it was an arbitrarily imposed law for the Jews alone, because Christ is our Sabbath Rest now. A.T. Jones and W.W. Prescott presented a new way of considering the fourth commandment which explains *why* it was a commandment in the first place. The Scriptures laid out in this booklet show that the Sabbath commandment is not an arbitrary rule for Israel, but it is really the vehicle by which God pours out *extra blessings* upon His Bride! As will be shown in this booklet, Christ is indeed our Sabbath Rest, and He gives this spiritual refreshing at appointed times.

NOTE:

The compiler has chosen several sections from Prescott's original work to create what you hold in your hands. However, the sections inserted here have been rearranged for ease of understanding. Likewise, two Scriptures have been added along with a paragraph from an 1893 sermon by Prescott which the compiler thought fit well in this work. The only other changes that have been made is general formatting and spacing to make the text more readable.

Before you dive into this work, please ask the Spirit of God to give you spiritual discernment and to guide you into all truth.

Jesus Before Jesus

At the Burning Bush

Before he was made flesh and dwelt among us, Jesus Christ was manifested upon the earth. One instance is recorded in Exodus 3:2-4:

“And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.”

Two or three scriptures read in this connection will show that the one who appeared in that burning bush was Jesus Christ. The first scripture is in Acts 7:35:

“This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.”

Who was it that from first to last was with the children of Israel as their guide, their strength, their helper?

“And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them [or, margin, “went with them”] and **that Rock was Christ.**” 1 Corinthians 10:4.

In the ninth verse of this same chapter:

“Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.”

Then who was it by whose hand the Lord delivered the children of Israel?— It was our Lord Jesus Christ. Then it was Jesus Christ in his

divinity who appeared to Moses in the burning bush. The fire was simply a manifestation of his glory:

“And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.” Exodus 24:17.

So when Jesus Christ was manifested in his divinity at the burning bush, he was manifested in flaming fire.

On Mount Sinai

Again, Christ was manifested at Mount Sinai. The record of this is in the nineteenth and twentieth chapters of the book of Exodus, and is very familiar: “And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire.” Jesus Christ in his divinity came down on Mount Sinai, and by his voice the ten commandments were proclaimed anew to the people. This statement is susceptible of the clearest proof:

“This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers.” Acts 7:37, 38.

In Isaiah, the sixty-third chapter and the ninth verse, we have these words: “**In all their affliction he was afflicted, and the Angel of his presence saved them.**” Read in connection with that Exodus 23:20, 21:

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, ... for **my name is in him.**”

Put this with Jeremiah 23:6:

“And this is his name whereby he shall be called, The Lord Our Righteousness.”

These texts of Scripture brought together show of themselves, without any particular interpretation or explanation, that the Angel of God's presence who went with them, who spoke to Moses in Sinai, was our Lord Jesus Christ, and when God spoke "all these words," it was the voice of Christ that was heard.

As the Captain of the Host of the Lord

After the death of Moses, Joshua was appointed to lead the children of Israel. They have crossed over Jordan, and Jericho, the walled city, is before them.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as **Captain of the host of the Lord** am I now come." Joshua 5:13, 14.

The Captain of the host of the Lord was the one who appeared to Joshua, and who is this?

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**. And **the armies which were in heaven followed him** upon white horses, clothed in fine linen, white and clean." Revelation 19:11-14.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God ... And the Word was made flesh, and dwelt among us." John 1:1-14.

Who was it that led the armies of heaven, the Captain of the Lord's host?— It was he whose name is called The Word of God, that is, it was Jesus Christ.

Since the entrance of sin into the world, God has never manifested himself to this world in his own person, but always in the person of his Son. This was a part of the plan of salvation. Christ “emptied himself” that the Father might appear, and so “God was in Christ, reconciling the world unto himself.” 2 Corinthians 5:19.

Jesus Christ is the manifestation of God to the world. All that we know of God we learn of him in Jesus Christ. Christ is spoken of as the Word of God; that is, he is the expression to the world of the thought of God.

What Makes Something Holy?...

Around a Bush

Refer again to the experience of Moses at the burning bush; when the Lord called to him out of the bush, he said,

“Draw not nigh hither; put off thy shoes from off thy feet, for **the place whereon thou standest is holy ground.**” Exodus 3:5

The day before that time the ground around that bush was not particularly holy ground. It is true that God is everywhere; and it is true in that general sense, that everything is holy as belonging to the Lord; but that particular portion of the earth was no more holy the day before that occurrence than any other particular portion; but just as soon as Christ revealed himself there, — as we have already learned that it was Christ at the burning bush, — **that place became holy because of his presence.**

In the Desert

So the other event to which attention has been called, in Joshua, the fifth chapter; when the Prince of the host of the Lord appeared to Joshua, he said:

“Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” Joshua 5:15.

It seems likely that that was a place where Joshua retired for secret prayer. It is more than likely that he had visited this place before, and no such word had come to him; but here was the personal presence of the Prince of the host of the Lord; Christ himself was there. The presence of Christ made that ground holy, and Joshua was commanded to loose the shoe from off his foot, because it was holy or hallowed ground. The mount of transfiguration was called holy because Christ in his divinity was manifested there.

On Sinai

We have a very marked illustration of this at the time when the law was rehearsed by Christ on Mount Sinai. Bounds were placed about the mount, and the people could not pass beyond them. That mount previous to that time was not specially distinguished from other mountains in that neighborhood; but when the Lord himself, Jesus Christ, the agent in creation, the agent in redemption, came down there in person, and proclaimed anew to the world the law of God, by his own voice, **his presence there made that mount holy**. The mount was bounded off by lines that separated it from the other parts of the surrounding country. There was no particular difference between that portion of the country and other portions surrounding it, except this, that on that particular mount Jesus Christ himself descended in person, and his presence made that mount holy. If any one stepped beyond the boundary, into that mount made holy by the presence of Christ, it was certain death to him. Here was a particular portion of the country entirely separate and distinct from the adjacent country. Men could walk about as usual, but when they came to that boundary, they must stop. That was in a special way God's land. To step over the line was to step upon holy ground.

In Time

“And he said unto them, This *is that* which the Lord hath said, To morrow *is* the rest of **the holy sabbath** unto the Lord...” Exodus 16:23.

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

It is none the less true to-day that the presence of Jesus Christ has made holy a particular portion of time, the seventh day, the Sabbath, and so the scripture says:

“If thou *turn away thy foot* from the Sabbath, from doing thy pleasure on **my holy day.**” Isaiah 58:13.

It is none the less true that man may go about as usual, may attend to his usual avocations on six days of the week, but when he comes to that boundary line which marks off the time that Christ has made holy by his own presence in it, if he knowingly steps over that line, and treats that time just as he treats the other time, he does it at the risk of his own life. It is true that “because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil,” but this does not lessen the force of the conclusion. The Lord has indicated his mind in this matter, and he will “give every man according to his ways and according to the fruit of his doings.”

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

A Blessed Time

Why Does God Bless Something?

"For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested **the seventh day**: wherefore **the LORD blessed the sabbath day**, and hallowed it." Exodus 20:11.

A blessing was placed upon the seventh day. What is the purpose of the blessing of God?

"Unto you first God, having raised up his Son Jesus, sent him to **bless you, in turning away every one of you from his iniquities.**" Acts 3:26.

The blessing of God is not put upon a man because he is good, but the blessing of God is put upon him to make him good. It is to turn him away from his iniquities. Now **the Sabbath is designed for that very thing**, because the Sabbath is the memorial of the power of God in Christ. And it is the power of God in Christ that saves from sin. So the Sabbath blessing is the blessing of being turned away from our iniquities as we are reminded of the great power of God in Jesus Christ to save from sin. That is to say, **the Sabbath blessing is the blessing of sanctification**. Can any one truly keep the Sabbath of our Lord Jesus Christ unless he is a converted person?-He cannot. It is only a converted person who can keep the Sabbath, because the Sabbath is the blessing of conversion, the blessing of redeeming power, the blessing of sanctification; and only that man can keep the Sabbath of our Lord and Saviour Jesus Christ, in whom creative power has wrought. So that the Sabbath becomes to him a sign, a memorial of the great power of God working in him to turn him away from his iniquities,-the sign of the great power of God working through Jesus Christ to save him from sin. And so it is clear that no unconverted person can keep the Sabbath.

Furthermore, the Lord blessed the seventh day, sanctified theseventh day, hallowed the seventh day. We read in Genesis 12:2 concerning Abram: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." The blessing of God put upon any person or any thing is for the purpose of making that person or that thing a blessing to some one else. So when he blessed the seventh day, he designed that the seventh day should be a blessing to others. Wherever Abram went, he was a blessing to the people with whom he was associated. In exactly the same way wherever the Sabbath comes, it is a blessing to those who know the Sabbath.

Those who were acquainted with Abram were blessed because of their acquaintance with him, because God had blessed him to make him a blessing to others. Those who are acquainted with the Sabbath which God has blessed, share in a blessing because God made it a blessing by putting his blessing upon it.

Spiritual Rest

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

“My presence shall go with thee, and I will give thee rest.”

Who was it that went with the children of Israel?—“And they drank of that spiritual Rock that went with them, and that Rock was Christ.” Whose presence was it, then, that was to give them rest?—It was the presence of Christ. With this agree the words of Christ himself in Matthew 11:28:

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

It does not make any difference when it is, whether it be before the first advent of Christ, or since that time, the presence of Christ gives rest, and that constitutes the very idea of Sabbath-keeping. **It was the presence of Christ in the day that was the special blessing of the day. It is the presence of Christ in the Sabbath that makes it a Sabbath day, a rest day, that is, spiritual rest.**

Now he puts himself into the day: we meet him in the day. Put with that a scripture which I find in Acts 3:19, 20:

“Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you.”

He puts his presence into that day and that will refresh us, not physically, but spiritually. That is what it is designed to be, — a great spiritual refreshment. The times of refreshment shall come. **He will send Jesus Christ, and then there will be a refreshing from the presence of the Lord. That time is right here. Now is the time**

of refreshing. Now is the time of the latter rain. But it will not come separate from the idea of Christ. It is through him. He received the promise of the Father. All these blessings come through him. Now is the time as never before to exalt Christ, to take Jesus Christ in his fullness; and there is no one institution that God has given us that in every way so calls our attention to Jesus Christ as the Sabbath. It is the very essence of the idea of Christ, the Creator, — Jesus Christ, the Redeemer, — Jesus Christ, the Sanctifier. **Jesus Christ refreshes us by his presence. That is the idea of the Sabbath.**¹

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

Because he was tired? — Not in any sense. It was a spiritual rest. He rested and was refreshed. He took delight in viewing the works which he had made. That was the rest. Sabbath means rest, and from the very nature of the institution of the Sabbath, it means spiritual rest. Observe the practical application of that idea. **If physical rest is the only idea of the Sabbath, man can rest on one day just as well as another.** He can do more; he can divide up his rest during the several days of the week, and he can rest three or four hours each day, as may suit him. He may rest rainy days and work sunshiny days if he pleases, if physical rest is the only idea of the Sabbath.

¹ Compiler’s footnote: the above paragraph has been inserted from a sermon given by Prescott, which can be found in GCDB February 11, 1893, p. 222, par. 8.

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

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

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

blessing of the Sabbath is the blessing of sanctification by the power of God working through Jesus Christ.

A Double Portion

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

But God in Christ never blessed any other day. He blesses man upon every day, but he has blessed only one day, and that is the seventh day. So when man, upon whom the blessing of God already rests, comes to the seventh day, upon which a blessing rests, there are two blessings, and both of them for man; and so it is possible upon the seventh day of the week to enjoy a blessing which cannot be enjoyed upon any other day because it is not there.

When the Sabbath goes by us, the Sabbath blessing goes along with it. God’s blessing is still with us upon the first day of the week, his blessing remains upon us wherever we go, his blessing remains upon the Sabbath wherever it goes; and when it comes around to us again, the blessing is still upon it, and it has a blessing in addition to the blessing that God has given us. This is the blessing of the Sabbath; this is the blessing of Sabbath-keeping. But not only is it said that God in Christ blessed the Sabbath day and hallowed it, but he sanctified it. Notice what it is that sanctifies.

“And there I will meet with **the children of Israel**, and the tabernacle shall be **sanctified by my glory**.” Exodus 29:43.

What is it that sanctifies? — It is the presence, the glory of God in Christ. And just as Christ dwelling in the tabernacle sanctified it, so Christ in the believer sanctifies him.

The Sign of Sanctification

Now read Ezekiel 20:12:

“Moreover also 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.”

Or, as another translation reads, “I am Jehovah, their sanctifier.” And in connection with that read Exodus 31:13:

“Speak thou also unto the children of Israel, saying, Verily **my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”**

Another translation gives that clause in this way: “I, Jehovah, am sanctifying you.” Now, of what is the Sabbath to be a sign to us as it comes week after week?—It is to be a sign that “I, Jehovah, am sanctifying you,” and every succeeding Sabbath marks the progress of that work of sanctification. We receive the blessing of God on one Sabbath; the next one comes, and if we have been growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, the blessing of the next Sabbath is an added blessing. It teaches us more and more of the power of God in creation and in redemption. We add to our experience, and it is a sign continually, “I, Jehovah, am sanctifying you,” making you holy. Thus it appears again that the blessing of the Sabbath is the blessing of sanctification.

Extra Blessings: Delightful or Burdensome?

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

We read of the testimony that the Father bore of Christ when he was here upon the earth (Matthew 3:17): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Another translation gives this version of this text:

"Lo a voice out of the heavens, saying, This is my Son, the beloved, in whom I did delight."

Read, in connection with that, the prophecy of Isaiah 42:1:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth."

This is a prophecy of Christ. So, when Christ came, the testimony was, "This is my Son, the beloved, in whom I did delight." Now read that familiar scripture in the fifty-eighth chapter of Isaiah, the thirteenth verse:

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

Another translation brings out the idea in a little plainer way, although not changing the sense at all. It says, "And hast cried to the Sabbath, 'A delight.'" Our version says, "And hast called the Sabbath a delight;" this translation says, "And hast cried to the Sabbath [called out as the Sabbath came], 'A delight,'" and to the holy of the Lord cried out also, "Honored." Put these texts together. The prophecy in Isaiah 42:1, speaks of Christ as God's delight; and when Christ came, the record is in

Matthew 3:17, "This is my Son, the Beloved, in whom I did delight." When the Sabbath comes, we are instructed to call out to it, to cry to it as it comes, "A delight!" Why? — Because He in whom the Lord did delight, the delight of the Lord, the delight of the soul, is in the Sabbath. Jesus Christ is in the Sabbath, and so when the Sabbath comes, we are to call to the holy of Jehovah, "Honored!" It is the holy of Jehovah. And Christ was the holy child Jesus, and it is the holy day because Christ is there in the day. And the Scripture says that if we do call to the Sabbath, "A delight!" and to the holy of Jehovah, "Honored!" "then shalt thou delight thyself in the Lord." Why?-Because the Lord, who is the delight of the soul, is in the Sabbath.

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

Who are the True Christians?

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

Furthermore, **the people who are to be prepared for the coming of Christ, who are to be changed in a moment, in the twinkling of an eye, who are to be translated without seeing death, are to have the character of Christ perfectly wrought in them,** so that it shall be said of them, “And in their mouth was found

no guile; for they are without fault before the throne of God.” Revelation 14:5. What did Pilate say of Christ?— “I find no fault in him.” What is said of the people who are ready and are translated at the second coming of Christ? — “They are without fault.” That is to say, they are just like Christ; the character of Christ is wrought completely in them. But in order that this should be so, their lives must be in perfect harmony with the character of God, because Christ was a representation to the world of the character of God. He interpreted God to the world. But the law of God is a transcript of the character of God. It is a statement of what God is, and when the life of man is made in harmony with the law of God, it is then that he is without fault; it is then that he is like Christ. It is therefore necessary that the attention of the people who are to be translated should be called to the fact that in disregarding the Sabbath of the Lord they are, in that point, out of harmony with the life of Christ, and so out of harmony with the character of God; and if they are to be translated without seeing death, and if it is to be said of them that they are without fault before the throne of God, that defect in character must be remedied.

Appendix A: Bible Facts on the Sabbath & Sunday

What is the object of the Sabbath? Who made it? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. What Bible authority have they for this? Some keep the seventh day, or Saturday. What Scripture have they for that? Here are the facts about both days, as plainly stated in the Word of God:²

1. After working the first six days of the week in creating this earth, the great God rested on the seventh day. (Genesis 2:1-3.)
2. This stamped that day as God's rest day, or Sabbath day, as Sabbath day means rest day. To illustrate: When a person is born on a certain day, that day thus becomes his birthday. So when God rested upon the seventh day, that day became His rest, or Sabbath, day.
3. Therefore the seventh day must always be God's Sabbath day. Can you change your birthday from the day on which you were born to one on which you were not born? No. Neither can you change God's rest day to a day on which He did not rest. Hence the seventh day is still God's Sabbath day.
4. The Creator blessed the seventh day. (Genesis 2:3.)
5. He sanctified the seventh day. (Exodus 20:11.)
6. He made it the Sabbath day in the Garden of Eden. (Genesis 2:1-3.)
7. Jesus says it was made for man (Mark 2:27), that is, for the race, as the word man is here unlimited; hence, for the Gentile as well as for the Jew.
8. It is a memorial of creation. (Exodus 20:11; 31:17.) Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event.
9. It was given to Adam, the head of the human race. (Mark 2:27; Genesis 2:1-3.)

² Adapted from a tract published by the Review and Herald Publishing Association about the year 1885.

10. Hence through him, as our representative, to all nations. (Acts 17:26.)
11. It is not a Jewish institution, for it was made 2,300 years before ever there was a Jew.
12. The Bible never calls it the Jewish Sabbath, but always “the Sabbath of the Lord thy God.” Men should be cautious how they stigmatize God’s holy rest day.
13. Evident reference is made to the Sabbath and the seven-day week all, through the patriarchal age. (Genesis 2:1-3; 8:10, 12; 29:27, 28, etc.)
14. It was a part of God's law before Sinai. (Exodus 16:4, 27-29.)
15. Then God placed it in the heart of His moral law. (Exodus 20:1-17.) Why did He place it there if it was not like the other nine precepts, which all admit to be immutable?
16. The seventh-day Sabbath was commanded by the voice of the living God. (Deuteronomy 4:12,13.)
17. Then He wrote the commandment with His own finger. (Exodus 31:18.)
18. He engraved it in the enduring stone, indicating its imperishable nature. (Deuteronomy 5:22.)
19. It was sacredly preserved in the ark in the holy of holies. (Deuteronomy 10:1-5.)
20. God forbade work upon the Sabbath, even in the most hurrying times. (Exodus 34:21.)
21. The Israelites were destroyed in the wilderness because they profaned the Sabbath. (Ezekiel 20:12, 13.)
22. It is the sign of the true God, by which we are to know Him from false gods. (Ezekiel 20:20.)
23. God promised that Jerusalem should stand forever if the Jews would keep the Sabbath (Jeremiah 17:24, 25.)
24. He sent them into the Babylonish captivity for breaking it. (Nehemiah 13:18.)

25. Jerusalem was destroyed for its violation. (Jeremiah 17:27.)
26. God has pronounced a special blessing on all the Gentiles who will keep it. (Isaiah 56:6, 7.)
27. This is in the prophecy, which refers wholly to the Christian dispensation. (See Isaiah 56.)
28. God has promised to bless all who keep the Sabbath. (Isaiah 56:2.)
29. The Lord requires us to call it "honourable". (Isaiah 58:13.) Beware, ye who take delight in calling it the. "old Jewish Sabbath," "a yoke of bondage," etc.
30. After the holy Sabbath has been trodden down "many generations," it is to be restored in the last days. (Isaiah 58:12, 13.)
31. All the holy prophets kept the seventh day.
32. When the Son of God came, He kept the seventh day all His life. (Luke 4:16; John 15:10.) Thus He followed His Father's example at creation. Shall we not be safe in following the example of both the Father and the Son?
33. The seventh day is the Lord's Day. (See Revelation 1:10; Mark 2:28; Isaiah 58:13; Exodus 20:10.)
34. Jesus was Lord of the Sabbath (Mark 2:28), that is, to love and protect it, as the husband is the lord of the wife, to love and cherish her (1 Peter 3:6.)
35. He vindicated the Sabbath as a merciful institution designed for man's good. (Mark 2:23-28.)
36. Instead of abolishing the Sabbath, He carefully taught how it should be observed. (Matthew 12:1-13.)
37. He taught His disciples that they should do nothing upon the Sabbath day but what was "lawful." (Matthew 12:12.)
38. He instructed His apostles that the Sabbath should be prayerfully regarded forty years after His resurrection. (Matthew 24:20.)
39. The pious women who had been with Jesus carefully kept the seventh day after His death. (Luke 23:56.)

40. Thirty years after Christ's resurrection, the Holy Spirit expressly calls it "the Sabbath day." (Acts 13:14.)
41. Paul, the apostle to the Gentiles, called it the "Sabbath day" in A.D. 45. (Acts 13:27.) Did not Paul know? Or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ?
42. Luke, the inspired Christian historian, writing as late as A.D. 62, calls it the "Sabbath day." (Acts 13:44.)
43. The Gentile converts called it the Sabbath. (Acts 13:42.)
44. In the great Christian council, A.D. 49, in the presence of the apostles and thousands of disciples, James calls it the "Sabbath day." (Acts 15:21.)
45. It was customary to hold prayer meetings upon that day. (Acts 16:13.)
46. Paul read the Scriptures in public meetings on that day. (Acts 17:2, 3.)
47. It was his custom to preach upon that day. (Acts 17:2,3.)
48. The Book of Acts alone gives a record of his holding eighty-four meetings upon that day. (See Acts 13:14, 44; 16:13; 17:2; 18:4. 11.)
49. There was never any dispute between the Christians and the Jews about the Sabbath day. This is proof that the Christians still observed the same day that the Jews did.
50. In all their accusations against Paul, they never charged him with disregarding the Sabbath day. Why did they not, if he did not keep it?
51. But Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all." Acts 25:8. How could this be true if he had not kept the Sabbath?
52. The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect, bearing the same title it had in the Old Testament, "the Sabbath day."

- 53.** Not a word is said anywhere in the New Testament about the Sabbath's being abolished, done away, changed, or anything of the kind.³
- 54.** God has never given permission to any man to work upon it. Reader, by what authority do you use the seventh day for common labor?
- 55.** No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. Find one case of that kind, and we will yield the question. Why should modern Christians do differently from Bible Christians?
- 56.** There is no record that God has ever removed His blessing or sanctification from the seventh day.
- 57.** As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth after the restitution. (Isaiah 66:22, 23.)
- 58.** The seventh-day Sabbath was an important part of the law of God, as it came from His own mouth, and was written by His own finger upon stone at Sinai. (See Exodus 20.) When Jesus began His work, He expressly declared that He had not come to destroy the law. "Think not that I am come to destroy the law, or the prophets." (Matthew 5:17.)
- 59.** Jesus severely condemned the Pharisees as hypocrites for pretending to love God, while at the same time they made void one of the Ten Commandments by their tradition. The keeping of Sunday is only a tradition of men.

³ Some have pointed to Colossians 2:14-17 as evidence that the seventh-day Sabbath has been abolished, but a careful reading of that text, along with the rest of Scripture, shows this is not the case. For an analysis of this passage, please see: *Showing Respect for Colossians 2:14-17*, at <https://tinyurl.com/yxbwhpbr>.

40 Bible Facts Concerning the **First Day of the Week**

- 1.** The very first thing recorded In the Bible is work done on Sunday, the first day of the week. (Genesis 1: 1-5.) The Creator Himself did this. If God made the earth on Sunday, can it be wicked for us to work on Sunday?
- 2.** God commands men to work upon the first day of the week. (Exodus 20:8-11.) Is it wrong to obey God?
- 3.** None of the patriarchs ever kept it.
- 4.** None of the holy prophets ever kept it.
- 5.** By the express command of God, His holy people used the first day of the week as a common working day for 4,000 years, at least.
- 6.** God Himself calls it a "working" day. (Ezekiel 46:1.)
- 7.** God did not rest upon it.
- 8.** He never blessed it.
- 9.** Christ did not rest upon it.
- 10.** Jesus was a carpenter (Mark 6:3), and worked at His trade until He was thirty years old. He kept the Sabbath and worked six days in the week, as all admit. Hence He did many a hard day's work on Sunday.
- 11.** The apostles worked upon it during the same time.
- 12.** The apostles never rested upon it.
- 13.** Christ never blessed it.
- 14.** It has never been blessed by any divine authority.
- 15.** It has never been sanctified.
- 16.** No law was ever given to enforce the keeping of it, hence it is no transgression to work upon it. "Where no law is, there is no transgression." Romans 4:15 (See also 1 John 3:4.)
- 17.** The New Testament nowhere forbids work to be done on it.

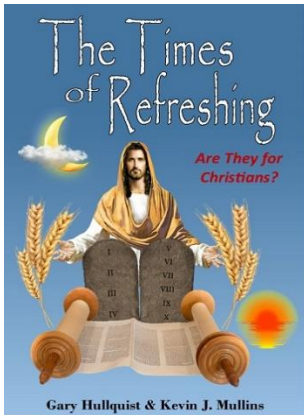
18. No penalty is provided for its violation.
19. No blessing is promised for its observance.
20. No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?
21. It is never called the Christian Sabbath.
22. It is never called the Sabbath day at all.
23. It is never called the Lord's day.
24. It is never called even a rest day.
25. No sacred title whatever is applied to it. Then why should we call it holy?
26. It is simply called "first day of the week."
27. Jesus never-mentioned it in any way, never took its name upon His lips, so far as the record shows.
28. The word Sunday never occurs in the Bible at all.
29. Neither God, Christ, nor inspired men ever said one word in favor of Sunday as a holy day.
30. The first day of the week is mentioned only eight times in all the New Testament. (Matthew 28:1; Mark 16:2,9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Corinthians 16:2.)
31. Six of these texts refer to the same first day of the week.
32. Paul directed the saints to look over their secular affairs on that day. (1Corinthians 16:2.)
33. In all the New Testament we have a record of only one religious meeting held upon that day, and even this was a night meeting. (Acts 20:5-12.)
34. There is not intimation that they ever held a meeting upon it before or after that.
35. It was not their custom to meet on that day.
36. There was no requirement to break bread on that day.
37. We have an account of only one instance in which it was done. (Acts 20:7.)

38. That was done in the night-after midnight. (Verses 7-11.) Jesus celebrated it on Thursday evening (Luke 22), and the disciples sometimes did it every day (Acts 2:42-46.)

39. The Bible nowhere says that the first day of the week commemorates the resurrection of Christ. This is a tradition of men, which contradicts the law of God. (Matthew 15:1-9.) Baptism commemorates the burial and resurrection of Jesus. (Romans 6:3-5.)

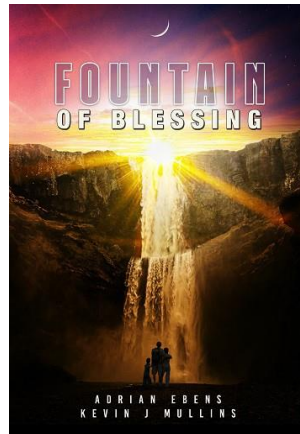
40. Finally, the New Testament is totally silent with regard to any change of the Sabbath day or any sacredness for the first day.

Other books available at Lastmessageofmercy.com



The Times of Refreshing

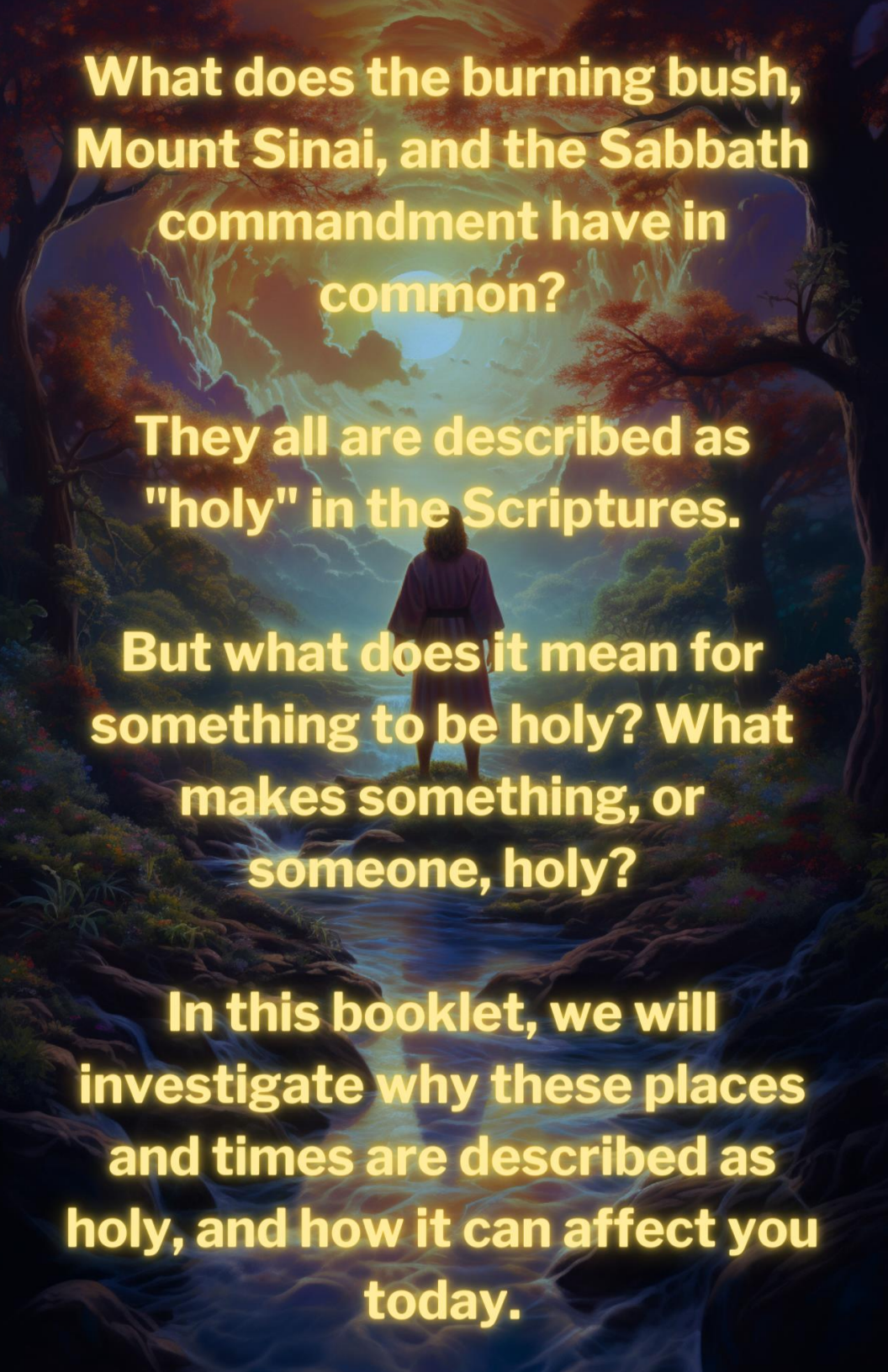
Have you ever considered that God has outlined specific gatherings in His word? In the Old Testament these sacred gatherings were called *moédim*, which simply means “The Appointed Times”, “Festivals”, or, “Feasts” (Leviticus 23). In the New Testament these same gatherings are called “The Times of Refreshing” (Acts 3:19). Over the course of history various questions have arisen concerning these gatherings. During the days of Jesus and His Apostles the question was “How” do we rightfully observe them? During the early centuries AD the question was “When” do we observe these? However, in these modern days the question is “If” we should observe them. And since we are questioning “if”, then we need to also question “how” and “when.” But none of the answers to these questions will matter if we do not know “who” we are worshipping or “why.”



Fountain of Blessing

The love of the Father for His Son is continual, yet is expressed at certain appointed times that reflect the Sabbath Principle. As we come up to these appointments we enter into the Father’s delight in His Son. As we become part of the woman who stands on the moon and is clothed with the sun (Revelation 12:2) we know the times and the seasons of refreshing sent from our Father’s throne. Our Father now calls us into a fuller Sabbath experience. We are called into all spiritual blessings in Christ Jesus as children of Abraham (Galatians 3:27-29). Jesus says to us, “Behold I stand at the door and knock” and He knocks at the time appointed. Will you open to Him and sup with Him?

A great sequel to this booklet you have in your hands.

A person in a purple robe stands on a rocky path in a forest, looking up at a glowing blue orb in a cloudy sky. The scene is illuminated with a warm, golden light, creating a mystical atmosphere. The text is overlaid on the image in a bold, yellow font.

**What does the burning bush,
Mount Sinai, and the Sabbath
commandment have in
common?**

**They all are described as
"holy" in the Scriptures.**

**But what does it mean for
something to be holy? What
makes something, or
someone, holy?**

**In this booklet, we will
investigate why these places
and times are described as
holy, and how it can affect you
today.**