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**VIEW THE SABBATH
FROM GENESIS TO
REVELATION**

By

Rev. Winfield Poe

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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FOREWORD

In this day of such widespread desecration of the Sabbath Day, there's a special need for someone to raise a voice of alarm, and to point us back to what the Sabbath really stands for. Someone needs to lead the people through enlightening Bible truth, back to its proper observance. Brother Poe has responded to this great need by writing this little volume.

I have received personal profit from reading its pages. The truth presented makes common sense. The chapter titles appeal to the spiritual tastebuds, creating an appetite to read on with relish and to feast upon such good truth.

There are some thought-provoking statements presented concerning labor to be accomplished on the Sabbath Day. These are based upon Bible principles.

I have not been acquainted with the author for many years, but have found him to be a saint with a tender, loving heart and a keen mind. I recommend his book heartily. Be sure and read it. You'll be glad you did. It should be in every preacher's library.

May the Holy Spirit place His seal of approval upon it is my prayer.

Cecil E. Kirkman, Pastor

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INTRODUCTION

This little book on the Sabbath was first prepared for Bible studies and used for our Pastors' Convention in Haiti (that is, the first four chapters). Some of the Haitian preachers requested that we put it in print. The burden to do so continued to lay on our heart until the book was written. This is not only a need in Haiti, but on many mission fields. This truth is much needed here in the States in this day of wholesale Sabbath desecration.

Being conscious of the fact that many will read these lines and the assuring fact that it will bear the weight of the eternal destiny of man, it has been written after a careful study on the subject. I feel it is Scriptural; therefore it is worthy of your careful study and consideration. I lovingly dedicate this book, first to our dear Haitian pastors, then to the Great Household of Faith.

If you benefit from this book, to God be the Glory! I am indebted to commentaries and information gleaned from other sources.

Winfield Poe

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Chapter 1 THE CREATION SABBATH

God ended His work on the seventh day. Genesis 2:2-3, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The Bible plainly states that "in six days the Lord made heaven and earth, the sea and all that in them is." Exodus 20:11, "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." Now the Bible never contradicts itself. These two verses fit perfectly together, and the verse in Exodus 20:11 explains Genesis 2:2-3 or clarifies it. God finished His work of creation of all the material creation in six days. The last act of creation was not material but an act of blessing and sanctifying the seventh day. Without this man would have worn himself out and work would have become a lifetime burden. But, God in love knew that man needed a day of rest.

Time evolves around the seventh day. Without the Bible we would have never known a seventh day week. Every infidel and unbeliever keeps time as it is taught in the Bible.

God sanctified the seventh day. To sanctify means "to make holy, to set apart or make sacred." When we speak of the sabbath being sacred, we do not mean that it is a day to be worshipped. We do not worship the sabbath, but we worship God on the sabbath. For example, the temple was a holy place. It was a sacred place, but no one worshipped the temple. They worshipped the Lord in the temple. When the Lord sanctified the seventh day He made it an holy day in which we are to worship the Lord.

The sabbath is set apart to be an holy day as long as time shall last. It was not only made an holy day, but was set apart for an holy purpose, and that purpose is to worship and rest. This is why we worship on the sabbath. (Of course the New Testament sabbath is on Sunday. This will be explained in a further chapter. So, if you do not agree, don't stop reading.)

The sabbath was for His creation. The New Testament declares that the sabbath was made for man and not man for the sabbath. Mark 2:27, 28, "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Everything that God created was good. God declared it to be so. Genesis 1:31, "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." God did not declare it to be holy; only man and the sabbath were declared to be holy. Man was declared to be holy before his creation.

God created man in his own image. Genesis 1:26-28, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The image of God is holiness. This is proven in Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified." Every man is in the physical image of Christ because He took upon Himself a physical body, but only when one is sanctified is he in the holy image of Christ.

The first period of time to be declared holy was the sabbath. God set the sabbath apart that man might most keenly know his relationship to God. First, in that it is as a day set apart from labor and pleasure for the purpose of man to worship God, so also is it for man to draw especially near to God. Without the sabbath, man would gradually forget God and leave Him out of his life. We serve the Lord seven days a week, but during that time we are occupied with secular labor, etc. The seventh day is set apart for the express purpose of worship. Men and women who work on the sabbath or make it a day of pleasure are apt to forget God.

The sabbath is a time of opening our mouth to God in singing, testimony and prayer. It also is a time of God's speaking to us through song, study of the Bible and preaching of the Word. It is impossible to maintain a right relationship with God and ignore the sabbath.

The Beacon Commentary states "In the seventh day of creation, God made an holy day by giving it a special relationship to Himself. So in the ten commandments, man is to make the sabbath holy repeatedly, recognizing that he has a special relationship to God." This is also true in the New Testament. Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

We would like to further notice that the sabbath is made for people and not places. Men and women can worship God in any nation in the world.

The sabbath is associated with worship and worship is associated with the church, temple or synagogue. Therefore, the sabbath is a day to go to church and worship God.

Finally, the sabbath is a day of rest. God Himself set this example. God did not rest because He was tired. God never gets tired. Isaiah 40:28-31, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall:

but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Our bodies need a day of rest. It has been said that factories that do not work on Sunday work better on Monday and through the week. It makes our work more enjoyable and we feel better physically. The sabbath is a change of pace and gives our minds a rest.

We can, by reading this chapter, understand that the sabbath is first a day of worship and also a day of rest.

LET'S KEEP IT HOLY.

VIEW THE SABBATH FROM GENESIS TO REVELATION

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Chapter 2 THE SABBATH UNDER THE LAW

In the first chapter we studied concerning the day that God blessed and sanctified. We learned that the day was not to be worshipped, but it was a holy day set apart for us to worship God. And also we learned it was a day of rest. In this chapter, we want to study about the sabbath under the law. We want to impress upon our readers the fact that the law of the sabbath did not begin with Exodus 20:8-11, but was observed from the day of Adam. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, 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 man servant, nor thy maid servant, 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." God, in communing with Adam, told him of the holy day that was set apart for worship. Adam then taught it to his children.

In Genesis 5:5, it tells us that Adam lived 930 years and that Methuselah lived 969 years. Methuselah was 200 years old when Adam died. Methuselah died just before the flood, making Noah about 600 years old when Methuselah died.

Why is it so important to understand the fact that these men's life spans overlapped each other? It was God's way of preserving the truth. The Bible teaches that God made atonement for Adam and Eve by sacrifices when He slew the animals and made clothes of skins for them. This is made clear where the Bible says that in the process of time, they brought an offering with the purpose of making an atonement for their soul. Genesis 4:3-4, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

Why did they bring the offering? Because they were taught that there must be an atonement made for their soul by a blood sacrifice by Adam. This is seen further in the fact that Noah made sacrifice when he came out of the ark. By the same way was the law of the sabbath handed down from Adam to Methuselah and from Methuselah to Noah and on down through Abraham to Moses.

Heathen religions were started by men and women that left God and worshipped other gods, whether idols or Satan, and in many heathen religions they observe a sabbath. The Moslems observe Friday.

The Bible teaches clearly that God's people keep the holy sabbath before the law. The law was given from Mount Sinai in Exodus 20, but we read where it was strictly observed in Exodus 16:22-26. "And it came to pass, that on the sixth day they gathered twice as much bread, two omers

for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 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." Verses 29-31 say, "See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey." In these scriptures Moses stated "that the Lord hath given you the sabbath." On any other day when they gathered more manna than they could eat, it stank and bred worms, but on the day before the sabbath, they gathered twice as much and it was preserved for them to eat on the sabbath.

God has always honored those that honor him on the sabbath. Wife and I pastored a country church and Brother Ed Koch milked probably 12 or 14 cows and sold milk in ten-gallon milk cans. A truck would pick up the milk each day, not only Brother Ed Koch's milk but from the many farmers that milked cows. Brother Koch refused to sell milk on Sunday. The man that hauled the milk said, "Ed Koch has less milk to sour than any other customer." Why? Because he honored God.

Brother Ed Koch raised strawberries. One Saturday night his strawberry field was just red with ripe berries. A preacher came to him and said, "I never did work on Sunday, but if you say so, I will come and help pick these berries." Brother Koch said, "There will never be a berry picked on my farm on Sunday." Now when strawberries are ripe in hot weather, if you don't pick them they become overripe and spoil. But, on Monday morning, when the men went to pick berries, they had fewer overripe berries than on other days. Why? Because Brother Koch honored God and God honored Brother Koch. We owe it to the Lord to keep the sabbath in time of harvest. Exodus 34:21, "Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest."

When this law was given, the law was the fourth commandment. Exodus 20:8-11, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, 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." The first part of this commandment is to "Remember the sabbath day to keep it holy." This means that it is a day set aside for worship. God loves us so much that He set aside a day to call us from our labor to draw near Him in a time of holy fellowship.

The sabbath is more than a day to go to church. It is a day of worship. Oh, let us worship the Lord on the sabbath. The sabbath is an expression of His divine plan for us, to give us a day for Him and a day of rest that the body so desperately needs. So let us make it an holy day. (Again, not a day to be worshipped but a day set aside for worship.)

Next, we see that in the fourth commandment, we are commanded to rest on the sabbath. This surely implies that we need to lie down and rest sometime on the sabbath if possible. At least we should sit back and relax. It is a day to rest by ceasing from secular work. The servant is not to work; your hired man or maid is not to work.

If you stop and buy gas on the sabbath (Sunday) you are making that man work on the sabbath. That makes you a partaker of that man's sins. I Timothy 5:22, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."

When you go to the restaurant on the sabbath, you cause the cooks, dishwashers and the servers to work for you on the sabbath. You are partakers of their sins.

When you go to the store or market and buy food on the sabbath, you are partakers of the sin of those that work on the sabbath.

When you hire the shoeshine boy on the sabbath, you are partaker of his sin.

In Exodus 20:10 where it says "nor thy cattle, nor thy stranger that is within thy gates," God not only commanded to give the servants rest but the cattle as well. This would include the horse, mule and donkey. It was also commanded to let the stranger in thy gates rest.

Then the Bible gave three reasons and points out that the sabbath is a memorial. It says, "Remember the sabbath day to keep it holy." God wants us to remember that the last step of creation was to sanctify a day to be holy. Memorials are to cause us to remember. First, that God rested on the sabbath, second, He blessed it and made it holy and third, remember how you were bondmen in Egypt. Remember how you longed for a day to worship. Remember how you longed for a day of rest and by remembering you will also give your servants a day of rest. This reflects the Golden Rule in Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Now, we would like to consider the preparation for the sabbath. In the Old Testament, if a man was caught getting wood for cooking on the sabbath, he was stoned. Numbers 15:32-35, "And 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."

The wood for cooking is to be gathered before the sabbath. The gas is to be bought the day before the sabbath. If there is a large amount of baking of pies and cakes, it should be done before the sabbath.

Dear reader, I would encourage you to be conscientious concerning keeping of the sabbath. The Bible is clear about not buying and selling on the sabbath. Nehemiah 10:31, "And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on

the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt." In this verse, we see that the people were bringing wares. The word "ware" is anything made to be sold but the reply was that we would not buy them on the sabbath.

We read further concerning their desecrating the sabbath in Nehemiah 13:15, "In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes and figs, and all manner of burdens, which they brought to Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals." In the first part of the verse they desecrated the sabbath by treading the winepress or getting the juice out of the grapes. Then they were also bringing in the sheaves or bundles of oats, wheat or rice on the sabbath. Their next sin was transporting all kinds of things. Then they further sinned by selling them on the sabbath. Nehemiah said they did evil by doing these things. Nehemiah 13:17, "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day." To make it clear, Nehemiah was declaring that these things were sin. I would like us to read Nehemiah's response to their sinful practices of breaking the sabbath.

Nehemiah 13:16-21, "There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet, ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath."

There is a real blessing to be received by those that keep the sabbath: Isaiah 56:2, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." We had better be blessed than rich. It is better to be blessed than to have the favor of men. This blessing is further pronounced upon the son of the stranger that joins himself to the Lord to serve him. Isaiah 56:6-8, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Notice, the sabbath keeper will come joyfully to the house of prayer. What a blessing.

There is a special blessing pronounced upon those that do not make the sabbath a day of pleasure such as hunting, fishing, playing ball, pleasure riding or sight seeing and on those that do not do their own ways (do business and work as they do any other day) or speak their own words. This is like as to a man that owned cattle and another man said to him, "If it was not Sunday, how much would you

take for a certain cow?" The man said, "If it was not Sunday I would take the cow," and he stated the amount. The man said, "If it was not Sunday I would buy the cow." On Monday, he went and bought the cow.

We are not to talk business on the sabbath. Isaiah 58:13, 14, "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, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." In verse 14, the blessing is pronounced upon those that keep the sabbath. He will cause us to ride upon the high places of the earth and He will feed us with the heritage of Jacob.

In concluding this chapter, I want us to read the blessings pronounced upon those that keep the sabbath and the curse of God pronounced upon those that break the sabbath. First, the blessing, Jeremiah 17:21-26, "Thus saith the Lord; take heed to yourselves and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord."

Then the curse upon those that do not keep the sabbath, Jeremiah 17:27, "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

We study further concerning blessing and cursing in Leviticus 26. In this passage of scripture, there are three things that bring the blessing.

First -- keep My sabbaths.

Second -- reverence My sanctuary.

Third -- walk in My statutes and keep My commandments.

Leviticus 26:2-3, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them." The blessings are clearly enumerated in Leviticus 26:4-6, 9-12, "Then I will give you rain in due season, and the land shall

yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

He will cause your land to yield her increase. This means the trees will bear fruit. Then He will give peace and take away fear. In verse 9, God will have respect unto us. Oh, what a blessing in verse 11, "He will set his tabernacle among us and will not abhor us." Then the glorious promise of walking among us and owning us as His people. Any church that meets these conditions has this promise. Any individual that does these three things will be singly blessed in having the Lord to walk with them and have the witness of the Spirit that he or she is His child.

But, if you do not these three things, you bring the curse of God upon you. Leviticus 26:14-17, "But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you."

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Chapter 3

THE ATONEMENT SABBATH OR THE NEW TESTAMENT SABBATH

On the tenth day of the seventh month every year was the great day of atonement. On that day they made an atonement for all the people and their sins were rolled ahead for one year, thus pointing to the time when Christ would come and make an eternal atonement through which our sins are blotted out never to be remembered again. Hebrews 10:17, "And their sins and iniquities will I remember no more."

Let us now read a very important scripture in Leviticus 16:30, 31, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." Notice especially in verse 31 these words, "It shall be a sabbath of rest unto you . . . by a statute for ever." Here the atonement sabbath is established forever.

The next truth to be established is when or what day did Christ make the atonement? This is made clear in John 20. On the first day of the week, Mary Magdalene came early to the sepulchre. Then she went and told Peter and John and they ran to the tomb and after looking or going in, they returned. John 20:2-10, "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home." John 20:11, "But Mary stood at the tomb weeping." The angels appeared to her declaring that Jesus had risen. Then she turned to see Jesus standing but she did not know Him. Jesus said, "Woman, why weepest thou? Whom seekest thou?" Then He called her Mary, and she would have fallen and taken Jesus by the feet, but He said, "Touch me not, for I am not yet ascended to my Father" John 20:15-17.

In Matthew's recording of this incident, Mary Magdalene and the other Mary are all that is mentioned. Matthew 28:1, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." In Mark's gospel, Mary Magdalene and Mary, the mother of James and Salome are mentioned. Mark 16:1. In Luke, it only says the women. Let it be as it may, Jesus said to Mary, "Touch me not, for I am not yet ascended to my Father." Then He met the women the same day as they departed quickly from the sepulchre to bring the disciples the message of angels. Jesus met them and said "All hail. And they came and held him by the feet" Matthew 28:8-9.

Now, Jesus told Mary, "Touch me not," because the atonement had not been made and to touch Him would be to defile the High Priest which was to make the atonement, which was Christ. He ascended into Heaven with His own blood and made the atonement and came back and the women held Him by the feet.

So, the atonement was made on Sunday, which makes it the atonement sabbath. God finished His work on the seventh and blessed it and declared it to be the sabbath. Christ finished His work of the atonement and the Bible says that the atonement day is to be a sabbath.

This truth is made much clearer in the original Greek, where it reads "in the end of the sabbaths as it began to dawn toward the first of the sabbaths." In other words, "In the end of the Jewish sabbaths as it began to dawn toward the first of the Christian sabbaths."

Brother Harold Will, who is a Greek scholar, quotes Matthew 28:1, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." He comments further, "The fact that sabbath is in the plural both times in this verse might suggest that the end of the old set of sabbaths has given way to and introduced a new set of sabbaths beginning on the first day of the week at this all important event."

McLaughlin states in his commentary on "in the end of the sabbath, as it began to dawn toward the first of the week" that the phrase "the first day of the week" is literally the first of the sabbaths. The word day is not in the original. It means that this first day of the week was the beginning of the Christian sabbaths.

I feel this scripture from the original is clearly enough stated, "the end of the Jewish sabbath and the beginning of the Christian sabbath."

There is another outstanding event that will help to clarify the fact that the real sabbath is on Sunday. It is found in the book of Joshua. When Joshua was fighting the six kings of the Amorites, the day was far spent and the sun was about to go down when Joshua stood before Israel and said, "Sun, stand thou still upon Gibeon; and thou moon in the valley of Ajalon," and the sun stood still for the space of almost a day. Joshua 10:12-14, "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

Then in Isaiah 38, where the Lord told King Hezekiah to set his house in order for he should die, Hezekiah turned his face to the wall and prayed and God heard his prayer and sent Isaiah back to him to tell him that God had heard him and added 15 years to his life and he gave him a sign. Isaiah 38:8, "Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down."

A group of astronomers was studying the stars and they discovered that one day of time was missing. One of them was a Christian so he took the Bible and read Joshua 10:12-16. They studied and said there is still a part of the day missing. Then he read Isaiah 30:8 and that accounted for the missing day. By losing one day it put the sabbath on the sixth day rather than the seventh, and the real sabbath which is Sunday on the first day of the week, and Matthew 28:1 is teaching "in the end of Jewish sabbaths as it began to dawn toward the first of the sabbaths or the beginning sabbath." So, we are really worshipping on the day that God hallowed and sanctified.

Now that we have established the fact that the atonement sabbath is Sunday and that the Bible in Matthew 28:1 declares the end of the Jewish sabbath and the beginning of the Christian sabbath, also that Joshua's long day threw the calendar off and we are keeping the real sabbath, may I add right here that this is no accident. It was God's plan to end the Old Testament dispensation and fulfill the ceremonial law in Christ, changing the manner of worship and also changing the sabbath back to the creation sabbath.

While Jesus changed the day, He did not change the fourth commandment of the law. The Bible declares that Jesus is Lord of the sabbath. Matthew 12:8, "For the Son of man is Lord even of the sabbath day."

Now, Jesus being Lord, He made some laws and established some Biblical principles for keeping the sabbath. Again, I would stress, He did not do away with the Old Testament laws concerning the sabbath but made some changes.

There were some other laws in which Jesus made some changes or enlarged upon them: concerning murder in Matthew 5:21-24 and also concerning adultery in Matthew 5:27-28. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Further, concerning divorce, Matthew 5:31-32, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Also, concerning an eye for an eye, etc. Matthew 5:38-41, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the

law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

There are four things that Jesus permits on the sabbath. These four things are clearly taught by four Bible principles.

1. To prepare thy food on the sabbath. This divine law and Bible principle is found in Matthew 12:1-8, "At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day."

The disciples rubbed out heads of wheat and ate it, which was permitted in the Holy Land. They were not harvesting but preparing their food on the sabbath. The Pharisees saw it and no doubt with a stern and loud voice cried out, "Behold thy disciples do that which is not lawful on the sabbath day." Then Jesus said, "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" Matthew 12:3, 4.

Now, David was an officer in Saul's army, a man of authority. He asked for bread for him and his men and there was none but the shewbread which was not lawful (according to the ceremonial law) . This account is recorded in I Samuel 21:1-6, "Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee; and I have appointed my servants to such and such a place. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away."

Jesus gave this account for two reasons, to show David's authority and that an act of mercy overruled a ceremonial law and David was not charged with sin. This does not give a right to violate the moral law.

Jesus used the illustration about the disciples' rubbing the heads of corn (or wheat) to establish two things. First, that He has more authority than David. David was only an officer in Saul's army. Christ, the Son of God was sent directly from God. Second, that He is Lord of the sabbath and He has a right to regulate the law of the sabbath.

In Matthew 12:6, 7 it says, "But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." In the statement, "One greater than the temple," the Saviour refers to Himself, and to His own dignity and power. "I have power over the laws; I can grant to My disciples in this dispensation the right to prepare their food on the sabbath. An act in which I command or permit them to do is therefore right."

This proves that He was divine. None but God can authorize men to do a thing contrary to the ceremonial laws.

He refers them again (verse 7) to a passage He had before quoted, showing that God preferred acts of righteousness rather than a precise observance of a ceremonial law.

This passage of Scripture was not put here just to show us that Christ upheld His disciples but to establish a divine principle. That principle is to give us a right to prepare our food on the sabbath. It also gives permission to those who cook in camp meetings and conventions to work on the sabbath. It also permits those that cook in nursing homes and hospitals to cook on the sabbath.

2. Preservation of life. This law and divine principle is given by the Lord of the Sabbath in Matthew 12:10-13, "And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole like as the other."

Mark 3:1-5, "And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand. Stand forth. And he saith unto them. Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."

Luke 6:6-10, "And it came to pass also on another sabbath day, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And

looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other."

After Jesus had the man to stand forth, He asked them a question, "Is it lawful to do good on the sabbath or to do evil?" Mark 3:4. In Matthew's account he added, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and pull it out."

Jesus asked this question and gave this illustration because He knew that it was admitted by all their teachers that these acts of mercy could be shown and they could not deny it; therefore they remained silent. Mark and Luke points out the fact that Jesus looked upon them with anger or displeasure.

Then the great principle of preserving life of man was established. Matthew 12:12, "How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." When God wants to establish a thing He often repeats it. This was done in Luke 14:1-6, "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things."

This setting took place when Jesus was gone to be guest at the house of one of the chief Pharisees. This would make him a member of the Sanhedrin.

There was a man there that had dropsy. Again, before Jesus healed the man, He asked a question, "Is it lawful to heal on the sabbath day?" Again, they held their peace. He healed the man and answered them in Luke 14:5. Again, Jesus established the Bible principle of preserving. I would ask you the same question that Jesus asked, "How much better then is a man than a sheep?" May I add from the account just given from Luke, "or an ox?"

The divine principle that Jesus established was that we can preserve life on the sabbath day. This gives the doctors a right to doctor on the sabbath day and the nurses a right to work on the sabbath and those that work in the nursing homes a right to work.

3. The third principle is to care for the animals on the sabbath.

Luke 13:10-16, "And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered

him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

After healing this woman that had been bowed together, the ruler of the synagogue said with indignation because Jesus healed on the sabbath day, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day." In Luke 13:15, Jesus replied, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead them to watering?" What Jesus is saying is, "You hypocrite, you condemn Me for my action and yet you perform one exactly similar. You loose the ass or ox and take them to water on the sabbath."

Jesus not only justified the act of healing but established another Bible principle, seeing He is Lord of the sabbath.

Jesus made it lawful to care for the animals on the sabbath, thus making it lawful for those that work on dairy farms to milk cows on Sunday and feed the cows and chickens and gather the eggs. The hired farm hands work by the month and are thus paid for their Sunday work. This is in perfect keeping with the Bible.

4. Now, we would study the fourth principle in Matthew 12:5, "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?" Notice the phrase, "they that profane the sabbath and are blameless." How did they profane the sabbath? By offering the commanded offerings in the sabbath. Numbers 28:9, 10, "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof. This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering."

This meant that they were to kill the two lambs, dress them and prepare them to offer on the altar and build a fire on the altar, etc. This would have been a direct violation of the law for anyone to dress a lamb on the sabbath, but under direct command of God, it was not a violation for the priests and Levites to kill and dress the sacrifices. Had this been a sin, it would have been a hideous sin because it was right in the temple or the court of the temple and then offered on the holy altar. Why did Jesus give this illustration of the temple? It was to establish a divine principle that we can minister about the things of the Lord and be blameless.

For example, in preaching the writer once preached ten times on Sunday, leaving early Sunday morning. I preached six times in hogan services before noon, ate dinner and preached at Saw Mill chapel near Grants, New Mexico. We then drove to Gallup, New Mexico and preached two times in the jail, and then preached that night for Brother and Sister Dennis Gardner north of Gallup. My brother, that was a day's work under this divine principle. We are allowed to preach, visit the sick, make hospital calls and whatever we might be involved in the line of ministry on the sabbath. Every preacher is paid for his Sunday work. Some churches pay their evangelist so much a service. He gets paid so much for Sunday morning and night. Also, if he performs a wedding or preaches a funeral, he is paid for his Sunday work.

In Matthew 12:6, 7 He adds, "a greater than the temple is here." "But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

That One that is greater than the temple is the Lord of the sabbath and He said the disciples were blameless. With these Bible principles, the Lord of the sabbath would say that the camp meeting and convention cooks are blameless. He would further say that the doctors, nurses and nursing home workers are blameless. He would further say that the farm hand is blameless, also those that minister about the things of the Lord.

Now, let us turn our attention to John 7:21-24, "Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

The writer would like at this time to give you Albert Barnes' comments on this passage of scripture . "Verse 21. One work. The healing of the man on the sabbath day. Ye all marvel. You all wonder or are amazed, and particularly that it was done on the sabbath. This was the particular ground of astonishment, that He should dare to do what they esteemed a violation of the sabbath. "Verse 22. Moses therefore gave unto you circumcision. Moses commanded you to circumcise your children, Leviticus 21:3. The word 'therefore' in this place, literally 'on account of this,' means Moses on this account, gave you circumcision, 'not because it is of Moses, but of the fathers'; that is, the reason was not that he himself appointed it as a new institution but he found it already in existence, and incorporated it in his institutions and laws.

"Not because, etc. Not that it is of Moses. Though Jesus spoke in accordance with the custom of the Jews, who ascribed the appointment of circumcision to Moses, yet He is careful to remind them that it was in observance long before Moses. So, also, the sabbath was kept before Moses, and alike in the one case and the other they ought to keep in mind the design of the appointment. "Of the fathers. Of the patriarchs, Abraham, Isaac and Jacob. Genesis 17:10.

"Ye on the sabbath day. The law required that the child should be circumcised on the eighth day. If that day happened to be the sabbath, yet they held that he was to be circumcised, as there was a positive law to that effect; and as this was commanded, they did not consider it a breach of the sabbath.

"A man. Not an adult man but a man-child. John 16:21 'She remembereth no more the anguish, for joy that a man is born into the world.'

"Verse 23. That the law of Moses should not be broken. In order that the law requiring it to be done at a specified time, though that might occur on the sabbath, should be kept.

"Are ye angry? The argument of Jesus is this: 'You yourselves, in interpreting the law about the sabbath, allow a work of necessity to be done. You do that which is necessary as an ordinance of religion denoting separation from other nations, or external purity. As you allow this, you ought also, for the same reason, to allow that a man should be completely restored to health--that a work of much more importance should be done.' We may learn here that it would be happy for all if they would not condemn others in that thing which they allow. Men often accuse others of doing things which they themselves do in other ways.

"Every whit whole. Literally, 'I have restored the whole man to health,' implying that the man's whole body was diseased, and that he had been entirely restored to health.

"Verse 24. Judge not according to the appearance. Not as a thing first offers itself to you, without reflection or candor. In appearance, to circumcise a child on the sabbath might be a violation of the law; yet you do it, and it is right. So, to appearance, it might be a violation of the sabbath to heal a man, yet it is right to do works of necessity and mercy.

"Judge righteous judgment. Candidly; looking at the law, and inquiring what its spirit really requires."

Note: Jesus said "judge not according to appearance, but judge righteous judgment." Be careful not to condemn others when you are doing the same thing in another way.

Some condemn doctors, nurses and nursing home workers, hospital cooks, nursing home cooks and at the same time hire a cook to cook in their camp or convention on Sunday.

My brother, will you please study these scriptures and be humble enough to receive the truth, although some will count you as being wrong?

Judge righteous judgment. Don't just look at the fourth commandment alone, but gather all the scriptural facts and then by them establish your teaching on the sabbath.

We need also to be aware of the fact that the Bible speaks of ceremonial sabbaths, and we must not confuse them with the fourth commandment of the moral law. Romans 14:1-6, 14, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Verse 14, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean."

In the book of Romans, from start and throughout the book, you can see that it is largely written to Jews and their relationship to the Gentiles. Paul deals with the Gentiles on many issues, thus making it clear that the Roman church was made up of a large number of Jews, perhaps even more than of Gentiles, and in a church of this nature there are bound to be problems arising.

The first problem was that of meats. Some, probably Christian Gentiles, felt you could eat all things, but Paul says under divine inspiration, "Let not him which eateth not judge him that eateth: for God hath received him."

In verse 14, there was the problem of clean and unclean meats. The Gentile Christians made no distinction but the Jewish Christians did and Paul says in Romans 14:14, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." Paul is saying, "If it troubles your conscience, don't do it."

Then they discussed the ceremonial sabbaths. They under the law had certain days that they were not to work on sabbath days, sabbath weeks, etc. The Jews felt the Gentiles should observe these holy feasts and holy days, but Paul says, "If you regard this day as sacred, you do it unto the Lord, but if you do not regard any of these holy days, you do not regard them unto the Lord." This was not speaking of the fourth commandment or what we know as the sabbath.

Let us study further concerning ceremonial sabbaths in Colossians 2:14-17, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities, and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."

Verse 14 is the key to understanding this whole passage of scripture clear to the end of the chapter of the ordinances.

Blotting out the handwriting that was against us. The moral law was placed in the ark. The ceremonial law was never put in the ark and was considered the ordinances which were against us, and through the cross Jesus fulfilled them and took them out of the way. Therefore, the ceremonial holy days and new moon and the sabbath days were all blotted out. To make this mean the fourth commandment of the moral law concerning the keeping of the sabbath is to completely take this scripture out of its context.

The sabbath days here are the ceremonial sabbaths; therefore, the fourth commandment is still in effect because God hallowed and sanctified it. On Mount Sinai, God entered the keeping of the sabbath into the law. Then God inaugurated the atonement sabbath and the atonement was made on Sunday, and on the atonement sabbath, God declared the end of the Jewish sabbaths and the beginning of the first of the sabbaths or the beginning sabbath.

In conclusion of this chapter, we would put the truth of keeping Sunday and the false teaching of keeping Saturday to the Bible test.

There are three ways to test a doctrine whether it is true or false.

1. Is it Bible? The Bible does not cross itself.
2. What kind of fruit does it bear?
3. What kind of spirit does it manifest?

First, let us consider the Seventh-day Adventist. (This writer is by no means saying that no one in the Seventh-day Adventist Church is not saved. Some people's faith and hearts are better than their doctrine.)

1. Is it scriptural to worship on Saturday? By the Bible answer, we have proven that the New Testament sabbath is on Sunday, so their teaching on Saturday is false.

The next thing that makes it clear is they forbid to eat meat. I Timothy 4:1-4, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

Notice the Seventh-day Adventists forbid to eat meat. The Bible then classes this teaching with seducing spirits and doctrines of devils. These are not my words, nor do I say this in a critical spirit. We are testing a doctrine by the Bible.

Next: What kind of fruit does it bear?

First: They do not demand a separation from the world which is clearly taught in the Bible, I Timothy 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." Isaiah 3:17-22, "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments, about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings. The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins."

Deut. 22:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.: I Cor. 11:3-16, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not

covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the women; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for here hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."

The Bible says, "Love not the world." I John 2:15,16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, But is of the world."

The writer's observation of the Seventh-day Adventists is that they violate all these scriptures by the wearing of gold, the ladies cutting their hair, and wearing clothes that pertain to men, etc. Second: They do not teach sanctification or holiness, that through this second work of grace the carnal nature is eradicated or taken out. Thus, they do not produce holy fruit. Then, what kind of spirit do they manifest?

The Seventh-day Adventists that the writer has known, that operate a business, shut everything down at sunset Friday night and very strictly observe their sabbath, but do not consider the feelings of others concerning their own sabbath.

This is a violation of the Spirit and precept of Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." So, by not respecting the conscience of others, they are not fulfilling the law and the prophets. Third: What kind of spirit does it manifest? Does the glory and blessing of God rest upon them? Now, let us put the same test on the doctrine of the New Testament sabbath.

1. The writer feels that the abundant scriptures given in this book prove that Sunday is the New Testament sabbath.

2. What kind of fruit does it bear? Multitudes that observe the New Testament sabbath or Sunday are clearly saved from sin, sanctified as a second work of grace and live Holiness every day, and the Bible says in Romans 6:22, "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." This teaching bears the fruit.

3. What kind of spirit does it manifest? The glory, power and blessing have accompanied the Sunday worshippers. God has placed His blessing on Sunday as the sabbath. Sunday is just different from any other day. There is a sacredness about it that other days do not have. The writer desires to

make plain the fact that he does not desire to throw stones or hurt those that worship on Saturday, but to help them see the truth by making clear that their teaching does not pass the scriptural test.

VIEW THE SABBATH FROM GENESIS TO REVELATION

By
Rev. Winfield Poe

Chapter 4 THE SABBATH OF THE SOUL

Hebrews 4:9, "There remaineth therefore a rest to the people of God."

The word used here in verse 9 is "σαββατισμος," which means a sabbath state. The word sabbath means rest, so the rest that remains to the people of God is a state of soul rest, which is received in the experience of sanctification.

The Hebrew writer uses two types. The first is the rest of Canaan. Canaan is never a type of Heaven, because Canaan was a land of conquest. There will never be a battle to fight in Heaven, therefore Canaan is a type of Holiness or sanctification, not Heaven.

The next symbol the Hebrew writer uses to symbolize sanctification is the creation sabbath. In both of these types, the term rest is used pointing to the rest of sanctification. The term rest is used nine times in these sixteen verses of Hebrews chapter 4, eight times the Greek word "κατοπαυσις." This word denotes a settled place (such as the land of Canaan) or a state of rest. The word "σαββατισμος" means a sabbath state. This word appears only here in the New Testament. This term is used eight times in its various forms in this chapter. In verse 9 it is declared that this rest is to be people of God, making it plain that sanctification or the second rest is only for those that are clearly saved.

Jesus spoke of two rests in Matthew 11:28, 29, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The first invitation is to the sinner with his heavy burden of sin, stating if he will come He will give him rest. This rest is given by taking the burden of sin from his heart by forgiving him of every sin.

Next, Jesus invites the forgiven man or justified man to take His yoke upon him. This is the yoke of sanctification. Notice, it must be done by an act of the will. This taking of the yoke is a symbol of a complete consecration. The result of taking this yoke is finding rest for his soul or the second rest which is sanctification. This truth being taught of Jesus and repeated by the Hebrew writer signifies that it is a very important truth, because over and over when God desires to put emphasis upon a truth, it is repeated at least once in the scriptures.

I feel we have sufficiently established the fact that the state of rest is speaking of sanctification and this experience is obtained as a second definite work of grace, and that by remaining in this sanctified state, we are enjoying the life of Holiness.

In Hebrews 3:7-19 the writer is pointing them to the terrible day when the children of Israel came to Kadesh-Barnea, where they should have entered into Canaan, but through unbelief they rebelled and hardened their hearts and God swore that they could not enter into His rest (or the Canaan rest).

Then in Hebrews, chapter 4 and verse 1, we are warned of the danger of coming short of this experience of sanctification or this state of rest. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

Notice the term "let us fear." This shows us the importance of obtaining the experience of sanctification and the danger of not going all the way in your seeking until you are sanctified. This truth is repeated in Hebrews 12:14, 15. "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

In verse 15, we read, "Looking diligently lest any man fail of the grace of God." That word "fail" means to come short of obtaining. Another meaning is to fall from this grace. The grace is sanctification which is spoken of in verse 14.

There is a real danger of stopping seeking before you are clearly sanctified. The result is a root of bitterness springing up, or through the self-seeking carnal nature, you commit fornication or like Esau sell your heavenly birthright for one morsel of meat. These three dangers are outstanding dangers for those that come short of obtaining this experience.

One great promise is found right in this chapter. Hebrews 4:9, "There remaineth therefore a rest to the people of God." Luke 24:49 reads, "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."

In II Peter we read where Peter declares that we are made partakers of His divine nature (which is holiness). II Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Let us read Hebrews 4:2, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." The writer makes a staggering statement. "For unto us was the gospel [good news] preached, as well as unto them." This statement is declaring to us that the truth of sanctification was made just as clear to us as the truth of their obligation to go in and possess the land was to them. Also, the promise of this second rest or sanctification was made just as clear to us as the promise that God would drive out the inhabitants of Canaan, and that it would be given to them as a possession. But the gospel preached unto them did not profit them because they sought it not by faith or they did not believe.

When the children of Israel came to the border of Canaan, it was not optional whether they were to go in and possess the land or not. They were at a crisis point. They must either go over then or receive the sentence of death, Because of unbelief they departed from God. This unbelief was shown

in the fact that they said, "We will not go up. " At that time God declared that none of them but Caleb and Joshua would enter Canaan. The rest would die in the wilderness.

When God gives you light on sanctification and the Holy Spirit calls you to sanctification and you say "No," you backslide and die spiritually.

This scripture stresses the importance of seeking this experience by faith. If you do not seek it by faith you never will be sanctified. When you come to be sanctified, you must believe that God is not only able to sanctify you but that He will sanctify you. As you confess carnality which is the nature of sin, you must believe that He will take it out of your heart and you must make a complete consecration and as you consecrate, you must believe that Jesus will sanctify you and keep on believing until the Spirit makes you to know you are sanctified.

In verse 3, the Hebrew writer spoke of a finished work from the foundation of the world. This statement speaks of the fact that God from the foundation of the world had planned and would bring Israel into Canaan. This alone was evidence that He had power to bring them into Canaan. The Bible declares in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love," and I Thessalonians 2:13, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," that from the beginning God chose us to salvation (final salvation or Heaven) through sanctification of the Spirit. The fact that this was God's plan from the foundation of the world, is proof that He is able and will sanctify you. Why not believe and enter into this experience? "We which have believed do enter into rest." The word "we" signifies that many of us have entered into this rest of sanctification. The "ed" on the word believe signifies a completed faith that brought us into this rest or experience of sanctification.

Now let us study Hebrews 4:4, "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works."

The truth of this soul rest which is obtained in the experience of sanctification continues to be taught, comparing it with the first sabbath. God finished His work. We must finish our work in seeking sanctification, which consists of confessing carnality and making a complete consecration, and not until our part is done can we enter into this beautiful state of soul rest.

That first sabbath was characterized by peace, beauty, purity and an atmosphere of holiness; moreover, God sanctified and hallowed that day. This all is a beautiful picture of a sanctified heart. Plus it was a day of rest, pointing to the second rest or the rest of sanctification.

The Hebrew writer further points to this rest in verses 5-8, "And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day."

In verse 5, God calls it "my rest." In other words, this spiritual rest He has prepared for the people of God.

Of course, using the Canaan rest as a type, the Hebrew writer declares that those under Moses entered not in because of unbelief. So Moses was unable to bring them in. Moses represents the law. The law never brings men into Holiness.

In verse 8, the Bible teaches Joshua as a type of Christ who brought Israel into Canaan. Now let us go back to verse 7, which was a direct quote from Psalm 95:7-11, "For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest."

The Hebrew writer points to David's giving them an exhortation in his day, not to harden their hearts, signifying that there was a rest, being the rest of Canaan and is prophesying of this second rest that remaineth for the people of God spoken of in verse 6, "seeing therefore it remaineth that some must enter therein."

The Hebrew writer proceeds in verse 8 to show through Joshua that he had brought them into the promised land or Canaan rest. It was not the God-intended state of rest for God's people. Hebrews 4:8, "For if Jesus had given them rest, then would he not afterward have spoken of another day."

In Hebrews 4:9, "There remaineth therefore a rest to the people of God," where the word "σαββατισμος" is used which means a sabbath state or the sabbath of rest, the writer is declaring that this rest of sanctification is for you. This is the will of God, even your sanctification. This rest is provided for you through the sacrificial death of Christ. Hebrews 10:10, 14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering he hath perfected for ever them that are sanctified." Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The word "remaineth" signifies that it is there just waiting for you to claim it and possess it. Brethren, it is for you if you have not obtained this experience. Why not now cross over into your spiritual inheritance? How to enter into this experience is clearly seen in Hebrews 4:10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Notice especially this clause, "For he that is entered into his rest." In other words, "every person that has entered this great and glorious experience of sanctification." The Bible declares that person has ceased from his own works.

The first work is that of repentance and faith through which that person was justified or saved, because sanctification, or this second rest or sabbath state, is only for the people of God. Next, that child of God must confess carnality which is the nature of sin. This includes the struggle of the inward principle of sin that is especially seen in your members.

Paul struggled with lust (I am not talking about the natural sexual appetites, but the desire to fulfill that appetite outside of wedlock. Neither am I talking about temptation, but an inward principle.) When Paul used the word lust in Romans 7 he was not talking particularly of sexual lust, but rather covetousness. Romans 7:7, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

In Romans 7:22, 23 we read, "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here Paul is talking of the struggle with carnality under the law. The struggle with carnality here is a nature that struggled against the law of God and overcame him, causing him to commit sin.

While this is carnality under the law, the unsanctified have that inward principle that struggles against God's law and God's will. Other traits of carnality are envy, jealousy, pride, deceitfulness (Jacob had that problem), rebellion, anger and selfishness. Selfishness is manifested in a "me first" attitude. It doesn't matter much that others suffer, just so you are happy. You must confess carnality until you do not find another characteristic of carnality to confess. Also, carnality will show up in your heart in the form of self-will. The only way to be delivered from carnal self-will is to make a complete consecration until there is a death to self-will, or in other words, our will is completely surrendered to the full will of God. You must consecrate until there is nothing else to consecrate. When you reach that place your work is finished. Then you enter into this sabbath state of grace which is sanctification.

Permit me to give my personal testimony. One Monday morning, the Holy Spirit revealed to the writer that he was not sanctified. Immediately I started seeking this experience of sanctification. I sought all day on that Monday as much as I had time. I confessed carnality and consecrated as far as the Spirit directed me, but I went to bed Monday night without being sanctified. Had the question been asked, "Have you done all you know to do?" the answer would have been "Yes."

On Tuesday we sought as we did on Monday. On Wednesday morning, I got up and went upstairs to pray and seek sanctification. The Lord directed me to the song "READY." The Holy Spirit in almost every statement spoke to my heart. Under the searching of the Holy Spirit, as He quickened each statement, I would say "yes," but my heart was not saying "yes." So, I continued saying "yes" until I felt my heart say "yes" and literally I felt it go on the altar.

Let us state some of those stanzas in the song. "Ready to suffer grief or pain." No one wants to suffer. But I said "yes" until my heart surrendered and it went on the altar. Next, "Ready to stand the test." Again, this issue was met until my heart surrendered. "Ready to stay at home." Being an evangelist, I said, "That doesn't mean me," but the Spirit would not let me bypass the issue. If God was to see fit to call me to stay at home, would I be willing to do it? I said "yes" but my heart hadn't yielded. This "yes" continued until I felt it go on the altar.

The hardest thing to die to was "ready to speak" whether people liked it or not. Whether they praised or opposed, whether they backed what had been preached or fought it, even to the place of

persecution. I said "yes" with my mouth and mind but my heart was struggling. All at once my will yielded and my heart said "yes."

The last thing we will list is "ready to stand where He sees fit." If I have to stand alone. Again, the lips said "yes" but the heart did not say "yes." So we continued saying "yes" until our heart said "yes." The Holy Spirit took us through the chorus and when we got to the last statement, "Ready to do His will," the Holy Spirit witnessed as clearly as He witnessed to my heart that my part of seeking was finished.

No more confessing, no more consecration, no more searching of my heart. I did not have one more thing to do. The doing was all done.

I then went to the bed and laid down. In about ten minutes, the Holy Spirit came into my heart, sanctifying me through and through. Oh, I felt the sanctifying power go through and through. I know that I know He sanctified me.

Now most of the time when the last thing is done, the Holy Spirit sanctifies at that moment. The witness of the Spirit may not be to you as it was to me, but you will know when it happens. Sometimes the witness is delayed but it will come.

We would add, when you consecrate, you are consecrating for life and not just until you get sanctified.

Have you ceased from your work and entered into this sabbath state? If the answer is no, I urge you to do so now.

There are three reasons why sanctification is described as a state of rest.

1. Rest of a completed work. No more seeking and struggling after sanctification and there is no other state of grace to be obtained in this life. I Timothy 1:5, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." A word of admonition: After we are sanctified there is a lifetime to grow in grace.

2. Rest of deliverance. There is no more war in the heart. No more battling with a nature that wants to put you back to the world. No more struggle to obey the Bible. Hebrews 10:16, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them," thus bringing our hearts into perfect harmony with the Bible. Praise the Lord!

3. The rest of assurance. That divine inner knowledge that you are sanctified. It was real the moment the Holy Spirit witnessed to our hearts that He had sanctified us holy, but it is glorious to have that conscious knowledge that He abides in our heart now and witnesses to that fact again and again.

Brethren, that is soul rest.

Following are the word from the song "READY" by Charles D. Tillman

1. Ready to suffer grief or pain, Ready to stand the test;
Ready to stay at home and send, Others if He sees best.

Chorus: Ready to go, ready to stay, Ready my place to fill,
Ready for service, lowly or great; Ready to do His will.

2. Ready to go, ready to bear, Ready to watch and pray;
Ready to stand aside and give, Till He shall clear the way.

3. Ready to speak, ready to think, Ready with heart and brain;
Ready to stand where He sees fit, Ready to bear the strain.

4. Ready to speak, ready to warn, Ready o'er souls to yearn;
Ready in life, ready in death, Ready for His return.

VIEW THE SABBATH FROM GENESIS TO REVELATION

By
Rev. Winfield Poe

Chapter 5 THE MILLENNIAL SABBATH

II Peter 3:8, 9, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

The word "millennial" means 1000. It was no accident that the Holy Spirit inspired the apostle to write verse 9, following verse 8, where he declares that one day with the Lord is as a thousand years and a thousand years as one day. Then in the next breath he says, "The Lord is not slack concerning his promise, . . . but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

The thousand years as a day represents redemptive days. The first six thousand years are redemptive days and the seven-thousandth year is the sabbath, just as there were six days of creation and the seventh day was the sabbath, a blessed and holy day. What a glorious sabbath that will be.

Now, let us consider the six days of redemption. When God created man, He created him holy and placed him in a garden that had never been touched by the curse of the fall. God came down and met with them in the cool of the day.

Then came the terrible fall of man, when Mother Eve took of the forbidden fruit and sinned by transgressing God's law. Man died spiritually and was driven from the garden. God had declared that if they ate of the forbidden fruit they would die. Genesis 2:16, 17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This left man without hope. No wonder Adam and Eve hid themselves from the presence of the Lord.

But, then dawned the first redemptive day when God gave the blessed promise of the Redeemer, Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The seed of the woman that was to bruise the head of the serpent is Christ Jesus our Lord. The serpent is the devil. The seed of Satan is carnality.

In this great promise we see that Jesus shall eternally triumph over the devil. Praise the Lord! Then God slew the animals and made the first sacrifice through which their sins were forgiven. The Bible clearly teaches that God Himself instituted the law of sacrifice. Genesis 4:3, 4, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And

Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering."

Adam passed the truth concerning sacrificial offering to make an atonement for sins to his sons. The Bible does not indicate that God spoke to Cain and Abel concerning bringing an offering to the Lord. The Hebrew writer states clearly that Abel offered his sacrifice by faith and obtained a witness that he was righteous, thus clearly showing that the sacrifice was for an atonement for sins. Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

This law was taught by Adam who lived 930 years. Methuselah was 200 years old.

It was no accident that the Bible recorded the genealogies in Genesis, chapter 5. He wanted us to know that the law of sacrifice was instituted by God Himself and that God let the life spans of Adam and Methuselah overlap to preserve this truth.

When Noah came out of the ark, the first thing he did was to offer a sacrifice.

The first 4000 years were pointing to Calvary when Christ would come and make the eternal atonement. When God made this promise to man, the devil launched an all out warfare against mankind to destroy man so the Redeemer could not come. The devil could not wipe out mankind by death because God would not let him, so the only way to stop the Redeemer from coming was to get men to turn from God and become so wicked that God Himself would destroy the human race.

But God had a man that was perfect and walked with God. Genesis 6:9, "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God."

God spoke unto Noah to build an ark to the saving of his household. It was more than saving his household; it was preserving the seed of mankind so the Redeemer could be born and die for the world, making the atonement for the sins of the world.

This brings us into the second redemptive day. The first day ended during the life of Enoch. Again, man had turned from God to serve idols. This was the devil's master plan. He knew that man had something in him that hungered after God, so the devil gave man a substitute, which was worshipping idols.

Out of that deplorable day, God called Abraham, in whom he found to be a faithful man of God. In fact, Abraham was called the friend of God and God promised that the Saviour would come through his seed. Genesis 12:2, 3, "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: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Then the devil turned all his power toward the seed of Abraham to turn them from God that God might destroy them.

Then the promise of the Saviour was given to the tribe of Judah, Genesis 49:8-10, "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou are gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

In verse 10, we see the word SHILOH. This word could be translated as the rest giver or the Messiah.

Then the devil turned his weapons of war upon the tribe of Judah.

We then move into the third day of redemption in which the children of Israel had gone into Egypt and through a great deliverance was brought out of Egypt. Being led by a pillar of cloud by day and a pillar of fire by night, they were led to Mount Sinai, where God called the children of Israel into a covenant relation with Him, by giving the law. Exodus 19:5, 6, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Thus Israel became the elect nation or people of God and God declares that he is married to them. Jeremiah 3:14, "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

At the time of this great event while Moses was in the mountain receiving the law, the people turned to idolatry and made a golden calf and God said, "Let me alone. I will consume them," Exodus 32:10. Moses made intercession for Israel and God spared them.

Had God consumed the children of Israel, the tribe of Judah would have been blotted out through which Christ was to come. Thank God! Moses made intercession and Israel was spared so Christ could come through the tribe of Judah, and He did come.

At the close of the third redemptive day, God promised David that the Messiah would come through his seed, only the promise made to David was that he would be king and establish his throne forever. I Chronicles 17:11-14, "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom forever: and his throne shall be established for evermore."

Then the devil turned his warfare against the house of David. Early in the fourth day, Athaliah arose and took the throne of Israel after the death of King Ahaziah. She sought to destroy all the seed royal, but her daughter stole Joash from among the king's sons and took him. The priest and the seed

royal was preserved again when Josiah was carried into Babylon. The seed royal was nearly destroyed, but God preserved the seed of David and again the promise was fulfilled to David.

As the fourth day darkened into the great night of over 400 years without the voice of a national prophet, at the dawning of the fifth day on one still night in the moonlit hills of Judea, the angels announced the birth of Christ to a group of shepherds. Luke 2:8-14, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord, And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth, peace, good will toward men."

Then the devil did his best to destroy Jesus by putting it into the heart of Herod to destroy all the boy babies from two years and under.

Now, let us glance at the story of the wise men from the east who followed a star that was to lead them to the Christ Child. When they came to Jerusalem, they went to the King Herod to inquire where the Christ Child was born. Then Herod called for the priest and scribes to find out where Christ should be born and told him that Christ should be born in Bethlehem according to the prophet. Matthew 2:5, 6, "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

Then Herod told them to go search for the Child and when they found Him to bring him word again that he might go and worship Him. God spoke to the wise men in a dream and told them not to go back to Herod. Then the devil put it in Herod's heart to destroy all the boy babies from two years old and under. Matthew 2:16-18, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

But before Herod could kill the babies, God appeared to Joseph in a dream. Matthew 2:13-15, "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Again, the devil was defeated.

Then the devil tried to get Jesus to cast Himself down from the pinnacle of the temple. Luke 4:9-13, "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto

him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season." Again, the devil was defeated.

The time came when Jesus went to the cross and there according to Genesis 3:15, Satan bruised Christ's heel. Christ died as the Lamb of God that was to take away the sin of the world. He bore our sins in His body to the cross and there died for every sinner in the world.

They took Him from the cross and put Him in a new tomb. They sealed the grave and set a guard there, but as it began to dawn toward the first day of the week in Matthew 28:1-4, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men." Praise God! The devil could not keep him in the grave. He did arise from the dead and go into Heaven and made the atonement for all of Adam's race. By this act, Satan's head is eternally bruised.

Now, for a few moments, let us look at the law and notice that it was a schoolmaster to bring us to Christ. Galatians 3:22-25, "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

The word schoolmaster in Bible times did not mean the teacher or superintendent, but one who took the children to and from school and supervised their conduct not only on the way but while in school.

What a beautiful picture is given. The law that was given on the third redemption day was a schoolmaster to bring us to Christ or directly escort us unto Christ.

All the sacrifices of the ceremonial law pointed to Christ. They are all a type of Christ and to us in these last days, it is easy to see Christ in them all. Christ is the fulfillment of all the Old Testament sacrifices.

The law governed their conduct from the time it was given until they could find Christ. After the law brought us to Christ, we are justified by faith. Praise the Lord! The law reveals Him to us and governs our conduct the fourth and fifth day of redemption which is from Christ's birth until the millennial day.

The law brings conviction upon us and lets us see our sins, then the Holy Spirit points us to Christ and leads us to repentance and faith through which we receive justification. The moral law governs

our conduct while we serve Christ just as the schoolmaster guarded the child's conduct at school. But in this dispensation under Christ in the experience of sanctification, the law is put into our hearts. Hebrews 10:14-16, "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Oh what a guide! What a guard to keep us out of sin.

With the law in our heart it is so easy to live as we should and serve Christ. All that nature that is against the law of God is taken out of our heart, and the law is put into our heart and the Holy Spirit comes to abide in our hearts, and when He is come He will guide us into all truth. John 16:13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Let us return to the beginning of the fourth day of redemption which began at about the time of the birth of Christ. Oh, what a day when Christ walked among men healing the sick, cleansing the lepers, opening the eyes of the blind, raising the dead and preaching to the multitudes. But, the most important of all the events of Christ's time on earth was His death and resurrection. Had Christ not risen, the Old Testament sacrifices would have meant nothing because they only rolled their sins ahead until Christ could die for the sins of the world and arise from the grave, ascend into Heaven and there make the atonement for all of mankind. All the Old Testament saints would have had to march out of paradise and fall into Hell, but He arose. Praise the Lord! He paid the sin debt for them.

From Adam to Christ, men looked forward to the Cross. We now look back to the Cross and forward to His coming after us in the resurrection.

In Hebrews we see that after Christ made the atonement, He sat down on the right hand of God which represents a finished work. Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 10:11-13, "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool." This is thus signifying that Christ's part was done. He does not have one more thing to do to save and sanctify the people of these two days of grace, which are the fourth and fifth thousand years of redemption, and He will sit there on His mediatorial throne until time to come and get the redeemed.

After the Cross came the day of Pentecost, which was the ushering in of the Holy Spirit's dispensation or the gospel age. On that day they were all filled with the Holy Ghost. Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." This fulfilled the prophecy of Joel 2:28, 29, "And it shall come to pass afterward, that I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

Oh, what a day it was as the apostle Paul traveled and preached, bringing the Gospel to the then known world of his day.

The fifth day ended in what is known in history as the Dark Ages, when power centered around Rome and the Roman Catholic church came into existence, and there was the teaching of the pope as vicar of God and the selling of indulgences, until the Gospel light was almost put out.

Then came the bloody Reformation, when many died for their faith, during which time Martin Luther came out of the Catholic church preaching that the just shall live by faith. The fifth day had dawned and was breaking forth in all of its brightness under the powerful preaching of George Fox, John and Charles Wesley and a multitude of others. The revival fire spread into the 19th century and through the early 1900s great revivals spread across Great Britain and the U.S.A. But now we are coming down to the close of the last redemptive day or the sixth day or 6000 years of redemption.

There are some definite signs which characterize the closing out of the fourth day before Christ came the first time.

The Bible says before Jesus comes there will be a great falling away. II Thessalonians 2:3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

We are seeing a time when "church-anity" is in many places taking the place of real Christianity in many churches that used to have the blessing of God upon them. Many holiness churches in America are largely holiness only in name and doctrine. They have lost the Glory and there is no real separation from sin and the world.

I thank God for the multitudes across the U.S.A. that have not compromised and that still have the Glory.

The revival fire is burning low and many places it has gone out. I thank God for local revivals. Now let us look on the bright side. In Matthew 24, the Bible says there will be famines. Then later in the same chapter it speaks of the days of Noah and days of Lot in which it speaks of eating and drinking, building, planting, buying and selling. This all speaks of prosperity and plenty.

Now, let us look at it spiritually. While in parts of the world there is a great falling away and much spiritual deadness, in other parts of the world there is great revival and the scripture is being fulfilled, when the Bible says, "I will pour out my Spirit upon all flesh." Acts 2:17, 18, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

The next glorious event is the coming of the Lord, when the saints will be resurrected and glorified in a moment, in a twinkling of an eye, after which the glorious church will be presented to Christ at the marriage in Heaven. Ephesians 5:27, "That he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Then we will be ushered into the great marriage supper of the Lamb. Revelation 19:7-10, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

At the close of the marriage supper of the Lamb, Christ will come back to earth to reign 1000 years. This 1000 years is the millennial sabbath. Oh, what a glorious sabbath.

The ushering in of that day is described in different places in the Bible. Matthew 24:25-31, "Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be: For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Zechariah 14:1-5, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Verses 12-15, "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

Revelation 20:1-4, "And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

In verse 26 of Matthew 24, we see Christ is talking about men saying, "Behold he is in the desert," that is on the earth, so Christ is speaking of His coming back to earth. The millennial day will dawn with the whole earth being lit up, and in the radiantly lit-up sky, Christ will appear in the bright clouds in verse 30.

When He has come to earth, He will send His angels to gather His elect nation unto Him. Remember, when He comes for the church or saints, He alone will come with the sound of the trumpet and the voice of the archangel, but when He comes to earth, He will send His angels after the elect nation (which is Israel).

Then we study further in Zechariah 14:1-5, 12-15 which we quoted previously in this chapter. Here we see Christ is coming back and His feet shall stand on the Mount of Olives and the mountain shall be divided and a great valley appear. But all the saints (resurrected saints) or the church shall be with Him. Then judgment shall be poured out on the nations that are gathered together against Jerusalem.

Now, let us look into the great book of Revelation in the 19th chapter. Christ is coming to earth upon a white horse and all the armies of Heaven follow Him on white horses, Revelation 19:11-14. Then the beast and the kings of the earth were gathered together to make war against Him that sat on the white horse and against His armies (which I believe to be the saints).

The beast and the false prophets were cast into the lake of fire, and that great crowd of kings and their armies were slain with the sword of him that sat on the white horse. Revelation 19:19-21, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

About that time a great angel will come down from Heaven with a great chain in his hand and lay hold upon the devil and bind him 1000 years and put him into the bottomless pit until the 1000 years is expired. Revelation 20:1-3.

What a glorious sabbath day that will be--1000 years on earth without the devil to tempt mankind to do evil. We will not have one problem with the devil for 1000 years. Praise the Lord! Oh, what rest!

There will be 1000 years of peace as is described in the fourth chapter of Micah.

First, the rebuilt temple and many nations coming up to the temple to learn of Jacob's God. Micah 4:1, 2, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Another beautiful scene of peace and safety is seen in Isaiah 11, where the animals are at perfect peace with each other, and also with man, for a child is leading a calf and fatling and a young lion and children playing on the snakes' dens without fear.

Then the Bible declares that nothing shall hurt or destroy. Isaiah 11:6-9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

One of the highlights of this glorious 1000-year sabbath will be the general camp meeting known as the feast of the tabernacles. Zechariah 14:16, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

At that great feast there will be HOLINESS UNTO THE LORD on the bells of the horses, also in every pot in Jerusalem and in Judah shall be HOLINESS UNTO THE LORD.

When holy men and women fill their plates and uncover HOLINESS UNTO THE LORD, there will be volumes of praise and overflowing joy. Zechariah 14:19-21, "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Let us all live holy before the Lord until we can enjoy this great millennial sabbath.

VIEW THE SABBATH FROM GENESIS TO REVELATION

By
Rev. Winfield Poe

Chapter 6 THE ETERNAL SABBATH

When God finished the work of creation, His last act was to sanctify and hallow the seventh day and make it a sabbath.

When Christ arose from the grave and made the atonement, the atonement sabbath was ordained and the sabbath was returned to the beginning sabbath.

At the close of the six redemptive days there is to be a millennial sabbath. But at the completion of redemption there will be an eternal sabbath. Bless His wonderful Name!

Remember in the 4th chapter of Hebrews, where the Bible teaches that "there remaineth a rest to the people of God. "The Greek word for rest in this passage is "σαββατισμος," which literally means a state of sabbath in the soul or that state of soul rest received in the experience of sanctification.

The Scripture clearly teaches that we must have our confession of carnality all finished, our consecration completed, all of our doing done; then we enter into this state of sabbath of the soul. It is when the last act of redemption is completed and the work finished, that we will enter into that eternal σαββατισμος.

The Beacon Bible Commentary states that σαββατισμος is "a sabbath state," "the rest which remains is a sabbath state of the soul." So the eternal sabbath is an eternal sabbath for both soul and body and the new heaven and new earth.

Now, let us look at the entire scope of redemption. The word redeem means 1. To buy out, 2. To a releasing on payment and 3. A deliverance.

For example, when the kinsman redeemer paid the debt of his poor brother that had fallen in debt and he and perhaps his family was taken as slaves to work out the payment of the debt, the kinsman redeemer would pay the debt which was the price of redemption. When the redemption price was paid, the poor brother was set free and restored to his home to freedom and could start life over a free man. He was bought back by a near kinsman. Bless His Name!

Christ our Kinsman paid the redemption price and bought back all that was lost in the fall. I Peter 1:18, 19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. But with the precious blood of Christ, as of a lamb without blemish and without spot." Revelation 5:9b, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation."

Now to understand redemption, we must first understand what was lost in the fall. There are seven steps in the fall and seven steps in redemption.

1. Man was separated from God. Sin always separates man from God. Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

When man was separated from God he died spiritually. Genesis 2:16, 17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Ezekiel 18:4, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. He also became a sinner and sinners are enslaved by sin.

2. Man lost the image of God in which he was created in Genesis 1:26a, "And God said, Let us make man in our image, after our likeness." The image of God is holiness, so man lost his holiness and took on the image of fallen Adam. Genesis 5:1-3, "This is the book of generations of Adam, In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

Notice in verse 3 that Seth was born after Adam's likeness and after his image (which was the image of fallen Adam), so every person from Adam until now was born with the carnal nature except John the Baptist.

3. The next step of the curse is that the woman was placed under the curse. Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

4. The next step in the fall that we want to notice is that the sentence of death was placed upon mankind. Genesis 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

5. Man was driven from the tree of life. Genesis 3:24, "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

6. The animal kingdom came under the curse. Genesis 3:14, "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

7. The earth was cursed. Genesis 3:17, 18, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt

not eat of it: Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

In redemption, Christ bought back for mankind more than what they lost in the fall. Romans 5:20, "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."

Now let us consider the first step in redemption which is to redeem us back to God. The scripture in Revelation 5:9 says, "and hast redeemed us to God." The sinner is separated from God by sin, so in order to come to God he must forsake every sin and turn to God with all his heart, and the Bible tells us that the Lord will abundantly pardon. Isaiah 55:6, 7, "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Also, the sinner must confess his or her sins. I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." So, when the sinner forsakes his or her sins and confesses them to God through the blood of Jesus Christ, God forgives every sin and the sinner stands justified before God. Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

At that very moment man is brought back to God and through divine grace he or she is born of the Spirit. They are made alive unto God and His Spirit bears witness to that fact. Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

The devil took us captive and we were slaves to sin, but Christ paid the sin debt with His own blood, which set us free from the devil and the bondage of sin. Hallelujah! I am free from sin and its bondage.

At that very moment that our sins are forgiven and our names are written in Heaven, the Spirit bears witness to us that our sins are forgiven. We can cry out, "I am redeemed." Praise the Lord for this great redemption.

Sinner, it does not matter how far you have gone in sin. It doesn't matter how hopeless your case may be; where sin abounded, grace did much more abound.

Sinner friend, if you read this book and the devil has been telling you there is no hope, on the authority of God's Word you can be saved. Backslider, you can be redeemed to God. Whatever nationality you are, you can be redeemed. God will save you. When you come back to God, God places you in the family of God. Oh! what a redemption!

My friend, sin is the work of the devil and Christ came to destroy the works of the devil. I John 3:7-10, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever

is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Matthew 1:21 "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

If man has to sin every day and if man cannot live above sin, redemption is a failure. Christ died in vain. But redemption is a success and we are redeemed--redeemed to God and delivered from sin, made alive spiritually and placed into the family of God. When we are saved we can say, "Praise the Lord! I am redeemed!"

We are not fully redeemed because after we get saved the carnal nature remains in the heart. I Corinthians 3:1-3, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Notice, they were brethren. They were babes in Christ and able to take spiritual milk. From this clear scripture it is unquestionable that the carnal nature remains after one is saved or becomes a Christian.

Through the great plan of redemption, God made provision for His children to be sanctified as a second work of grace, through which the carnal nature is eradicated or taken out of the heart and the heart is purified and man is restored to the image of God.

Let us look further into this truth. Notice first, provision for our sanctification was made for us through the blood of Christ. Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Hebrews 10:10,14, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering he hath perfected for ever them that are sanctified."

The Scripture clearly teaches deliverance from the carnal nature. In the 6th chapter of Romans the carnal nature is called "the old man." Romans 6:6, 7, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

The carnal nature is nailed to the cross in the experience of justification or when we are saved. This enables us to overcome the carnal nature and live above sin, but the carnal nature is struggling to get off the cross.

The thieves were nailed to the cross for three hours and then later the guards broke their legs. By so doing, the weight of their body came down on their arms, bringing the diaphragm up against the lungs and shutting off their breathing, and they died.

So, when we get sanctified the carnal mind is put to death and we are set free from the nature of sin or the carnal nature.

In Romans 7 the carnal nature is described as a warring nature and the law of sin. It is talking about carnality under the law. Perhaps Paul was describing his own experience under the law, but he found Christ and found deliverance from sin. Romans 8:1, 2, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Verse 1 describes a justified man following the Spirit. In verse 2, Paul is declaring what happened through sanctification. He shouted that the law of sin and death or carnality was gone. The inward war was over. Praise the Lord!

Also, through the experience of sanctification we are restored to the image of God or Holiness. Read Ephesians 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." The first part of this verse declares plainly that after they heard the word of truth, they trusted and it became the gospel of their personal salvation. Then the Bible further states "after ye believed." The word believe with "ed" on the end of it speaks of a completed faith that saved them. What this verse is saying is, after you were saved or justified, ye were sealed with the Holy Spirit of promise or sanctified.

In Bible times when a document was sealed, the king's image or picture was placed upon it by a signet. When one is sanctified, the Holy Spirit puts the image of Christ upon the heart of the believer or the justified person and man is brought back into the image of God and he can cry out, "I am redeemed."

Oh! What redemption it is when the Holy Spirit fills the heart with Himself, making us partakers of His divine nature. II Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

So, when we get sanctified we are restored to the image of God and redeemed through the blood of Jesus. What a glorious redemption.

But, we are not completely redeemed. This brings us to the third step of redemption which is the redemption of the woman. Though the woman is saved and sanctified, she is still under the curse in which the man was to rule over her. Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

The New Testament does not change this order. Ephesians 5:22-24, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." Colossians 3:18, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

As long as they are husband and wife, the woman will live under this part of the curse. But when the woman steps inside of Heaven where there is neither male nor female, in His sight she can shout, "I am redeemed."

This brings us to the fourth step of redemption: the redemption of our bodies from the curse. As long as we live we will be plagued with pain, sickness, suffering, loss of loved ones, lack of mental ability, weakening of the eyes, because our body is under the curse and appointed to die. Hebrews 9:27, "And it is appointed unto men once to die, but after this the judgment."

But one day our body will be redeemed eternally. Romans 8:18-23, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Notice in verse 23, "even ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Our body is not redeemed yet, but our hope is bright and awaits that glorious day, but until then the creature (body) is made subject to vanity, not willingly; in other words, we have heart trouble, not willingly nor is it hopelessly, for we are subjected in hope--a glorious hope that one day we will have a new body.

Those suffering with the dreaded cancer do not have cancer because they want to have it, but they are not without hope of redemption. We are not growing older and weaker because we choose to; we are subjected to old age. But, thank God! there is a hope of one day being eternally young. Our body will be redeemed in the resurrection of life or the resurrection of the saints. I Corinthians 15:51-55, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

What a glorious day when all the dead bodies of the saints of all history and dead bodies of babies and children under age of accountability will be put on immortality and come out of the graves with resurrected bodies, and then we which are alive and remain shall receive our resurrected or immortal bodies--bodies that will never die, never be sick, never suffer. We will have obtained what Paul determined to obtain. Philippians 3:11, 12, "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Paul was looking for resurrection perfection. Hallelujah! What a hope!

That hope gave Job courage to hold on to God when it seemed He was gone. Job 19:23-27, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Notice, Job said after the skin worms had eaten his body, "yet in my flesh I shall see God. On that great day of the redemption of Job's body, he will cry out "I am redeemed."

Every one of us that stays true to Jesus one day shall hear the trumpet sound, and in a moment, in the twinkling of the eye, we will be glorified and cry out, "I am redeemed."

We don't know what our redeemed body will be like, but it will be like His glorious body. I John 3:1, 2, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

This writer feels like the Psalmist in chapter 17, verse 15, "As for me, I will behold they face in righteousness: I shall be satisfied, when I awake, with thy likeness."

On that great resurrection morning, we, with all our immortal strength, will shout "I am redeemed."

We still haven't come to full redemption, but after the 1000-year reign on earth with Christ and we are ushered across the threshold of the New Jerusalem, the Bible declares in Revelation 22 that we will have a right to the tree of life from which Adam and Eve were driven from in the fall. Revelation 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

With our immortal eyes, we will behold the beautiful tree of life and the 12 different kinds of fruit for the first time, and then walk up to it, reach up and pluck some of the precious fruit and shout, "I am completely redeemed," and sing with a glorified voice.

But this is not all of redemption, for the animals were placed under the curse. So, what we have labeled the sixth step of redemption is the redemption of animals which will take place at the ushering in of the millennial age or dispensation. Isaiah 11:6-9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In the redemption of the animals, the beasts will not be ravenous anymore, as verse 9 says, "they shall not hurt nor destroy."

The wolf will dwell with the lamb. Can you imagine a big gray wolf or four or five of them grazing with the sheep? Why? The curse has been lifted. A big spotted leopard is eating with a kid goat. Why? The curse has been lifted. Look over on the hillside and see a cow and bear feeding their young and lying down together. Oh! What a sight! Look over at the strawstack and see a lion eating straw like an ox.

Remember, the serpent was cursed above all cattle and all the beasts of field, but just look at the little children playing on the hole of an asp. The dictionary says that an asp is any of several small poisonous snakes of Africa, Arabia and Europe, horned viper, common European viper. A cockatrice is an unidentified deadly serpent. But look, the child is playing on the hole of the asp. They are crawling around the child and he is unhurt. Why? The curse has been lifted. Then with amazement we look at the cockatrice den and there is a little girl with the huge snake by her side. She strokes him without fear because the curse has been lifted through redemption.

But more than this, in the fall, man lost his place of dominion over the rest of the creation, but thank God he is not without hope. Hebrews 2:8b-9a, "But now we see not yet all things put under him. But we see Jesus. . . ." Through redemption we see man back in the place of dominion. Isaiah 11:6, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Here we see a calf running and playing and a little child. Notice a little child calling to the calf to come and he comes. He puts a rope on his neck and leads him over to the other side of the lot. About that time, the fatted steer comes bolting out of the stall, bawling, jumping and running. The little child calls to him, "You stop that and come here." He obeys and the child puts a rope around the fatling and starts to lead them away, when a young lion comes around the barn and the child says, "Come here." He comes and the little child puts a rope on him and leads them away without fear or rebellion on the animals' part. Why? Because man has been redeemed to his place of authority and dominion, and through redemption the curse has been lifted from the animal kingdom.

The last and seventh step of redemption will be when the earth is redeemed. The earth was cursed at the fall to bring forth thorns and thistles. But across the nearly 6000 years, the earth has been polluted by sin on its battlefields. The earth has soaked up the blood of many because of sin. Because of sin, liquor has corrupted the earth. Beer joints and liquor bottles on the shelves of stores, filling stations, abortion clinics, broken homes, immorality and many other things have polluted this old world, but thank God there is a day of redemption for this old world.

At the end of the 1000-year reign of Christ on earth, the devil will be loosed out of the bottomless pit and go out and deceive the heathen nations that are not destroyed in the battle of Armageddon. They have lived without the influence of the devil and sin for 1000 years.

The devil will deceive them to follow him and they will encamp around the camp of the redeemed, but just then Christ will take the saints from the earth and the judgment will be set, and when He sits on the throne the destruction of the earth will take place. Revelation 20:7-11, "And

when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place for them."

We have a clearer and more completed account of this event in II Peter 3:10-12, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Here, we see the roaring of the earth as it becomes one great combustion of fire while the heavens also are on fire, the elements melting with fervent heat, the earth and works therein being burned up. We can see further in our imagination, when the fire is out there is one heap of lava stone and ashes. Everything is dark and hopeless.

But what about the Scriptures? Ecclesiastes 1:4, "One generation passeth away, and another generation cometh: but the earth abideth for ever." Psalm 78:69, "And he built his sanctuary like high palaces, like the earth which he hath established for ever."

The Bible never crosses itself. The scriptural teaching is that out of the mass of ashes and lava rock, Christ will speak the word and there will be a new heaven and new earth formed out of the old one.

Preacher, what makes you think it will happen this way? Because when my life was a wreck of sin, Christ never threw me away. He made me new.

When this body goes back to dust, He will not leave it in the grave. He will redeem it or make it new, and out of the rubbish of a burned earth, when every sin stain has been burned up and every trace of the fall burned up, out of the rubbish will come a new Heaven and a new earth wherein dwelleth eternal righteousness. II Peter 3:13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The earth will be redeemed from the curse the very moment this takes place. Redemption's plan will have been completed and earth and Heaven with all the redeemed will pass into an eternal state of sabbath or "[σαββατισμος](#)" at the completion of the redemption of all things. What an eternal sabbath state we will enjoy for ever.

My friend, if you are lost, it will be because you have rejected Christ and His great plan of redemption.

Would you like to be set free from sin? If so, turn from your sins and come to Christ, confessing your sins, and He will save you.