SERMONS on the SABBATH and LAW Embracing AN OUTLINE of the BIBLICAL and SECULAR HISTORY of the SABBATH for Six Thousand Years, and A Refutation of the Sunday-Seventh-Day Theories of Mede, Jennings, Akers, and Fuller.

p. 1, Para. 1, [SERMONS].

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p. 2, Para. 1, [SERMONS].

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PREFACE:

p. 2, Para. 3, [SERMONS].

The present work is prepared to meet an urgent, existing want. The work entitled, "History of the Sabbath and First Day of the Week" is now out of print. Some time must elapse before a new edition can be furnished. This space of time is demanded for careful research and patient labor, that the forthcoming History of the Sabbath may be rendered as perfect as possible, and made such a work as the importance of the subject demands. Some delay in the publication of the new Sabbath History is therefore unavoidable. But the writer wishes to say that the utmost diligence shall be used in urging forward the work to completion at as early a date as possible consistent with the many other duties devolving upon him. p. 3, Para. 1, [SERMONS].

The work now presented to the reader is a brief outline of Biblical and Secular History relating to the Sabbath of the Lord. It is believed that even those who have long studied this subject will find something to interest them in this little work, and it is hoped that many who know not the teaching of the Bible relative to the Sabbath and law of God, may be led by the perusal of this work to honor God in the sanctification of his great memorial, the Sabbath. p. 3, Para. 2, [SERMONS].

PREFACE TO THE SECOND EDITION. p. 3, Para. 3, [SERMONS].

THE present edition differs from the former in that an eleventh sermon has been added, showing that Sunday has no claim to be considered the true seventh day. This discourse will be found valuable as meeting the errors of Akers,

Jennings, Fuller, and others who have endeavored to prove that our first day of the week is the very day on which God rested from the work of creation. p. 3, Para. 4, [SERMONS].

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THE MEMORIAL OF CREATION. p. 5, Para. 2, [SERMONS].

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. p. 5, Para. 3, [SERMONS].

THE eleventh chapter of Hebrews is a record of the mighty deeds of faith. At the very head of the list, the apostle places the act of grasping a certain great truth. That truth is the declaration that God framed the worlds out of material that did not previously exist. The creative act is the highest display of omnipotent power of which we can conceive. We cannot elevate our minds to see how such a work is possible, even for infinite power. p. 5, Para. 4, [SERMONS].

The grandest sight in nature is a view of the starry heavens in a clear night. At one glance the eye takes in the host of heaven, or rather what is visible of this host to a spectator standing upon our earth. These are the worlds that God has made. But if we could be placed back some six thousand years in the past, and from that point survey the vast abyss of space now studded with the stars of heaven, what should we behold? Blank nothing. The host of heaven did not then exist. Our earth itself had not arisen into being. The vast infinity of space was literally, as Job expresses it, "the empty place," and that which filled it was "nothing." Job 26:7. Utter and profound darkness rested upon the great void. Even the materials which subsequently formed the worlds, had no existence. p. 5, Para. 5, [SERMONS].

But the moment at last arrived, which, in the counsels of infinite Wisdom, had been fixed for the great creative act. "In the beginning God created the heaven and the earth" Gen. 1:1. "He spake, and it was done; he commanded, and it stood fast." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33:6,9. When the Creator had thus spoken, every element came into being which he purposed to use in framing the worlds. But chaos now existed as the first result of the Creator's work. The condition of our world at the moment of its creation may doubtless be safely accepted as the real condition of all the worlds that sprang into existence at the same instant, and in obedience to the same mandate. And thus we read of our globe: "And the earth was without form and void." Its materials now existed, but they had no order. They were without *form,* a strong indication that

even gravitation was not in existence at the moment of their creation; else it would at once have given the earth a globular form. And the earth was void, i.e., destitute of living creatures and even of living plants. Darkness reigned supreme. Not one ray of light mingled with its utter blackness. p. 5, Para. 6, [SERMONS].

"The Spirit of God moved upon the face of the waters." Gen. 1:2. And now the earth, yielding to the law of gravitation, becomes a sphere, or globe, and, as a consequence of this, its whole surface is covered with water, a condition which remained unchanged till the third day. "And God said, Let there be light; and there was light." This is the next step in the Creator's work. How God gave existence to light is above our comprehension. But he did it, and it has never ceased to exist. And now he separates the light from the darkness. He calls the one day and the other night. This is why in the divine order the night makes the first division of the twenty-four hours. And Moses tells us that the evening and the morning, i.e., the night and the day, were the first day. This is a decisive proof p. 6, Para. 1, [SERMONS].

that the days of the Mosaic record were such days as an evening and morning constitute, i.e., days of twenty-four hours. Otherwise the record is utterly unreliable, and calculated to mislead. If it be objected that a day of twenty-four hours is inadequate to the work of the first day of time, the answer is that this is all true, if the work of creation be considered the work of nature; for if nature had to create itself, all eternity would be insufficient for the work. But if an infinite Creator called the worlds into existence out of nothing, and framed them out of materials that before had no existence, then the period of twenty-four hours was quite adequate for the work of the first day of time. p. 6, Para. 2, [SERMONS].

The next thing in order in the work of creation was the act of giving existence to our atmosphere. The firmament, or heaven, which divides the waters from the waters, is the air. It is this in which the fowls fly above the earth. Gen. 1:20. The waters above the firmament are the clouds. The waters under the firmament are those upon our earth. At the time our atmosphere was created, the whole face of the earth was water, for it was not till the next day that the dry land appeared. The atmosphere being denser than the mists and fogs and vapors that form the clouds, they are

borne aloft by it. God called this firmament, or atmosphere, heaven. It is the first, or atmospheric, heaven that was thus created. And now the second day being ended, Moses tells what kind of a day it was: "The evening and the morning were the second day." It was therefore such a day as night and day constitute, i.e., it was a day of twenty-four hours. p. 7, Para. 1, [SERMONS].

The atmosphere being created, and the fog and vapor being lifted from the face of the waters, the Creator next causes the dry land to appear. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good." Gen. 1:9,10. The surface of the earth was now changed by the immediate power of the Creator. p. 7, Para. 2, [SERMONS].

One portion was depressed to receive the waters that covered the earth, and another and larger portion was elevated above the waters to constitute the dry land. Probably a very large portion of the water was stored within the earth itself, whence at the time of the flood it came forth, when the fountains of the great deep were broken up. p. 7, Para. 3, [SERMONS].

And now the dry land having been formed, and the atmosphere and the light having been already created, God fills the earth with vegetable life. And God caused the earth to bring forth grass, and herbs, and trees. And at the close of the third day we are again certified that the day was composed of an evening and a morning, i.e., that it was a twenty-four-hour day. vs. 13. p. 8, Para. 1, [SERMONS].

On the fourth day God caused the sun and moon and stars to appear as light-bearers in the heavens. By this we are not to understand that these heavenly bodies were this day created; for they were doubtless included in the work of the creation of "the heaven" on the first day. As the earth during the first three days underwent a great transformation, we may reasonably conclude that a like work was carried forward in the heavenly bodies during that time. And thus, when the fourth day arrived, they were ready to be made light-bearers to the earth. And at that point God gave them the office of giving light to the earth, and of measuring time for its inhabitants. And now,

for the fourth time, Moses assures us that these days of creation were composed of day and night; in other words, they were such days as those we now have. And this is confirmed most strikingly in the fact that such days as Gen. 1 brings to view, it informs us were subjected to the rule of the sun -- a sufficient proof that the days of that chapter are the natural divisions of time, and not vast, indefinite periods, of whose duration we can have no conception. Verses 14-19. p. 8, Para. 2, [SERMONS].

On the fifth day God peopled the waters with every variety of fish, and caused abundance of fowls to fly in the open firmament of heaven. And God was pleased with the work his hands had wrought. And, for the fifth time, we are told that the day was composed of evening and morning, or night and day, an expression which cannot be explained otherwise than according to its simple and obvious import, that a day of twenty-four hours was intended. Verses 20-23, The work of the sixth day was to create the beasts of the field, and every kind of animal that moves upon the face of the earth. And when this great work was thus perfected, last of all, he created man in his own image, and made him ruler over all his works. The earth was full of God's blessing. And the Creator surveyed everything that he had made, and, behold, it was very good. And again the Holy Spirit gives the kind of time used in this record; "The evening and the morning were the sixth day;" that is to say, the sixth day was a day composed of day and night, like the days we now have. "Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1. How vast the work of this six days! Before it began, the infinity of space was simply an abyss of darkness, having nothing in it out of which to form the works of creation. When the six days were ended, an infinite number of worlds had arisen into existence. God had framed them out of things which before did not exist. To grasp this great truth in an act of faith which Paul places with strict propriety at the head of his list of the mighty deeds of faith. p. 8, Para. 3, [SERMONS].

The psalmist tell us that "the works of the Lord are great, sought out of all them that have pleasure therein." And he adds: "He hath made his wonderful works to be remembered." Ps. 111:2,4. Certainly, the greatest of all his works, and that which surpasses every other in its manifestation of infinite power, is the creation of the heavens and the earth. This is the most wonderful of all the works of his hands. This great work is worthy of being

sought out of all them that have pleasure therein. God wrought this wonderful work to be remembered; that is to say, he designed that men who owe their existence to the creation of the heavens and the earth, and or mankind upon the earth, should never forget that he had wrought this work, and that he was their Creator. p. 9, Para. 1, [SERMONS].

Indeed, it is this great fact that he appeals to as distinguishing himself from all false gods. And thus he speaks by Jeremiah: "Thus shall ye say unto them, The gods that have NOT MADE THE HEAVENS AND THE EARTH, even they shall perish from the earth, and from under these heavens." Jer. 10:11. But he speaks thus of himself: "The Lord is the true God; he is the living God, and an everlasting king. . . . HE HATH MADE THE EARTH by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10,12. p. 9, Para. 2, [SERMONS].

One of the highest acts of faith is to grasp the existence of an uncreated Being who has called into existence, out of nothing, an infinite host of worlds. To believe this great truth, which Paul makes so prominent an act of faith, we must credit the testimony of the Scriptures; for he tells us that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But faith without works is dead, being alone. No human being can have so perfect a theoretical faith in this great truth as has Satan. But his faith in it is of no benefit to himself. If our faith in this cardinal truth of revelation is of greater value to us than Satan's faith to himself, it must produce certain acts of obedience by which our love for the truth we believe, is made manifest. And thus the apostle James states the case: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? James 2:19,20. p. 10, Para. 1, [SERMONS].

"Through faith we understand that the worlds were framed by the word of God." But by what act of obedience do we manifest our love for this great truth? And by what good work do we show that our faith in the creation of the heavens and the earth is not a dead faith? p. 10, Para. 2, [SERMONS].

If God made his wonderful works to be remembered, how are

we to remember our Creator? If the creation of the heavens and the earth distinguishes the true God from all false gods, by what acts are we to preserve in our minds the memory of this work of infinite power? p. 10, Para. 3, [SERMONS].

To answer these questions, we have only to return to the record of the creation in Genesis 1 and 2. The close of the sixth day witnessed the perfection of the Creator's work. He surveyed all the works of his hands, and behold they were all very good. With the beginning of the seventh day, God's work of creation ceased. And thus we read: "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." Gen. 2:2,3. p. 11, Para. 1, [SERMONS].

The record tells us what God did on the seventh day as distinctly as it relates what he did on the six days of creation which preceded it. His work was wrought in six days. On the seventh day he rested from that work. He did not rest because of weariness, for the Creator of the heavens and the earth cannot be wearied. Isa. 40:28. He made the seventh day his rest-day in order that he might set up an everlasting memorial of his creative work. For when he had rested upon the day, he blessed it, and sanctified or hallowed it. He blessed the seventh day because he had rested upon it, which shows that the day of God's rest was past when he blessed the seventh day. He did not bless the day because he was about to rest upon it, but because he had rested upon it. So it is evident that the blessing was placed upon the seventh day for time to come in honor of what God had done upon that day. And thus also with respect to the sanctification of the seventh day. God sanctified it because he had rested upon it. He did not sanctify the day because he purposed to rest upon it, but because he had rested upon it. p. 11, Para. 2, [SERMONS].

The sanctification cannot be placed upon a day after it has ceased to exist. And hence God did not sanctify the first seventh day of time because he had made it his rest-day, for when he had thus rested, the day had expired; but he sanctified the seventh day for time to come, in memory of his own rest on that day from the work of creation. p. 11, Para. 3, [SERMONS].

To sanctify is to set apart, or appoint to a holy use. And here we learn at the very beginning of the Bible that God appointed the seventh day to a holy use. He did it because that in it he had rested from all his work. So it is incontestable that the seventh day was appointed to a holy use in order that God's rest from creation might be remembered. And this appointment must have been made to Adam and Eve, for they were the ones who had the days of the week to use. The fact, therefore, is undeniable that God bade Adam set apart the seventh day for sacred rest in memory of his own rest upon that day. p. 12, Para. 1, [SERMONS].

Here, then, we find the memorial of the creation of the heavens and the earth. The seventh day was set apart to a holy use because God had rested upon it from all his work which he *created* and *made.* So the creation which called the elements into existence, and the making of the earth out of those elements, are here distinguished from each other, and both are included in the commemorative rest. He rested from the six days of creation. God made his works to be remembered; and no sooner was his work complete than he set up a lasting memorial of that work. He hallowed every seventh day, that man might remember God, his creator. And that man might grasp the great truth that God, in his infinite power, spoke into existence, from nothing, the heaven and the earth, had ordained, at the very beginning, one grand act of obedience by which his faith in that truth should be declared, and his love for it made manifest. The observance of the Creator's rest-day is that act of obedience by which we declare our faith in God as the creator of the heavens and the earth. p. 12, Para. 2, [SERMONS].

To profess faith in God as the creator of all things, and to pay no attention to the memorial which he ordained to keep the work of creation in lasting remembrance, is to have, in this respect, a dead faith. We thus profess to know God; but in works we deny him. We have faith without works. Our faith in the one God, who, by his sovereign power, framed the worlds out of materials which did not before exist, is like the faith of the devils, a dead faith, because that grand act of obedience which was ordained to express that faith, we do not perform. And we are not to think that there is no need of this effort to maintain faith in the one God who in six days created

heaven and earth, and rested on the seventh. p. 12, Para. 3, [SERMONS].

The world is full of atheism. The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession, by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the rest-day of the Creator is of no account whatever. But, with men believing the Bible record of the creation, the case is different. They confess their faith in the six days of the Creator's work, and his rest upon the seventh, and that he set apart the day because he had rested upon it. If their works correspond with their faith, they will regard the rest-day of the Lord. Can the Christian, who believes the record of the creation, and the atheist, who denies the existence of the Creator himself, both act alike in disregarding the rest-day of the Lord? See the believer in the record of the first seven days of time. When the seventh day, which the Creator set apart in memory of his own rest on that day, arrives, he lays aside all labor, and rests from all his work. Every one understands the act. But the atheist continues his labors as on other days. His works are consistent with his unbelief. But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the creator. And whatever the intention, the violation of the rest-day of the Lord is practical atheism. p. 13, Para. 1, [SERMONS].

God set apart the seventh day in Paradise. This proves that the observance of the Sabbath is not a carnal ordinance, for it was instituted before sin entered our world. It was not ordained to commemorate the flight of Israel to Egypt, for the children of Israel did not flee out of Egypt till more than two thousand years after this. It was not an institution ordained for the Jews, for it began with the human race, and thus preceded the existence of the Hebrew people for many ages. But the most remarkable fact that appears in this record is, that this memorial was needed even in the garden of God. Though man could converse with God face to face, yet every week, by the most impressive act, Adam was called to remember and acknowledge God as his creator. The rest-day of God was set apart, not

as a mere rest from wearisome toil, for Adam had almost as little occasion for rest from weariness in Paradise, as had the Creator from his work of infinite might, but as a day when man should desist from everything else and think of God. p. 13, Para. 2, [SERMONS].

And even the very manner of this observance was exactly calculated to bring to remembrance the grand fact that distinguished God from all other beings, viz., the fact that he had created the heavens and the earth. He must rest as God rested, and on the very day that he rested. And thus doing, God, his creator, could never be forgotten, nor the relation which God sustains to all other beings, and to all things, ever pass out of mind. It was a day of worship in the highest sense, in that it reminded man of his relation to God and kept the great facts respecting the origin of all things vividly before the mind. Man must rest on that day, not because he specially needed rest on account of weariness, nor because rest on a certain day of the week is better calculated to give him relief than resting upon some other day would be. But he must rest in memory of what the Creator did, that he might not forget his infinite obligation to that great Being who had given him existence. p. 14, Para. 1, [SERMONS].

The record in Gen. 2:1-3, is worthy of our most careful attention for the remarkable distinctness, brevity, and freedom from ambiguity, which characterize it. p. 14, Para. 2, [SERMONS].

1. It is certain that God rested upon the first seventh day of time. 2. That he did not bless and sanctify the day because he was about to rest upon it, but because he had rested upon it. 3. And hence it was not the first seventh day of time which he blessed and set apart, for that had expired when he performed these acts. 4. And thus it is evident that the blessing and sanctification related to the seventh day for time to come. 5. This was done because God had rested upon that day, showing that it was in memory of that event. 6. God placed his blessing on the day, thus making it a more precious day than any other. 7. He appointed the day to a holy use, thus making it obligatory upon Adam and his posterity to observe it. 8. And it is also to be observed that he did not bless the institution of the Sabbath, and sanctify that as a movable thing which could be placed upon one day or another, just as it might best suit the circumstances. Nothing is said of a Sabbath

institution. God rested the seventh day. God blessed the seventh day. God set apart the seventh day to a holy use. 9. This indeed made the Sabbath. Or, if the reader chooses to use the expression, this was the setting up of the Sabbath institution. But the seventh day was the recipient of all the things which God conferred. The rest, the blessing, and the sanctification, pertained to that alone. When, therefore, some other day is taken, every element that constitutes the Sabbath is left out of the account and lost. When another day is taken, we get that which God never rested upon; and as he blessed the seventh day because he had rested upon it, when we take some other day besides that of God's rest, we take a day which God has not blessed. p. 15, Para. 1, [SERMONS].

As he sanctified the day on which he rested, and which he had for that reason blessed, when we take one of the six days which God employed in the work of creation, we take a day which has not one element of the Sabbath institution pertaining to it. Certainly there are but seven days in the week. The first six days God did not rest. On the seventh day he did rest. These facts can never be changed. We cannot place the blessing and sanctification on any day only the one of God's rest, for they are conferred upon it *because* of that rest. And we cannot change the rest from the day on which he rested to one on which he wrought in creation. Not even Omnipotence can do this. And thus the definite seventh day stands out with the utmost distinctness. p. 15, Para. 2, [SERMONS].

It cannot, therefore, be denied, except by doing violence to the sacred narrative, that the creation of the heavens and the earth was immediately followed by the establishment of a divine memorial of that grand event. And it is evident that this memorial is to be observed as an act of obedience whereby our faith in the creation of the heavens and the earth is shown to be a living faith. Those who profess faith in this great truth do thereby acknowledge themselves under obligation to manifest that faith by observing the memorial ordained by the Creator for that very purpose. Those who neglect this memorial, render their faith in this fundamental doctrine of the Bible a dead faith. God's great bulwark against atheism was never so much needed as in the last days of our world's history. We have come down some six thousand years from Paradise. Darkness now covers the earth, and gross darkness the people. Surely, an institution that was needed in Paradise, when man conversed

face to face with God, is needed a thousandfold more in these days of awful apostasy and atheism. We have not yet ceased to be under sacred obligation to the almighty Creator, and it is in the highest degree proper that we, by the observance of that institution which he has ordained for the very purpose, should humbly acknowledge that obligation. p. 16, Para. 1, [SERMONS].

SERMON TWO. p. 16, Para. 2, [SERMONS].

MORAL OBLIGATION IN THE PATRIARCHAL AGE. p. 17, Para. 1, [SERMONS].

By the patriarchal age is meant the period from Adam to Moses. By moral obligation is meant the duty to observe the precepts of the moral law. The following statement of the apostle Paul relates to this very point, and covers precisely this period of time: p. 17, Para. 2, [SERMONS].

"For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Rom. 5:13,14. p. 17, Para. 3, [SERMONS].

Death reigned from Adam to Moses. But the reign of death is proof that sin also reigns; for death owes its empire to sin, and holds its power as a grant from sin. Sin is the supreme ruler, and death is only a subordinate ruler, holding its dominion at the hands of sin. And so the apostle, in verse 21, represents sin as the real ruler. Thus he says: "Sin hath reigned unto death." So the reign of death from Adam to Moses is, according to Paul, positive and tangible proof that sin not only existed during that entire period, but that it even reigned. p. 17, Para. 4, [SERMONS].

But death is only the shadow which sin casts. The presence of death furnishes, therefore, incontestable evidence that sin is also present. And so the apostle makes these two statements: 1. "Until the law sin was in the world." That is, sin, having entered by Adam's transgression, remained in possession till the law entered. p. 17, Para. 5, [SERMONS].

2. "Death reigned from Adam to Moses." That is, death was

able to cut down Adam, and to bear undisputed away over all the human family during the whole period of the patriarchal age; one man alone, Enoch, being excepted. Heb. 11:5. p. 17, Para. 6, [SERMONS].

What, therefore, does Paul mean when he says, "Sin is not imputed when there is no law?" One of two answers must be returned. 1. Though sin was in the world from Adam to Moses, yet God did not impute it to those who committed it, because there was no law which they transgressed in sinning; or, 2. the fact that sin was in the world before the law entered by the proclamation of the Lawgiver, shows that the law was really present all the time, and taking cognizance of human conduct; for sin cannot be imputed where there is no law. p. 18, Para. 1, [SERMONS].

One of these two views must be true. And we can determine which is true by one simple test. God either did, or did not, impute sin to men in the patriarchal age. If he did not then impute it to the transgressor, the first view is correct, and the law did not exist from Adam to Moses. But if God did impute men's transgression to them during that age of the world, then the law did exist, and men were held guilty for transgressing it. p. 18, Para. 2, [SERMONS].

But it is certain that God did impute sin to the world of mankind during the patriarchal age. The guilt of murder was certainly imputed to Cain. Gen. 4. Sin lay at his door. The voice of his brother's blood cried to God from the ground. And the ground was cursed because of Cain's transgression. God did impute the sins of the antediluvians to them, for he determined to destroy the world of mankind by a flood of waters, and he executed this determination (Gen. 7): an awful proof, 1. The sin was imputed in that age; 2. And that, therefore, God's law did exist; for sin is not imputed when there is no law. Again, the case of Sodom furnishes another proof that sin was imputed to men in the patriarchal age. "The men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13. p. 18, Para. 3, [SERMONS].

The cry of Sodom came up before God, and their sin was very grievous to him. Gen. 18:20. Righteous Lot, dwelling among them, vexed his righteous soul from day to day with their UNLAWFUL deeds. 2 Pet. 2:8. When God could bear with Sodom no longer, he rained upon it fire and brimstone from himself out of heaven, and the smoke of Sodom went up as a

great furnace. Gen. 19. So sin was imputed to the Sodomites, and the law did exist to take notice of their transgressions, or sin could not have been imputed to them. p. 18, Para. 4, [SERMONS].

Certainly these are most convincing proofs that the sins of men were imputed to them during the patriarchal age, and hence they furnish a positive testimony that the law did then exist; for otherwise sin could not have been imputed. Yet Paul, wishing to prove the same point, passes over all these mighty facts, and seizes upon another still more mighty and convincing. Paul's proof that sin was imputed to men before the entrance of the law, and that the law of God did therefore exist from Adam to Moses, is found in the fact that death reigned with undisputed sway during the whole period, showing, 1. That sin was imputed to all mankind, for all died. 2. And thus determining the fact that the law of God did exist during this period, because sin was imputed to all. p. 19, Para. 1, [SERMONS].

"The law entered that the offense might abound." Verse 20. Sin was in the world from the transgression of Adam till the law entered. The law did not enter because the lawgiver expected to put an end to sin by its entrance. He did not misjudge with respect to the effect its entrance would produce. It entered that the offense might abound. Not that God was pleased with sin, and wished to increase its force or its amount. He only wished that the law should cause it to show itself to its full extent, and with all its malignity and wickedness. Sin existed in the world as an all-pervading disease that could not be cured. The law entered to manifest the deadly character of that disease by rousing it into fierce action. p. 19, Para. 2, [SERMONS].

Afterward came the great physician, Jesus Christ, with the power to take out the venom of sin, and to restore health to those who were ready to accept it on his terms. p. 19, Para. 3, [SERMONS].

One thing is certain, that what constituted sin before the entrance of the law, did continue to constitute it afterward. Sin then showed itself in its utmost magnitude; but it was the same evil thing which God hates as when it did not so fully manifest itself. To use the figure of Paul elsewhere recorded, death killed men by its sting, sin, and the strength by which it strikes the blow, comes from the law of God. 1 Cor. 15:56. Wherever, therefore, death

exists, it is proof that sin also exists; and wherever sin exists, there exists the law of God. Sin is the transgression of the law, and without the law there can be no transgression. 1 John 3:4; Rom. 4:15. It follows, therefore, that the existence of death in our world is proof of the existence of the law, for death is the consequence of breaking the law of God. The universal prevalence of death before the public entrance of the law is, therefore, positive proof that the law of God did exist as the great rule of right during the patriarchal age. Death could not strike down men, were it not that in the sight of God's law their lives were forfeited. Thus death, with his sting, sin, could not have struck down Adam, had not the law of God given strength to the blow. And the law would never have given this strength to death to strike the fatal blow, had not Adam broken that law. This is a convincing proof that the law did really exist at the beginning, and that Adam did not simply transgress a merely ceremonial and unimportant precept concerning the eating of fruit, but that his transgression, which forfeited his life and that of all who have life from him, was one involving direct rebellion against the principles of the moral law. p. 20, Para. 1, [SERMONS].

"Death reigned from Adam to Moses." But death can only reign when it is armed with its fatal dart, sin. p. 20, Para. 2, [SERMONS].

And it can never wield that dart except when the law of God gives it strength to strike the blow. p. 20, Para. 3, [SERMONS].

But the law will never give its assent to the death of any person until sin has caused that person's life to be justly forfeited. It is certain, therefore, that the moral law is older than sin. And when Paul seized upon the fact that death reigned from Adam to Moses, to prove that sin was imputed to men, and that the law of God did therefore exist during that period, for without it sin could not have been imputed, he did seize upon the most mighty and convincing proof of the existence of these two great forces, the law of God, and its deadly antagonist, sin. Death is the wages of sin. Sin is the transgression of the law of God. Sin is therefore certainly older than death, and the law of God is, of necessity, older than sin. But death, the youngest of the three, did reign from Adam to Moses. Sin began its reign with Adam's transgression; and death began to reign

in the destruction of mankind when Abel was murdered by Cain. But God's great rule of right existed before the first act of transgression, and will continue to exist when sin and death shall be destroyed in the gehenna of fire. Sin was certainly imputed to Adam, but it could not have been thus imputed had not the law of God then existed; "for sin is not imputed when there is no law." And not only did that imputation of sin cause death to seize Adam by the strength of the law, and deprive him of life, but by means of that one transgression, death has passed upon all mankind, though they do not sin as did Adam. Adam was placed upon probation in a state of perfect innocence, that he might become confirmed in virtue. In that trial he failed, and by that failure he forfeited his right to live. His posterity have a period of probation granted them in which to recover that lost innocence, and in the effort to recover it, to become confirmed in virtue. But our life is only a forfeited life, for it is derived from Adam after he had come under the sentence of death. And nothing can so attest the inflexible justice of the law of God, and its continued existence, as the fact that death cuts down all our race, though it was only the first man who, by his own personal act, forfeited the right to live. p. 21, Para. 1, [SERMONS].

Our life is derived from that of Adam, and therefore treated by the law of God as forfeited; but in the day of judgment there will be a second attestation of the strict justice of the law, when every sinner shall die the second time for his own personal transgressions. p. 21, Para. 2, [SERMONS].

The law of God did therefore exist before death entered our world, and it will continue to exist when the second death shall have destroyed the whole world of sinners. But it is sufficient to say that the reign of death from Adam to Moses proves the existence and the authority of the law of God during that period of time. p. 22, Para. 1, [SERMONS].

But the book of Genesis does not contain the law of God. This is an undisputed fact. And because that the law is not found in Genesis, many hasty readers of the Bible earnestly contend that the law was unknown during the patriarchal age, i.e. from Adam to Moses. Now let us see what will follow from such reasoning. There is no precept in Genesis which says, "Thou shalt love the Lord thy God with all thy

heart." This precept, therefore, on which hangs all the law relating to our duty to God, was not obligatory upon the people who lived during the period embraced in the book of Genesis. There is no commandment in that book witch says, "Thou shalt love thy neighbor as thyself." And so this second precept, on which the other half of the entire law of God is suspended, did not exist during that age of the world. Again, there is no law recorded in the book of Genesis which forbids blasphemy, Sabbath-breaking, the neglect of parents, adultery, theft, false witness, or covetousness. And if the reasoning of our opponents be good, then these precepts were not in force in the period from Adam to Moses. But our opponents virtually reply that they will only maintain this kind of argument in the case of the Sabbath, and yield it in the case of all the other precepts enumerated. But why, if this be a good argument against the fourth precept of God's law, is it not a good argument in the case of the two great commandments on which all the law depends, and in that of all the precepts of the moral law named above? p. 22, Para. 2, [SERMONS].

But the book of Genesis plainly implies that there was a moral law in existence, though it does not enter that law upon its record. Thus, murder was a great crime in the case of Cain; Gen. 4; the violation of the fifth commandment was a great sin on the part of Ham; Gen. 9; adultery would have been such in the case of Joseph; Gen. 39; and so of other precepts. But while God's law does not appear in Genesis, not even in the form of the two great commandments, the existence of his law is expressly named. Thus Abraham is said to have obeyed God's voice, and to have kept his charge, his COMMANDMENTS, his STATUTES, and his Laws. p. 22, Para. 3, [SERMONS].

And in the case of the Sabbath of the Lord, we have the most direct and forcible answer to render. We do not need to plead for it as we must for the two great commandments, no trace of either of which appears in Genesis. For when we go back to Paradise we find that God first rests upon the day himself, then having spent the day in refreshing rest (see Ex. 31:17), puts his blessing upon the day because of that rest, and sets it apart to a holy use. Thus we have the explicit testimony of this ancient hook that God appointed the seventh day in Paradise itself to a holy use. And though the book of Genesis contains no precept enjoining the sanctification of the Sabbath by mankind, it does contain direct testimony that such precept was given

to Adam, the head and representative of the human family. Whatever, therefore, may be said respecting the other precepts of the moral law, it cannot be denied that there was a precept enforcing the observance of the Sabbath in the period from Adam to Moses. p. 23, Para. 1, [SERMONS].

But if the patriarchs were under obligation to observe the moral law, why does not the book of Genesis contain that law? How could those ancient men be expected to keep the commandments, if the book of Genesis which covers that period of time does not place those precepts upon record? p. 23, Para. 2, [SERMONS].

These questions are asked with such earnestness that they must be answered very explicitly. Know, then, that the book of Genesis was written by Moses after the close of the period concerning which it treats, and long after all the persons whose lives are mentioned therein had gone down to the grave. The book of Genesis was not the rule of life for the people during the patriarchal age. It is simply an extremely brief history of two thousand three hundred and seventy years, and was not written till about one hundred and thirty years after the last event of which it treats had taken place. It is enough, therefore, if the violation of most of the commandments is alluded to as sin, even though the law be not recorded; and that one man is mentioned as keeping God's commandments; a sure proof, by the way, that God had commandments; and, in particular, that we learn that God appointed the seventh day to a holy use in memory of his own rest from the work of creation. We have ample proof that God's law existed during this time, though the book of Genesis, written long after the patriarchs were dead, does not contain that code. And now let us consider the circumstances of the patriarchal age with respect to the knowledge of the law of God. The following remarkable passage sheds great light on this point: p. 23, Para. 3, [SERMONS].

"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, their conscience also bearing

witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:11-16. p. 24, Para. 1, [SERMONS].

This passage presents particularly the case of those who have never had the written law of God. It was written with direct reference to the heathen nations, but it makes statements which shed great light on the condition of mankind in the patriarchal age. Here are several points worthy of serious consideration: p. 24, Para. 2, [SERMONS].

Man has by nature a copy of the law of God upon his heart. Even the Gentiles, in the darkness of heathenism, have this most precious code written upon their hearts. p. 25, Para. 1, [SERMONS].

2. The existence of this law within the hearts of men is made by Paul the foundation of conscience. It is that inherent principle in man's nature that instinctively determines right from wrong. p. 25, Para. 2, [SERMONS].

3. Nor does this idea of the existence of the law by nature in the hearts of men conflict with the great promise of the new covenant, "I will put my law in their inward parts" (Jer. 31:33), for men have by nature only a marred and partially obliterated copy. For there exists also in the human heart the carnal mind, which "is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8:7. What the new covenant proposes to do for men is, to take away the carnal mind and to give them a perfect copy of the law of God upon the tables of the heart. p. 25, Para. 3, [SERMONS].

4. In confirmation of the apostle's statement that "the work of the law" is in the hearts of men "by nature," take this fact: When the moral law is read, precept by precept, there is something in every breast which responds, "That is right." And here is, no doubt, the grand difference between the fall of man and that of angels. The fall of man left within his nature a copy of the law, though marred, and in part obliterated. The fall of the angels was so much less excusable, and their sin was against so much greater light, that their moral ruin was complete, and no part of the principles of God's law remained in their nature. Theirs was strictly total depravity, and their recovery was

absolutely impossible. But man retained a copy of the law of God, imperfect indeed, but sufficient to give existence to conscience, and to preserve to man a moral nature capable of loving right and hating evil. p. 25, Para. 4, [SERMONS].

5. Man in his fallen condition has in his heart, "by nature," "the work of the law." Yet that copy of the law which he possesses is a marred one, inasmuch as the new covenant promises to write the law in the heart, i.e., to give a perfect copy of it in place of that one marred by the fall. Or rather, to perfectly restore that half-obliterated copy already existing there. p. 25, Para. 5, [SERMONS].

6. The very fact that man possesses by nature a copy of the law of God, though marred by the fall, clearly indicates that the first man in his unfallen condition had a perfect copy of that law upon his heart. For the new covenant, in restoring man from the ruins of the fall, gives him a perfect transcript of the law upon his heart. The fall did not put the law into man's heart. It only marred the copy he had there by virtue of his original uprightness. And the great work of conversion, when fully wrought, simply restores what man lost by the fall. There can be, therefore, no mistake on this point, that the first man Adam, in his innocency, had a perfect copy of the law of God in his heart. And in this respect, he was like the second Adam, who says of himself, "I delight to do thy will, O my God: yea, THY LAW IS WITHIN MY HEART." Ps. 40:6-8; Heb. 10:5-9. p. 26, Para. 1, [SERMONS].

7. Thus we see that the first Adam had a perfect copy of the law of God upon his heart; but, sinning against God, he marred that perfect work, and could only transmit to his posterity a defaced and partially-obliterated copy; but the second Adam, having that law in its perfection upon his heart, and never, in a single particular, marring it, he transmits to all his people a perfect copy of that divine law, writing it by his Spirit upon their hearts. p. 26, Para. 2, [SERMONS].

8. What is worthy of special observation is this: The law upon Adam's heart, and upon the hearts of all men, by nature, is THE SAME LAW that God himself proclaimed to his people. Here is the proof: 1. Those who obey this code, Paul says, "do by nature *the things contained in the law."*

2. He tells us that they have "the work of the law written in their hearts." So God's law upon stone, and man's copy by nature upon the heart, are the same, only as sin has marred the writing upon the heart, and rendered it more or less imperfect. p. 26, Para. 3, [SERMONS].

9. When the apostle speaks of those that sin "in the law," he refers to those who have the written law of God; and when he speaks of those that sin "without the law," he refers to those that have only the law as nature has given it to them upon their hearts. The conscience accuses or approves, according as they refuse, or as they hearken to the voice of this solemn monitor, "the work of the law written in their hearts." p. 27, Para. 1, [SERMONS].

10. And now observe that this law of God to which every man is subject, and which God has planted in every man's nature, is to be the rule of the Judgment. If we read connectedly verses 12 and 16, omitting the parenthesis, as the rules of language authorize us to do in all such cases, we have the following expressive declaration: "As many as have sinned in the law *shall be judged by the law, in the day when* God *shall judge the secrets of men* by Jesus Christ according to my gospel." p. 27, Para. 2, [SERMONS].

11. And in the day of Judgment the men that shall be justified at its awful tribunal, will be simply the doers of the law of God. Faith justifies the penitent sinner. Faith, which produces good works, is that whereby the Christian maintains his justification. But in the Judgment, works alone will be sought, and then "the doers of the laws shall be justified," and all others found wanting. p. 27, Para. 3, [SERMONS].

Certainly, these facts from the epistle to the Romans have a most important bearing upon the subject before us. p. 27, Para. 4, [SERMONS].

Adam had a perfect copy of the law of God upon his heart. After this transgression he still retained that copy, though partially effaced by his departure from God. And all the posterity of Adam in the patriarchal age had each a copy of the law of God in his heart. We may well understand that sin was in the world before the proclamation of the law; and we may be sure that when the law of God did enter it was no new rule of conduct, but God's ancient and invariable standard of right. The law did not come in as a

usurper, nor as a new ruler, but as man's rightful sovereign, asserting its long-despised authority. p. 27, Para. 5, [SERMONS].

Nor were men in the patriarchal age merely accountable to God for this copy of his law upon their hearts. It was an age of great light; in some respects of far greater light than the age in which we live. Though man was expelled from Paradise, God did not remove Paradise from the earth. He placed cherubim, and a flaming sword which turned every way to keep the way of the tree of life. Gen. 3:22-24. There is no reason to suppose that Paradise was removed from the earth till the time of the flood. And thus in the sight of the antediluvians remained the garden of God and the tree of life, and the visible glory of the Almighty. Such a people surely were not in darkness respecting divine truth. p. 28, Para. 1, [SERMONS].

Again, Adam lived nine hundred and thirty years. He was the common father of mankind, and the rightful ruler and governor among men. The interest to see him, among the sons of men, must have been very great. And that interest, instead of diminishing, must have increased in intensity as century after century rolled by. Now to Adam the events of creation were almost those of personal observation. Many events of the sixth day passed under his own notice. And the Creator's act of resting upon the seventh day was to him a matter of personal knowledge. And when he placed his blessing upon that day because he had rested upon it, and when, by solemn appointment, he set it apart to a holy use, Adam stood as the representative of mankind to receive that divine precept, and to promulgate it to his posterity. And we may be sure that Adam instructed his children, to the latest period of his life, in the events of the creation week, and in the sad history of the loss of Paradise. Nor can we justly question the fact that Adam, as the rightful governor of mankind, repeated, with all the solemnity of divine authority, the words of the Creator addressed to himself as the representative of the human family, when he appointed to a holy use the day on which he rested from the work of creation. p. 28, Para. 2, [SERMONS].

When Adam was six hundred and eighty-seven years of age, Enoch began his three hundred years' walk with God. And we do know from the New Testament that he had clear light even concerning the second advent of Jesus Christ. Jude 14,15. This man, as the contemporary of Adam through the greater

part of his own godly life, was not ignorant of the events of the creation week, nor unaware that the Creator had set apart to a holy use the day of his rest from that work of infinite power. And he did not in this plainly-understood duty disobey the divine appointment, for it is said of him that he "walked with God." And certain it is that an age of the world in which two such men as Adam and Enoch were contemporary for three hundred years, must have been an age wonderfully enlightened with the light of Heaven. Fifty-seven years after Adam had given his last counsels to his sons, God took Enoch to himself. p. 28, Para. 3, [SERMONS].

He "was not found," says Paul, because God had translated him." Heb. 11:5. The translation of Enoch made some stir in the world; and search was made for him, as it was afterward under like circumstances for Elijah. He was not found, for he had been taken to the presence of God. p. 29, Para. 1, [SERMONS].

But what an age was that for knowledge of divine truth, and especially for the knowledge of everything pertaining to the creation of the world. And still Paradise remained upon the earth. And as if the long life of Adam were not enough to instruct men in divine truth, they had Enoch for almost three hundred years of its closing period; and fifty-seven years after Adam's death God took Enoch to himself. p. 29, Para. 2, [SERMONS].

And it is easy to show that all the knowledge of divine truth possessed by the first man could be transmitted readily to that man who bears, in the Bible, the honored appellation of "the friend of God," and whose family God chose as the depositaries of his law and of his Sabbath. 2 Chron. 20:7; Isa. 41:8; James 2:23. For Adam lived till Lamech was fifty-six years of age. Lamech lived till Shem was ninety-three. And Shem lived till Abraham was a hundred and fifty years of age. p. 29, Para. 3, [SERMONS].

Enoch lived upon earth till Methuselah was three hundred years of age. Methuselah lived till Shem was ninety-eight years old, and Shem, as we have seen, till Abraham was a hundred and fifty. Thus are we brought down even to the old age of Abraham. And when we see with what facility the knowledge of divine truth could be transmitted from Adam to Abraham, we may well believe that Abraham was ignorant of none of the great truths pertaining to the origin of all

things. He certainly could not have been ignorant of the sanctification of the seventh day. And that he was not disobedient to the precepts of God's law, we have the direct testimony of the Most High, who says of him, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. And of his family government he bears the following honorable testimony: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. Such was the family selected to be the depositaries of divine truth, and we shall next find the Sabbath of the Lord in the possession of this people as an ancient institution. p. 30, Para. 1, [SERMONS].

SERMON THREE. p. 30, Para. 2, [SERMONS].

WHY THE LAW, WHEN IT ENTERED, CAME ONLY TO THE HEBREWS. p. 31, Para. 1, [SERMONS].

"What advantage has the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1,2. p. 31, Para. 2, [SERMONS].

THE entrance of the law is that grand event which, according to Rom. 5, took place in the days of Moses. But Paul takes great care to show that this entrance of the law was not the commencement of its existence, nor the beginning of Man's obligation to obey it. He teaches us that the existence of death is proof that sin exists in the world. And he further instructs us that sin cannot be imputed to men, nor even exist itself, unless the law of God also exist. And thus the order of their existence is this: first, the law, as God's rule of right; second, sin, which is the transgression of that law; and third, death, which is the consequence of forfeiting life by sin. The existence of death from the time of Adam proves that sin has existed for that whole period; and the existence of sin from the fall of Adam shows that the law of God did exist prior to that event. And what is more, the universal prevalence of death, not only from Abraham till Moses, but from thence to the time when death itself shall cease in the lake of fire, is absolute proof, 1. That sin has existed with all mankind in all ages. 2. That during all this time the law of God has been in full force, and all mankind have been under obligation to govern their lives by

it. p. 31, Para. 3, [SERMONS].

The entrance of the law, then, was not the beginning of its existence. It was rather the entrance of the Lawgiver to assert his rightful authority, and to proclaim in person the precepts of his just law. It was the most majestic, grand, and awfully solemn, event in the annals of mankind. The God of Heaven descended with the thousands of his angels. p. 31, Para. 4, [SERMONS].

The sight of his glory was like devouring fire; the trump of God sounded long, and waxed louder and louder, and then the Almighty spoke the ten precepts of his law. Deut. 33:2; Ps. 68:17; Ex. 19:11,16-19; 24:17; 20:1-18. Nothing can ever equal this event until the Son of God shall descend in the glory of his Father, and the same trump of God be heard again by the inhabitants of the earth. Matt. 16:27; 2 Thess. 1:7,8; 1 Cor. 15:52. p. 31, Para. 5, [SERMONS].

Such was the entrance of the law. Yet such was not and could not be the beginning of its authority. It is a law founded in the nature of things. It is simply an expression of the principles of right. It is the law of nature as written upon man's heart. Rom. 2:13-15. Each duty enjoined in the law of God existed in man's uprightness, and in fact his uprightness consisted in his perfect conformity to these principles. Eccl. 7:29; 12:13. But whatever may be said of the other nine precepts, the fourth commandment traces itself back to the creation of the heavens and the earth, and asserts its sacredness by reasons that are as old as the world. Ex. 20:11. p. 32, Para. 1, [SERMONS].

The law of God is older than sin, its deadly antagonist. It is as extensive in its jurisdiction as the race of mankind in whose hearts it exists by nature, written by their Creator. But when the law of God entered in such majesty by the solemn proclamation of its great Author, it came directly to one people only. The voice of the trumpet must have been heard by other nations, perhaps by all mankind; the revelation of the Almighty in flaming fire must have been witnessed also by the nations of the world. Yet the voice of God was directly addressed to that people which he had delivered from Egyptian bondage by an outstretched hand. The Hebrew people were made the honored recipients of his perfect law. And this one fact has been urged against the law of God as though it were fatal to its authority. The law was given to the people of Israel;

therefore it related only to them. The Sabbath of the fourth commandment was given to Israel, therefore the Sabbath is only a Jewish institution. p. 32, Para. 2, [SERMONS].

Such is the reasoning of many persons at the present day. Yet neither the law nor the Sabbath have in their nature one element of a Jewish character. The law defines with precision the duties man owes to God, and to his fellow-men. And these pertain, not to one nation, nor to one age, but to all mankind in every age of the world. The Sabbath, of right, pertains to all who owe their existence to the six days' work of creation. p. 32, Para. 3, [SERMONS].

But why came the law of God to one nation of mankind? The answer is short, direct and explicit. There was barely one nation that was loyal to the God of Heaven. All other nations had forgotten God, and were idolaters or atheists. The law of God entered to that nation alone which was loyal to him, while all others were left to their own blindness and folly. p. 33, Para. 1, [SERMONS].

The knowledge of the Sabbath and of the law of God is clearly traceable from Adam, the head of the human family, to Abraham, the friend of God, as in a former discourse has been clearly shown. When we reach the time of Abraham we find circumcision first instituted by God. Gen. 17:9-14; John 7:22. One principal design of this institution was to form a separating line between the family of Abraham and all the rest of the world. And why did God thus elect a single family, and give up all the rest of mankind? Was it because that he was the God of the Jews only, and not of the Gentiles also? Was he an Abrahamic, or Hebraic, or Jewish, God? It is certain that God was the God of Abraham, Isaac, and Jacob, and the God of the Hebrews, or Israel. See Ex. 3:6,18; 24:10. What occasioned this relation? A correct answer will really solve the question under consideration in this discourse. God gave himself to one family; viz., that of Abraham. Now it was either because no other family of mankind owed allegiance to God, or else because that this family alone rendered obedience to him while all others worshiped false Gods. p. 33, Para. 2, [SERMONS].

But nothing is more certain than that all nations were under solemn obligation to worship the God of Abraham and of the Hebrews. The jurisdiction of the Almighty, of right,

extended over all men; but that jurisdiction was acknowledged only by the family of Abraham. If this great fact be borne in mind we shall not find it difficult to understand why the oracles of God, and the Sabbath itself, were committed to this one people. The oracles of God are holy, spiritual, just and good. In their very nature they pertain to the whole family of man, for they define exactly the relations which exist between God and man; and man and his fellow-man. And so of the Sabbath institution. It is something designed of God to commemorate the creation of the heavens and the earth, and does, therefore, like every other part of God's law, pertain of right to all mankind. For the same reason that God gave himself to the Hebrew people, he gave them his law and his Sabbath. p. 33, Para. 3, [SERMONS].

But if all mankind needed the true God as much as the Hebrews, and if his law was the rule of right for the Gentiles as well as for the Israelites, and if the Sabbath was made for mankind at the beginning of our world, had God a right to confer such gifts upon one people and to leave all the rest of mankind to their own ways? Undoubtedly he had. There certainly is no injustice with God. But can his ways in this be justified at the bar of human reason? Let us see. It appears that twice God had attempted to maintain his worship with the human family as a whole. First, with the family of Adam; second, with the family of Noah. Each time the attempt ended in disastrous failure. The family of Adam were, during the antediluvian period, favored with wonderful blessings from God. Yet, at the end of that period, only eight persons remained his devout worshipers, who were saved in the ark, while all the others were drowned by the flood. Then God took the family of Noah as his heritage. But even the terrible lesson of the flood was, in a brief period, forgotten; and when we reach the time of Abraham, in the fourth century after that event, we find scarcely a righteous man, with the single exception of Abraham and those directly connected with him. There remained, therefore, only one of two things for the God of Heaven to do: either to suffer righteousness to be extinguished in the earth, or to take this one family and separate it from the rest of mankind, and make them the depositaries of his law and his Sabbath, and take them to himself as his peculiar treasure. p. 34, Para. 1, [SERMONS].

This latter is exactly what he did. He therefore ordained

circumcision to last during the period that the family of Abraham should remain as the sole depositaries of his law; and having thus set apart the family of Abraham, his friend, he gave to them his oracles. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1,2. God knew Abraham, that he would command his children and his household after him; and that they would keep the way of the Lord, to do justice and judgment. Gen. 18:19. The wisdom of God and the justice of God stand alike approved in the choice of Abraham's family to be the depositaries of his oracles, the guardians of his Sabbath, and the servants of his cause. It was not because these were the only people who ought to worship the Creator of the heaven and the earth, and to reverence his Sabbath, and to obey his oracles. Far from this. These duties rest upon reasons which make them incumbent upon all the human race. But God committed this treasure of divine truth to the family of Abraham because they alone were loyal to him. It was not to the dishonor of the truth, as though it were fit only for one small nation of earth, that it was given to the Hebrews. Rather it was to the shame of the idolatrous and atheistic nations of earth, that they were all passed by as unworthy of the sacred treasure which God gave to the people of his choice. The Hebrew people were honored with great honor in the divine treasure committed to them; but that sacred deposit was not rendered Jewish by their guardianship over it, nor proved thereby to be of no importance to the Gentile world. Thus much concerning the law of God in the hands of the Hebrew people. Let us now consider, in conclusion, the bearing of the law of God upon the sin of Adam and the death of Christ. p. 34, Para. 2, [SERMONS].

"Moreover the law entered, that THE OFFENSE might abound." Rom. 5:20. What is meant by this term, "the offense"? It is plain that Adam's sin is intended. See the language of the previous verses: p. 35, Para. 1, [SERMONS].

Verse 12: "Wherefore as by one man [Adam] sin entered into the world." p. 36, Para. 1, [SERMONS].

Verse 14: "Not sinned after the similitude of Adam's transgression. p. 36, Para. 2, [SERMONS].

Verse 15: "But not as the offense [of Adam], so also is the free gift. p. 36, Para. 3, [SERMONS].

Verse 15: "For if through the offense of one [Adam] many be dead." p. 36, Para. 4, [SERMONS].

Verse 16: "And not as it was by one [Adam] that sinned." p. 36, Para. 5, [SERMONS].

Verse 16: "For the judgment was by one [Adam] to condemnation." p. 36, Para. 6, [SERMONS].

Verse 17: "For if by one man's offense," i.e., Adam's. p. 36, Para. 7, [SERMONS].

Verse 17: "Death reigned by one," Adam. p. 36, Para. 8, [SERMONS].

Verse 18: "By the offense of one," Adam. p. 36, Para. 9, [SERMONS].

Verse 19: "By one man's disobedience," i.e., that of Adam. p. 36, Para. 10, [SERMONS].

Verse 20: "The law entered, that the offense [of Adam] might abound." p. 36, Para. 11, [SERMONS].

"The offense" spoken of in these verses is thus seen to be the transgression of Adam, which made sinners of all the human race. Before the second Adam comes to die, the law must enter, to show the greatness of the first Adam's transgression. p. 36, Para. 12, [SERMONS].

What is meant by the term, "that the offense might abound"? Did God send the law, in order that there might be more sin in the world? or that the awful guilt of sin might be revealed? Plainly he did not send his law to increase sin among men; for sin is that abominable thing which God hates. This is not the manner of causing the offense to abound. He caused the law to enter in order to reveal the exceeding sinfulness of sin. Let us compare several texts: p. 36, Para. 13, [SERMONS].

Rom. 3:20: "For by the law is the knowledge of sin." p. 36, Para. 14, [SERMONS].

5:20: "Moreover the law entered, that the offense might abound." p. 37, Para. 1, [SERMONS].

7:7: "I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." p. 37, Para. 2, [SERMONS].

7:13: "That sin by the commandment might become exceeding sinful." p. 37, Para. 3, [SERMONS].

These texts show the office of the law not to be the creation of sin, but the discovery of sin. It is not designed to increase the amount of sin, but to reveal the exceeding sinfulness of sin already existing. But how does the entrance of the law of God show the enormity of Adam's transgression? p. 37, Para. 4, [SERMONS].

1. It makes plain the fact that Adam sinned against the principles of the moral law. Its first great precept is the supreme love of God. Matt. 22:36-38. And this kind of love is but another name for perfect obedience from the heart. 1 John 5:3. This greatest of all the commandments, Adam certainly violated. The first of the ten lesser precepts of the law is the prohibition of other gods before the Lord. But the very motive set before Eve in the temptation was, that they themselves should be elevated to the rank of gods. It was, therefore, a most wicked revolt from their allegiance to God. If Adam had no hope of such a result from this sin, he certainly did violate this same precept in this very act of transgression; for he preferred the favor of his wife to the approbation of God. It was base ingratitude to God on the part of both. God was Adam's only father. Yet Adam dishonored this exalted Father by breaking his express command for the sake of Eve, his wife. Certainly it was a plain case of violating the eighth commandment. p. 37, Para. 5, [SERMONS].

It is possible for a man to rob God. Mal. 3:8,9. God gave to Adam every tree of the garden but one. This, by express command, God reserved to himself. Adam dared to take of this which he knew was withheld from him by the express precept of its rightful owner, who was also his own Creator. With Eve, *certainly,* and probably with Adam also, there was a palpable violation of the precept, "Thou shalt not covet." She longed for the fruit as something "good for food," pleasant to the eyes, and a tree to be desired to make one wise." Gen. 3:6. Our first parents rebelled against God. They lost their own innocence, and became possessed of a sinful nature, so that all who spring from them are of necessity by nature sinful beings. They brought

death upon themselves and upon all their posterity. Surely, in all this, the law of God reveals the greatness of that first transgression. To use the expressive language of Paul, "The law entered, that the offense might abound." p. 37, Para. 6, [SERMONS].

2. The entrance of the law makes the greatness of that first offense to appear also in the fact that it discovers the universal existence of the carnal mind, which is due solely to the fall of Adam. Rom. 8. p. 38, Para. 1, [SERMONS].

3. And finally, the entrance of the law reveals the magnitude or Adam's transgression, in that it furnishes a perfect mirror to discover every kind of sin, and shows all to originate in that evil nature which Adam, by his offense, entailed upon his whole posterity. p. 38, Para. 2, [SERMONS].

Such was the work of the law. It revealed man's lost condition. It showed the greatness of Adam's offense, and the exceeding sinfulness of sin as everywhere existing among men. But as Paul lays such great stress on what one man, viz., the first Adam, did in introducing sin and death into the world, so does he also lay equal stress upon what one other man, viz., Adam the second, has done to bring righteousness and life to the wretched sons of men. Observe what he says of this other Adam: p. 38, Para. 3, [SERMONS].

Rom. 5:15: "The gift by grace, which is by one man, Jesus Christ, hath abounded unto many." p. 38, Para. 4, [SERMONS].

Verse 17: "They which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." p. 39, Para. 1, [SERMONS].

Verse 18: "By the righteousness of one [Christ] the free gift came upon all men unto justification of life." p. 39, Para. 2, [SERMONS].

Verse 19: "By the obedience of one [Christ] shall be made righteous." p. 39, Para. 3, [SERMONS].

Such is the wonderful series of antitheses between Adam and Christ, presented in Rom. 5. The first Adam, by his

transgression, brought sin and death upon all his race. The second Adam, by his obedience and his death, brings righteousness and life to all who obey him. Heb. 5:9. p. 39, Para. 4, [SERMONS].

It is certain that the sin of Adam was in reality the valuation of the moral law; and that the death of Christ is for the purpose of making such sin-offering as that law can accept. If the law of God entered in awful majesty to show the greatness of that one offense which brought death and all our woes into the world, then it is undeniable that in reality that law has been the rule of right from the beginning; and that sin is the same thing in all ages of the world. The law could not show the true character of Adam's transgression if its principles were not obligatory in the days of Adam. The entrance of the law was to show the extent of the transgression of mankind. Adam's sin was the trunk of the grand tree of iniquity, and the sins of his posterity the branches of that tree. The entrance of the law showed the awful wickedness of man, and revealed, in the clearest light, the purity of God's character. It also revealed the immensity of the task undertaken by the Son of God, the second Adam, to save men from their sins, and yet to preserve untarnished the justice and the veracity of God as revealed in his law. And this he wrought in such a manner that though the law caused sin to abound by revealing it in all its length and breadth, the grace of God did much more abound in the great sacrificial offering of the Son of God in tasting death for every man. p. 39, Para. 5, [SERMONS].

The law of God caused the death of the first Adam because he became its transgressor; it caused the death of the second Adam because he took upon himself the sin of the world. Beyond all dispute, the law of God extends from Adam the first to Adam the second. p. 39, Para. 6, [SERMONS].

The law under which Adam was placed, and which was transgressed by him, has never been repealed, and, further than this, has not expired by limitation. No one, perhaps, will attempt to show where it has been repealed; but probably most persons suppose that it ran out by limitation in the days of Adam's and that we have nothing to do with it; yet we have the most palpable proof that that law still exists. Adam's transgression of that law caused the forfeiture of his life and that of his posterity. And, in consequence, the sentence of the law has been inexorably

carried out upon every generation of mankind, and is now being executed every day throughout the wide world. p. 40, Para. 1, [SERMONS].

That this is true reasoning, and that this law under which the lives of men have been forfeited, is what Paul calls the law of God, shall now be proved from his own words: p. 40, Para. 2, [SERMONS].

1 Cor. 15:56: "The sting of death is sin; and the strength of sin is the law." p. 40, Para. 3, [SERMONS].

Death is here personified, as if it were a living monster engaged in the destruction of our race. The sting with which it inflicts the deadly blow, is sin. The strength of sin to destroy is derived from the law of God. In other words, death is inflicted upon men because their lives have been by sin forfeited to the law of God. The existence of death proves the prior existence of sin. The existence of sin proves that the law of God did previously exist. And finally, the entrance of death in consequence of the sin of Adam, shows that the law of God existed from the beginning; and that it is by its just sentence that death has thus far cut down all our race. p. 40, Para. 4, [SERMONS].

SERMON FOUR. p. 40, Para. 5, [SERMONS].

THE SABBATH AT THE FALL OF THE MANNA. p. 41, Para. 1, [SERMONS].

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Ex. 16:4,5. p. 41, Para. 2, [SERMONS].

THE first fall of the manna in the wilderness constitutes a memorable epoch in the history of the Sabbath. The origin of the Sabbath is dated at this point by all who hold it to be a mere Jewish institution. But all who believe that the Sabbath was made for the human family, date its origin at the close of creation. Here is a very wide difference, certainly. One of the parties must be in serious error. There are, however, several tests by which we may determine where the truth lies. p. 41, Para. 3, [SERMONS].

1. Was the law of the Sabbath in existence before the fall of the manna? or was it enacted on that occasion, and to meet that very circumstance? p. 41, Para. 4, [SERMONS].

2. Was the violation of the Sabbath a sin which Israel here, for the first time, committed? or was it one of which they had long been guilty? p. 41, Para. 5, [SERMONS].

3. Was the Sabbath instituted to commemorate the fall of the manna? or was the fall of the manna made to conform to the sacredness of the Sabbath? p. 41, Para. 6, [SERMONS].

4. Does the Sabbath commemorate the flight of Israel out of Egypt? or is it a memorial of the creation of the heavens and the earth? p. 41, Para. 7, [SERMONS].

The answers to these questions must determine, beyond all reasonable dispute, which class is right respecting the origin of the Sabbath. And certainly the questions themselves do admit of definite answers. p. 41, Para. 8, [SERMONS].

1. Was the law of the Sabbath in existence before the fall of the manna? or was it enacted on that occasion, and to meet that very circumstance? p. 41, Para. 9, [SERMONS].

(a) When God announced to Moses his purpose to feed the people with bread from heaven, he referred to his law as an existing code. He said that he would prove the people, whether they would walk in his law, or not. When they were subjected to the proof, it turned directly upon the observance of the Sabbath. See Ex. 16:4,5,22-29. It is certain, therefore, that God had a law in existence before the fall of the manna, and that one precept of that law required the observance of the Sabbath. p. 41, Para. 10, [SERMONS].

(b) When the people had violated the Sabbath by attempting to gather manna upon it, God said, "How long refuse ye to keep my commandments and my laws?" This shows with certainty, first, that God had commandments and laws at that very time; and, second, that one of those commandments related to the observance of the Sabbath. p. 42, Para. 1, [SERMONS].

(c) It is to be specially noticed that although the

sixteenth chapter of Exodus, in many ways, recognizes the sacredness of the Sabbath, it contains no precept expressly enjoining its observance till after the people had violated it. Thus we are clearly taught that the law of God relative to the Sabbath did not originate in that chapter nor at that time. p. 42, Para. 2, [SERMONS].

(d) The existence of the law of God from the beginning has been established by proofs which can never be invalidated. And, moreover, the existence in particular of the law of the Sabbath from the time that the Creator set apart the seventh day in Eden in memory of his own rest on that day, has been plainly proved. These four points do, therefore, certainly determine the fact that the law of the Sabbath existed before the fall of the manna. p. 42, Para. 3, [SERMONS].

2. Was the violation of the Sabbath a sin which Israel here, for the first time, committed? or was it one of which they had long been guilty? p. 42, Para. 4, [SERMONS].

(a) The words of the Lord to Moses very clearly answer this question. When the people went out to gather manna on the Sabbath, the Lord said, "*How long refuse* ye to keep my commandments and my laws?" Verse 28. This language does certainly imply the long-continued violation of the Sabbath. It is certain that God was particularly testing them with reference to it. Verse 4. p. 42, Para. 5, [SERMONS].

b) The evidence already adduced to show that the law did not originate at this time, proves that they had long been under obligation to observe it. But when in Egyptian bondage, they could plead, as a body, the difficulty, and perhaps impossibility in the case of many, of observing this sacred day. Now that God had broken their yoke, and changed their condition from that of servitude to that of freedom, and had begun to feed them from Heaven in such a manner that every facility for observing the Sabbath was now theirs, he could say of his providence, for he had done nothing by way of adding to his *law* on the point, that he had *given* them his Sabbath. It is in evident allusion to the fact that, though their difficulties had been great in time past in the observance of the Sabbath, and had been, therefore, some sort of excuse, now such excuse did not exist. When, therefore, the people were thus subjected to the test, to prove them respecting the Sabbath, and a

portion of them continued to violate it, though God had made everything perfectly ready to their hand, he uses the strong language already quoted respecting their long-continued disobedience. We may be certain, therefore, that this was not their first transgression of the Sabbath law. p. 42, Para. 6, [SERMONS].

3. Was the Sabbath instituted to commemorate the fall of the manna? or was the fall of the manna made to conform to the sacredness of the Sabbath? Or, to state this question in a different form, Did the seventh day become the Sabbath by virtue of the fact that the manna did not fall that day? or did the manna cease from falling on that day because it was the sacred rest day of the Lord? p. 43, Para. 1, [SERMONS].

(a) Certainly, it makes very great difference which way this question is answered. And yet there can really be no serious difference as to the true answer. p. 43, Para. 2, [SERMONS].

(b) Either the cessation of the manna on the seventh day made that day to become the Sabbath; in which case it follows that the Sabbath is a memorial of the fall of the manna; p. 43, Para. 3, [SERMONS].

(c) Or, the existing sanctity of the seventh day caused the Author of the Sabbath to withhold the manna on that day. In this case, the Sabbath is proved to be more ancient than the fall of the manna. p. 44, Para. 1, [SERMONS].

(d) But we do know that the Sabbath does not allude to the six days' fall of the manna, and the cessation thereof on the seventh day (see Gen. 2:1-3; Ex. 20:8-11; 31:17; Heb. 4:4); but to the six days' work of creation, and the rest of the Creator on the seventh. p. 44, Para. 2, [SERMONS].

(e) It is not recorded that at the fall of the manna God rested upon the seventh day, nor that he blessed the day as that time, nor that he did then sanctify it. p. 44, Para. 3, [SERMONS].

(f) But all these things were done at the close of the creative work. p. 44, Para. 4, [SERMONS].

(g) It does, therefore, follow that the institution of the Sabbath did not originate at the fall of the manna, but did

originate at the creation of the heavens and the earth; and that the seventh day did not become the Sabbath in consequence of the cessation of the manna on that day; but that the manna itself ceased on that day because of the existing sanctity of the Sabbath. p. 44, Para. 5, [SERMONS].

4. Does the Sabbath commemorate the flight of Israel out of Egypt? or is it a memorial of the creation of the heavens and the earth? p. 44, Para. 6, [SERMONS].

The following reasons are assigned to prove that the Sabbath commemorates the flight of Israel from Egypt: p. 44, Para. 7, [SERMONS].

(a) The Sabbath originated in the wilderness of Sin, about one month after the flight out of Egypt. p. 44, Para. 8, [SERMONS].

(b) When Moses, in Deut. 5, repeats the ten commandments, he closes the fourth precept with these words: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Verse 15. Our opponents, therefore, claim that the Sabbath is a memorial of the flight out of Egypt. p. 44, Para. 9, [SERMONS].

(c) God said to Moses respecting the Sabbath: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. See also verse 13, and Eze. 20:12-20. The Sabbath, in the view of our opponents, is therefore a Jewish institution, made for them, beginning with their flight out of Egypt, designed to commemorate that event, and expiring with the call of the Gentiles. p. 44, Para. 10, [SERMONS].

Such are the grounds for asserting that the Sabbath is a memorial of the flight of Israel out of Egypt. Let us now weigh them one by one. p. 45, Para. 1, [SERMONS].

(a) The first of these is of no account, simply because it is not founded in fact. It has been shown that the Sabbath originated at the close of the work of creation, and did not originate at the fall of the manna. This fact is not

only fatal to the first of these three reasons, but to all three of them. For if the Sabbath of the Lord was made at creation, it is not a memorial of an event that did not happen till twenty-five hundred years forward. p. 45, Para. 2, [SERMONS].

(b) Nor does the second reason possess any real force, even though the fact that the Sabbath originated long before the flight out of Egypt, be left out of the account. For these words of Moses are the last which he utters in behalf of the Sabbath, and are his final appeal to that people who had so generally violated it during the forty years he had led them in the wilderness. See Eze. 20:13-24. It would seem very strange, if the Sabbath was ordained to be a memorial of the flight of Israel from Egypt, that Moses should not tell them of that fact till forty years afterward. But it does not appear that he made such a statement even then. One of two views must be taken of his words. Either they were designed to teach that the Sabbath commemorates the deliverance out of Egypt, or they were simply an appeal to their gratitude for such mercies, that they should honor God in the observance of his Sabbath. p. 45, Para. 3, [SERMONS].

It is in our power to test this thing by quoting, from the same book, other words of Moses, which form an exact parallel to the text under consideration. Thus Moses says (Deut. 24:17,18): "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." These words relative to not oppressing the widow and the fatherless, are the same that Moses uses concerning the Sabbath. If they prove in the one case that the Sabbath is memorial of the deliverance of Israel from Egypt, they prove in the other that acts of justice and mercy toward the widow and the fatherless, are also a memorial of the flight out of Egypt! Again, if they prove respecting the Sabbath that it was not obligatory upon men till the deliverance from Egypt, they prove in the other case that justice and mercy toward the widow and orphan was not a part of man's duty till after the Israelites left Egypt! But such conclusions need only to be stated, in order to show how unreasonable are the premises that lead to them. There is another view to be taken, and one that is strictly logical, reasonable, and just. These words were, in each

case, an appeal to the gratitude of as rebellious people. God had conferred on them signal mercies; he asked them to show, by their obedience toward himself, and their pity toward their fellow men, that they remembered this. p. 45, Para. 4, [SERMONS].

(c) But the third reason for asserting that the Sabbath is a memorial of the flight from Egypt, or at least for claiming that it originated after that event, is found in what is said in Ex. 31, and Eze. 20, relative to the Sabbath as a sign between God and Israel. Yet the conclusion does not follow from the premises. Why was the Sabbath a sign between God and Israel? p. 46, Para. 1, [SERMONS].

(1) The first important fact is, that Israel was the only people that God had upon the earth. The duty to be the people of God was not something peculiar to Israel; but obedience to that duty distinguished them from the rest of the world. p. 46, Para. 2, [SERMONS].

(2) While the Hebrews worshiped the God that made the heavens and the earth, the nations around them worshiped false gods of every kind. p. 47, Para. 1, [SERMONS].

(3) It was perfectly appropriate and suitable to the case that God should designate his Sabbath as a sign between himself and the only people that acknowledged the Creator of the heavens and earth. The sign expressed their faith in the God that made the heavens and the earth, as distinguished from all false gods. It also expressed their faith that God made the heavens and earth in six days, and rested on the seventh, and that he hallowed that day in memory of that fact. Indeed, the very words in which God appointed the Sabbath to be a sign between Israel and himself, cited their minds to the creation for the origin of the institution: "It is a sign between me and the children of Israel forever: *for in six days* the Lord made heaven and earth, and on *the seventh day* he rested and was refreshed." Ex. 31:17. And thus the grand feature of the Sabbath, that fitted it to be a sign between God and the only people that acknowledged him, is the fact that the Sabbath points to God as the Creator, and traces itself back to the close of the creation week for its own origin. The reasons therefore assigned for the assertion that the Sabbath was a memorial of the flight from Egypt, are found to be utterly destitute of any evidence for their support.

That the Sabbath does not commemorate the flight of the children of Israel from Egypt, can be clearly shown. p. 47, Para. 2, [SERMONS].

(a) It has been proved to originate at the creation of the heavens and the earth, and to be a memorial of that event. Ex. 20:8-11. p. 47, Para. 3, [SERMONS].

(b) There is nothing in resting on the seventh day of each week to commemorate a flight at midnight on the fifteenth day of the first month. Ex. 12:29-42; Num. 33:3. p. 47, Para. 4, [SERMONS].

(c) God did give to the children of Israel a twofold memorial of the events of their deliverance out of Egypt: the passover and the feast of unleavened bread. The passover, on the fourteenth day of the first month, to commemorate the fact that the angel of God did pass over the Israelites on that day when he slew the first-born of the Egyptians; and the feast of unleavened bread, on the fifteenth day of the same, to commemorate the fact that when they fled out of Egypt on that day it was in great haste, and with their bread unleavened. Ex. 12,13. This memorial pointed the children of Israel back to the deliverance out of Egypt, just as the memorial of the Sabbath points its observers back to the creation of the heavens and the earth, and the Creator's rest from the same. p. 47, Para. 5, [SERMONS].

(d) Those who assert that the Sabbath was designed to be a weekly commemoration of the flight of Israel out of Egypt, assert that it originated at the fall of the manna, a little more than a month after they left Egypt. But if it is a weekly commemoration of that event, why was it deferred for five weeks before being appointed? That is very unlike the work of God. We say that the Sabbath is a memorial of the work of creation, and we show that no sooner was that work finished, and the rest of the Creator an accomplished fact, than the Sabbath was set apart to a holy use. It would be much more proper to say that the Sabbath is a memorial of the fall of the manna, than of the flight out of Egypt, as, on the view held by our opponents, there was no Sabbath till that point; yet there should have been, at least five weeks earlier, if it was a fit thing in the mind of God that there should be a weekly memorial of that event. God never delays to do his work when the reasons for that work once exist. p. 48, Para. 1,

[SERMONS].

The sixteenth of Exodus does not give us the origin of the Sabbath. It treats the sacred rest-day of the Lord as an existing institution, and not as something which came into existence at the fall of the manna. But it does do two things that are of great importance: p. 48, Para. 2, [SERMONS].

1. It shows that God has a definite day for his Sabbath; and, 2. That he took care that it should be definitely known by his people. The fall of the manna for six days, and its cessation on the seventh, left no chance for doubt as to what day was his Sabbath. God proposed, by the giving of the manna, to prove his people, whether they would walk in his law or no. He gave them bread from heaven. They had only to gather each day what God sent them. And, whereas they had been in cruel servitude, and in circumstances of deep distress, now their yoke was broken from off their necks, and they were God's free men. The fall of the manna gave them every facility for the observance of the Lord's rest-day. And, whereas God proposed to prove them, in this new and changed situation, whether they would now observe his Sabbath, he gave them no precept respecting it till they had by their own action on the sixth day shown a purpose to prepare for the Sabbath. Yet some on the seventh day persisted in the violation of the Sabbath. The fall of the manna began God's work of proving his people respecting the Sabbath. That work continued during the whole period of forty years. And during all that time the Hebrew people did, to a very alarming extent, continue to violate the Sabbath of the Lord. See Eze. 20. p. 48, Para. 3, [SERMONS].

The sixteenth of Exodus shows that the day of preparation for the Sabbath was not a mere Jewish tradition, but something which God himself first enjoined upon that people. Verses 5,23,29. p. 49, Para. 1, [SERMONS].

This chapter connects the record in Gen. 2:1-3, and the statement of facts given in the fourth commandment, in a most wonderful manner. Gen. 2:1-3, gives the sanctification of the seventh day for time to come, in memory of the Creator's rest on that day. It therefore reaches forward into the distant future. The fourth commandment, given twenty-five hundred years after that event, traces its sacredness back to the creation of the world. The sixteenth

of Exodus, standing between these two, presents us the definite seventh day, pointing it out by the fall of the manna. It contains no act of making it holy, on the part of the Lord. It recognizes its sacredness; it treats its observance as a matter of existing obligation. Surely, those who contend that the Sabbath originated with the events of this chapter, do greatly err. p. 49, Para. 2, [SERMONS].

SERMON FIVE. p. 49, Para. 3, [SERMONS].

THE GIVING OF THE LAW. p. 50, Para. 1, [SERMONS].

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. p. 50, Para. 2, [SERMONS].

THE things here enumerated as pertaining to the Israelites are worthy of our particular attention. These are said to be, 1. The adoption; 2. The glory; 3. The covenants; 4. The giving of the law; 5. The service of God; 6. The promises. And if we quote the next verse (which reads, "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."), we shall be able to make the following important addition to this list of Hebrew "advantages": 7. Whose are the fathers; 8. Of whom, as concerning the flesh, Christ came. p. 50, Para. 3, [SERMONS].

Those who speak derisively of the moral law as a Jewish code, because "committed" or "given" into the hands of the Hebrews at a certain time, and for a certain period, would do well to study this list of things which "pertain" to the Hebrew people quite as much as does the giving of the law. Here is, first, the adoption, i.e., the choice of Abraham and his posterity through Isaac, to be the heritage of God, while all other nations were left to the false gods of their own choosing; second, the glory, as manifested in God's wonderful revelation of his glory to the patriarchs, to Moses, to the judges, the prophets, and the people of Israel; third, the covenants, i.e., the old and new covenants, both of which are made with this people; (see Jer. 31:31,32; Heb. 8:8,9;) fourth, the giving of the law upon Mount Sinai; fifth, the service of God in the priesthood, and in the worship which he accepted at the hands of this people; sixth, the exceeding great and

precious promises which were made by God unto the fathers; seventh, the fathers, Abraham, Isaac and Jacob; eighth, and lastly, what is indeed a very great honor, of them, "as concerning the flesh, Christ came, who is over all, God blessed forever." p. 50, Para. 4, [SERMONS].

We can now appreciate the language of Paul, Rom. 3:1,2: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God." After reading his enumeration of the eight distinguished blessings and honors conferred by the God of Heaven upon the Hebrew people, we may say with Paul that the advantage pertaining to the circumcision was "MUCH EVERY WAY." But the Spirit of God led Paul to distinguish, among these eight "advantages" which the Israelites possessed over the Gentiles, that one which is greatest. And here is the manner in which he does this: *"chiefly* because that unto them were committed the oracles of God." p. 50, Para. 5, [SERMONS].

The greatest of all these advantages conferred on ancient Israel was, therefore, "the giving of the law." This grand event took place at Mount Sinai, about twenty-five hundred years after the creation. When the law thus "entered," it was by the personal descent of the Lawgiver with the thousands of his angels in flaming fire, and its proclamation was ushered in by the sound of the trump of God. Ex. 19; Deut. 33:2; Ps. 68:17. The Almighty spoke his law in ten precepts. The fourth precept of the law reads thus: p. 51, Para. 1, [SERMONS].

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy 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." Ex. 20:8-11. p. 51, Para. 2, [SERMONS].

This precept has one very remarkable feature. It asserts its authority from the time that God blessed and sanctified his rest-day in Eden. Man's obligation to observe this precept rests upon what God did at the close of his work of creation. Even the statement that God hallowed his rest-day, is equivalent to saying that he appointed it to a holy

use. And that original appointment is the fourth commandment in the form in which it existed in Eden. We may therefore assert, without fear of reasonable contradiction, that the law of the Sabbath was in full force from Adam to Moses; and those who during this entire period kept God's commandments and walked with him in holiness, were, of necessity, observers of this hallowed rest-day of the Lord. p. 52, Para. 1, [SERMONS].

What Paul has designated in the book of Romans as the "giving of the law," or the entrance of the law, or the committing of the oracles of God to the circumcision, was not, therefore, the commencement of existence to the law of God. Indeed, no dispute exists concerning nine of the commandments. Idolatry, and blasphemy, and murder, have never been acts against which God has had no law. And so of all the nine commandments. But it is a remarkable fact that the fourth commandment, concerning which all the dispute in this case exists, is the only one of the ten which asserts its own existence from the beginning of the world. p. 52, Para. 2, [SERMONS].

At the present day we have a remarkable spectacle presented to us by the religious world. 1. The authority of the fourth commandment is very generally acknowledged. p. 52, Para. 3, [SERMONS].

2. But almost the entire body of professed Christians who thus acknowledge the authority of the law of God, observe, as the Sabbath, a day not enjoined in the commandment. Here is, indeed, a very palpable contradiction between the theory and the practice of the so-called Christian world. Yet a way has been devised by which it is supposed that the two are made to harmonize. Very few people know the date of this discovery, or even the name of the discoverer. Indeed, the most of those who quiet their consciences by this convenient doctrine, suppose that it is as old as the law of God, and that it is really a part of the faith once delivered to the saints. Here, then, is the doctrine which is now almost universally accepted: "The fourth commandment enjoins the observance of one day in seven, but not the definite seventh day." p. 52, Para. 4, [SERMONS].

This important doctrine was first announced to the world in the year 1595, by Dr. Nicholas Bound, of Norton, in the county of Suffolk, England. [1] It soon found general acceptance in the religious world; for it enabled men to

observe the first day of the week, and yet to keep a commandment which every one had previously supposed required the observance of the Creator's rest-day. It was welcomed everywhere by the observers of the first-day Sabbath, for it appeared to show that they were obeying the fourth commandment, a thing which previously they had not even imagined to be true. But let us consider this modern explanation of the law of God. The fourth commandment, according to this interpretation, enjoins the observance of "one day in seven, but not the definite seventh day." p. 53, Para. 1, [SERMONS].

[[1] Coleman's Ancient Christianity Exemplified, Chap. 26, Sec. 2.] p. 53, Para. 2, [SERMONS].

Is this doctrine true or false? It ought to be true, inasmuch as almost every one believes in it, and all persons who keep the first day of the week depend upon this "seventh-part-of-time theory" as the means of satisfying their own consciences for the serious difference between first-day observance and the letter of the fourth commandment. p. 53, Para. 3, [SERMONS].

1. No one claims that the commandment actually says, "one day in seven, and no day in particular." Indeed, no one ever taught such a doctrine till the year 1595. Up to that time every one supposed it to require the observance of the very day of the Creator's rest. And, in fact, it is by no means strange that such an idea should have prevailed respecting this precept, inasmuch as the very letter of the commandment does necessarily teach it. p. 54, Para. 1, [SERMONS].

2. There is not one indefinite expression contained in this precept. It does not say, "one seventh part of time;" it does not say, "a seventh day;" it does not say, "a Sabbath after six days of labor." Such language is constantly used by men respecting the commandment, but never used in it. The indefiniteness is all in the mind of the expositor. p. 54, Para. 2, [SERMONS].

3. But it does say in plain terms, "Remember the Sabbath-day, to keep it holy;" *"the seventh day is the Sabbath* of the Lord thy God;" *in it* thou shalt not do any work;" "in six days the Lord made heaven and earth, . . . and rested *the seventh day;"* "the Lord blessed *the Sabbath-day,* and hallowed *it."* p. 54, Para. 3, [SERMONS].

4. There is something to be remembered; it is not the sabbatic institution, but "the Sabbath-day." What does this term signify? It signifies literally the rest-day. Whose rest-day is it? The commandment answers this question: "The seventh day is the Sabbath [or rest-day] of the Lord thy God." But how did the Lord ever happen to have a rest-day? The commandment answers this question also: "For in six days the Lord made heaven and earth, . . . and rested on the seventh day." But what of all that? How does that indicate any obligation on our part respecting that rest-day? The commandment answers this question also" "Wherefore the Lord blessed the Sabbath-day, and hallowed it." This word, hallowed, is the same in the Hebrew, as the word rendered sanctified in Gen. 2:3. p. 54, Para. 4, [SERMONS].

It signifies, in that language, just what hallowed and sanctified signify in English, i.e., "to set apart to a holy use." p. 54, Para. 5, [SERMONS].

5. The fourth commandment does, therefore, expressly enjoin the observance of the day of the Creator's rest. p. 55, Para. 1, [SERMONS].

6. We are to keep that day holy which himself blessed and hallowed. But that work did not relate to an indefinite portion of time, or to an indefinite seventh day. It related only to the day of his rest. p. 55, Para. 2, [SERMONS].

7. Nor is the rest-day of the Lord something indefinite in its signification. The Creator employed six days in the work of creation. The seventh day he rested from all his work. This, his rest-day, he set apart to a holy use. Now it is impossible to confound the day of the Creator's rest with any one of the days on which he wrought in the work of creation. p. 55, Para. 3, [SERMONS].

8. Nor is the rest-day of the Lord something that the people who listened to the fourth commandment could not identify. The manna had been falling several weeks. And there stood the Sabbath of the Lord each time unmistakably identified. Six days of manna, and one day in which no manna fell, could not otherwise than establish two great facts with the children of Israel: (1) That the commandment did not mean one day in seven, but the definite seventh

day. (2) That it was possible to determine with perfect certainty that definite seventh day on which the Creator rested. For the commandment plainly enjoins the day of the Creator's rest; and the fall of the manna left no possible chance to dispute what day this was. p. 55, Para. 4, [SERMONS].

9. In fact, the definite character of the fourth commandment is established on yet another ground. That precept does not aim, as its principal object, to secure rest for man from wearisome toil; nor yet to secure merely a stated day of weekly worship. Where either of these objects the chief or primary object of the Law-giver, we might well reason that there was no importance to one day of the seven above another. But the commandment has another object in view. It is the celebration of a memorial. There is something to be remembered. p. 55, Para. 5, [SERMONS].

That something is the rest-day of the Lord. The reason for that remembrance is that we may keep in mind the fact that God is the Creator of the heavens and the earth. Hence it is that a definite day, the day of the Creator's rest, was hallowed by him, to be observed by all his creatures, in grateful acknowledgment of the fact that they owe their existence to him. We cannot change the day, nor render the commandment indefinite, without destroying its character as a memorial of the creation of the heavens and the earth. p. 55, Para. 6, [SERMONS].

10. Nor is there any lack of distinctness as to the day of the Sabbath in the New Testament. The gospels do each plainly distinguish the Sabbath as the last day of the week, in that they speak of the day following as the first day of the week. Matt. 28:1; Mark 16:1,2; Luke 23:56; 24:1; John 19:31,42; 20:1. p. 56, Para. 1, [SERMONS].

11. But the language of Luke is peculiarly worthy of our notice, inasmuch as it makes distinct reference to the commandment. We learn that those who kept the Sabbath-day according to the commandment, observed the day preceding the first day of the week. Compare Luke 23:56; 24:1. Then it is certain that they kept the seventh day of the week in keeping the day designated in the commandment. And as that commandment enjoins the observance of *the seventh day,* and as the New Testament, in recording the observance of that day according to the commandment, makes it come on the seventh day of the week, it is evident that the seventh day

of the commandment and the seventh day of the New Testament week are identical. p. 56, Para. 2, [SERMONS].

12. Finally, the measurement of time by weeks is a conclusive argument for the definite seventh day. The week is not a natural or providential measurement of time, like the day, or month, or year. It is measured by divine appointment in commemoration of God's rest on the seventh day. Weeks exist in consequence of the sabbatic institution. The last day, therefore, of each week is the Sabbath of the Lord. p. 56, Para. 3, [SERMONS].

This divine arrangement originated at the close of the creation week, by God's act of appointing the seventh day to a holy use in memory of his own rest upon that day. And the week thus ordained has come down to us, its close each time being marked by the rest-day of the Creator. p. 56, Para. 4, [SERMONS].

The law of God was given to the Hebrew people. In that law is the precept which enjoins the observance of the sacred day of the Creator's rest. The law and the Sabbath were not rendered Jewish by being thus intrusted to the hands of that people. Indeed, if we object to the law of God on this ground, then we must, as Paul shows in Rom. 9:4,5, disclaim all part in the new covenant; for that, as well as the old one, was made with the Hebrew people; we must exclude ourselves from the promises made to the fathers, for they were Hebrews; and we must even decline to accept of Christ as our Saviour, because, as concerning the flesh, Christ came of the Jews. Surely, the law of God and the Sabbath were in good company when they were associated with these inestimable blessings which were conferred on the Hebrew race. p. 57, Para. 1, [SERMONS].

Certainly, we have nothing to boast of in the fact that we are Gentiles by nature. If we are the people of God, we belong now, ourselves, to Israel. If God has preserved to us the knowledge of his Sabbath and his law by means of the Hebrew people during all the time that all our Gentile ancestors went astray after false gods, let us not boast ourselves against the oracles of God, nor against that people who were for a time their depositaries. We may now share in the blessings of the law of God, his promises, his new covenant, and his Sabbath. Let us not despise these inestimable blessings. p. 57, Para. 2, [SERMONS].

SERMON SIX. p. 57, Para. 3, [SERMONS].

THE SABBATH IN THE OLD TESTAMENT. p. 58, Para. 1, [SERMONS].

"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." Mark 2:27,28. p. 58, Para. 2, [SERMONS].

THE Sabbath does not pertain to one dispensation, merely, but to all. It is not peculiar to the Edenic, or antediluvian, or patriarchal, or Mosaic, or Christian, age. It does not pertain to men as Jews or Gentiles, as sinners, or as saints. It belongs, exclusively, neither to man's innocence, nor to his state of guilt; no, nor even to the period of his final recovery. It covers all time; it embraces all races of mankind. It begins with the first man; it lives with man after he becomes immortal. It commemorates the creation of the heavens and the earth, and shall, therefore, last while heaven and earth endure. p. 58, Para. 3, [SERMONS].

It was made for man. There was, therefore, a time when it was made, and certain acts by which it was made. There was also One who made the Sabbath. It was the same One who also made the heaven and the earth. As the act of creation marked the beginning of the first week, so the making of the Sabbath fitly brought that week to a close. Three acts entered into God's establishment of the sabbatic institution: 1. He rested on the seventh day. 2. He blessed the day. 3. He sanctified it. These last two acts were wrought because he had rested upon it. No one disputes that the Creator's rest was on the day succeeding the six days of creation. He rested on the *seventh* day. That he did not defer the blessing and sanctification of the seventh day till the time of Moses, is shown, 1. Because this does violence to the narrative in Gen. 2:1-3. 2. Because there is not the least trace of such a work on the part of the Lord in Ex. 16; for everything in that chapter indicates that the Sabbath was an institution which had been in existence from some previous time. p. 58, Para. 4, [SERMONS].

3. But what is still more definite in fixing the time of this blessing and sanctification of the seventh day is this decisive fact: God did this to the seventh day because he

had rested upon it. The reason existed when the rest of the Creator was complete. And nothing can be more certain than that God acts without delay whenever the reason for his action exists. God having used the seventh day in rest, man must never use it in labor. No sooner, therefore, had God rested, than he set apart the day for man to do the like. God's rest was to lay the foundation for a divine institution. Man's rest was to commemorate God's. The rest of God was from the work of creation. Man's rest is in grateful commemoration of the Creator's work. p. 58, Para. 5, [SERMONS].

The foundation of the Sabbath being laid by God's act of resting on the seventh day, two further acts were necessary on his part, in order to give it complete form. It was necessary to put his blessing upon the day, so that all who would use it as he should bid them, might share that blessing. And lastly, it was necessary to give a precept concerning the day. God had rested upon the day; he had for that reason placed his blessing upon it. Now he must bid man use this day for sacred purposes only, that he may commemorate the great Creator's rest. And so the record tells us that God sanctified the day of his rest, i.e., he set it apart, or appointed it, to a holy use. And thus we have the Sabbath made by God's rest and blessing, and set apart by God's appointment. Its observance was, therefore, certainly incumbent upon the first Adam in the garden of God. p. 59, Para. 1, [SERMONS].

And this fact is made very apparent by the text at the head of this discourse. In the original Greek, the definite article is used each time in connection with the noun, man. Thus we read: "The Sabbath was made for *the* man [Adam], and not *the* man [Adam] for the Sabbath; therefore the Son of *the* man [Adam] is Lord also of the Sabbath." Here are the two Adams brought into very close relationship. p. 59, Para. 2, [SERMONS].

The Sabbath, being given to the first Adam in Eden when he was the head of the human family, formed no part of any typical or ceremonial code, but did constitute a part of that existing arrangement of perfection that needed no change, and contemplated none. p. 59, Para. 3, [SERMONS].

The second Adam is the Lord of the Sabbath. And well he may be; for in his divine nature, as the Son of God, he was with the Father when the Sabbath was made. Indeed, God, the

Father, made the worlds by him. John 1:1,2; Eph. 3:9; Col. 1:16; Heb. 1:2. Our divine Redeemer was, therefore, directly concerned in the institution of the Sabbath of Eden. And Adam the first having forfeited his place as head of the family of man, the second Adam is ordained of God to fill it. So he is both the observer and the Lord of the Sabbath. He was concerned, as the Son of God, in its institution; he is concerned, as the Son of Man, in its perfect observance. We have seen in a former discourse that the law of God takes hold of each Adam. Here we see the same in the case of the Sabbath. It began with Adam the first, and it shall endure as long as the reign of Adam the second. But the existence of the Sabbath in the future kingdom of God will be more particularly noticed in the conclusion of this discourse. p. 60, Para. 1, [SERMONS].

The fall of the manna is a remarkable event in the history of the Sabbath. It attests the fact that the Sabbath is not an indefinite, but a definite, day. It is a providential testimony to the fact that the knowledge of the true seventh day had been preserved; for there could be no mistaking, when the manna so plainly declared the truth in the case, that a certain day was the Sabbath, and the other six days were not. And it is to be observed that the people have the right reckoning of the week; for of their own accord, without direction given them so to do, till after they had themselves acted, they gathered a double portion on the sixth day in anticipation of the Sabbath. Ex. 16. p. 60, Para. 2, [SERMONS].

When, therefore, the following month, they reached Mount Sinai, and, after solemn preparation, heard the voice of God in the proclamation of the ten commandments, they were well prepared to appreciate the words of the fourth precept. As the commandment recited the events of the creation week, and bade them observe, in a sacred manner, the seventh day because of what God did to that day at the close of the work of creation, they could understand beyond all doubt what day of the seven that was. Three miracles in the case of the manna did each week, for the space of forty years, attest the sacredness of the Sabbath, and definitely point out the day which they should honor in obedience to God's commandment. These were, 1. A double portion on the sixth day. 2. None on the seventh. 3. The preservation over the Sabbath of that gathered on the sixth day. p. 60, Para. 3, [SERMONS].

Shortly after the ten commandments had been so solemnly proclaimed from Sinai by the voice of the Law-giver, he called Moses up into the mount to receive his law written in ten commandments upon two tables of stone. Ex. 24:12. God first gave to Moses the plan of the sanctuary, and the ark, and then at the end of forty days' time, gave him the tables of stone to be placed in the ark, and that to be kept in the most holy place of the sanctuary. Ex. 25-31. When Moses came down from the mount, behold the people had made them a golden calf, and were worshiping before it. Then Moses, in his distress, broke the tables, acting in this, as it appears, under a divine impulse. Ex. 32. Then Moses caused the leading idolaters to be slain, and next asked God to pardon the sin of the remainder. And God bade Moses hew him out a second set of tables, and take them into the mount, and he would again write for the people the words of his law. And at the end of the second period of forty days Moses received again from the Lord the tables of stone, with a second copy of his law written thereon. Deut. 9,10. Thus the Sabbath of the Lord shares, with the other precepts of the law of God, the great honor of having been once publicly proclaimed by the voice of God; and twice written upon tables of stone by the finger of the Law-giver. It has, moreover, one signal honor which the other precepts cannot lay claim unto; viz., the fact that it is founded upon the *example* of the Almighty himself. p. 61, Para. 1, [SERMONS].

The law being thus delivered to Moses, and by him brought down from the mount, was, by God's command, placed beneath the mercy-seat in the ark of God's testament. Ex. 40:20; Deut. 10:5. p. 61, Para. 2, [SERMONS].

The whole work of atonement and sin-offering in the earthly sanctuary related to this law of God; and the Sabbath of the Lord constituted one-tenth part of that law. Lev. 16. p. 62, Para. 1, [SERMONS].

During the period of the forty years' sojourn in the wilderness, the children of Israel did very generally violate the Sabbath. Ezekiel has given us much information on this point. It even appears that while Moses was in the mount during the first forty days, Israel did then greatly pollute the Sabbath. It was one of the sins for which they came so near being shut out of the promised land at that time. Eze. 20:9-13. But God gave them a second probation, or rather prolonged their existing probation, but it was,

for all that, a failure. So he lifted up his hand in the wilderness and solemnly sware that they should not enter the land. See Num. 14:28,29; Eze. 20:15. And here is the reason for this oath, as stated by Ezekiel in the next verse: "Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols." When, therefore, Paul wrote to the Hebrew people, the descendants of these very persons who thus failed to enter the promised land because of their violation of the law of God in general, and of the Sabbath in particular, how significant to them must have been his solemn exhortation, Heb. 4:11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Their unbelief showed itself in acts of direct and positive disobedience to God's commandments, and in especial manner to his Sabbath. Against their evil example Paul solemnly warns us. p. 62, Para. 2, [SERMONS].

Even after the exclusion of all the adults from an entrance into the land of Canaan, the same acts of disobedience were performed by the children. God entreated them not to act like their fathers, but to walk in his statutes, and keep his judgments, and hallow his Sabbaths. And this, strange to say, they refused to heed. They did not regard his law, nor keep his judgments, but they polluted his Sabbaths, until God meditated their overthrow in the wilderness, like the overthrow of their fathers. Instead of this, he lifted up his hand to them in the wilderness, that he would, even after their entrance into the promised land, scatter them among the heathen, and disperse them through the countries, because they had not executed his judgments, but had despised his statutes, and polluted his Sabbaths. Eze. 20:18-24. Thus the Hebrew people laid the foundation of their future ruin by violating the commandments of God in the wilderness, and, particularly, by the violation of the Sabbath of the Lord. p. 62, Para. 3, [SERMONS].

It was at the end of forty years of that rebellion and Sabbath-breaking that Moses, in the book of Deuteronomy, makes his final appeal in behalf of the Sabbath. "Remember," says he, "that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. 5:15. In a former discourse particular attention was called to this passage. Doubtless there was the strictest

propriety in alluding to their Egyptian bondage and their deliverance therefrom, as it is not at all likely that they could, as a people, in any proper manner, keep the Sabbath of the Lord in Egypt. But a comparison of this text with Deut. 24:17,18, shows, beyond all dispute, that this reference to Egyptian bondage is not designed to teach that the Sabbath is a memorial of their deliverance therefrom, but that it is an appeal to their sense of gratitude, and one, too, that would seem sufficient to move very hard hearts. p. 63, Para. 1, [SERMONS].

After this appeal in behalf of the Sabbath, no mention of the sacred institution appears in the Scriptures till we reach the time of David. 1 Chron. 9:32. Some five hundred years thus elapse in which no mention is made of the rest-day of the Lord. Six books of the Bible in succession, which give us the history of this time, preserve a total silence so far as the direct mention of the Sabbath is concerned. No one argues from this that the Sabbath was not observed during this period; yet many persons, with the fact before them, plainly recorded in Gen. 2:1-3, that God set up the Sabbath in Paradise, will earnestly contend that inasmuch as that book makes no further direct mention of that institution, it was, therefore, totally disregarded from Adam to Moses! p. 63, Para. 2, [SERMONS].

One of the Psalms was written for the Sabbath-day, as its title in Hebrew plainly testifies. In verses 4,5, it calls attention to the works of God as the proper theme for meditation on the Sabbath. The sacred day is designed to commemorate the greatest of them all, the creation of the heavens and the earth. See Ps. 111:2,4. p. 64, Para. 1, [SERMONS].

Isaiah speaks of the annual sabbaths (of which, according to Lev. 23, there were seven,) and the new moons, as things which were not pleasing to God in their observance, especially because of their sins. See chap. 1:10-14. But he speaks of God's holy rest-day in terms of strong exhortation and earnest entreaty. If the people of God in their dispersion would observe it, they should be gathered to his holy mountain. If the Gentiles would observe it also, they should be joined with his people in the reception of his blessing. Isa. 56. And he makes the further promise in behalf of Sabbath reformers, that if those who are now trampling the Sabbath beneath their feet, will turn away their feet from the Sabbath, and call it the

holy of the Lord and honorable, and will honor him thus, he will honor them with a place in his immortal kingdom. Isa. 58:13,14. p. 64, Para. 2, [SERMONS].

When Jerusalem was threatened with destruction by Nebuchadnezzar, the Lord sent to that people, through Jeremiah, an offer to preserve their city from his power, if they would hallow the Sabbath day. He even promised that the city should stand forever, on condition, however, that they should not violate his Sabbath. Jer. 17:19-27. But they did not regard this gracious offer of the God of Heaven. Ezekiel informs us that they profaned the Sabbath of the Lord, and hid their eyes from it. Eze. 22:8,26. And he further informs us how they defiled his sanctuary, and profaned his Sabbath; for they slew their children in sacrifice to their idols on that day, and then came into the sanctuary to profane it. Eze. 23:38,39. It was thus that they treated the Sabbath in response to the gracious offer made them through Jeremiah. And thus wrath came upon them to the uttermost in the destruction of their city and the ruin of their nation. p. 64, Para. 3, [SERMONS].

After the Babylonish captivity, when a remnant had returned to their own land, Nehemiah found them again violating the Sabbath. He reminded them that the violation of the Sabbath had been the cause of their ruin, and earnestly entreated them to desist from this great transgression. With this solemn appeal of Nehemiah ends the history of the Sabbath in the Old Testament. Neh. 13:18. p. 65, Para. 1, [SERMONS].

The prophet Isaiah has given us a glorious view of the future kingdom of God. When the second Adam shall, with the family of the redeemed, possess the new earth, then shall the immortal saints assemble from the whole face of the earth, on each successive Sabbath, to worship before the Lord of hosts. Isa. 66:22,23. And Paul tells us of this final rest of the redeemed, that there remains a *Sabbatismos,* i.e., as the margin has it, "a keeping of the Sabbath," to the people of God. p. 65, Para. 2, [SERMONS].

Heb. 4:9. The Sabbath was made for man in Eden. It has survived the dreadful deluge of sin that has almost drowned out piety and truth in the earth. It exists to-day as the subject of promise and of prophecy. It stands firm as the pillars of Heaven, and is established in the immutable authority of God's unchanging law. And when an end is made

of sin, and none but holy beings remain to possess the immortal inheritance, the Sabbath made for man shall still exist, and "All flesh shall keep it with one heart." p. 65, Para. 3, [SERMONS].

SERMON SEVEN. p. 66, Para. 2, [SERMONS].

THE TWO COVENANTS. p. 66, Para. 3, [SERMONS].

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34. p. 66, Para. 4, [SERMONS].

THE first covenant was made with the people of Israel at the time of their departure out of Egypt. This covenant no longer exists. The new covenant long since took its place. But a very serious error prevails in the minds of many persons respecting the points of difference between these two covenants. The old covenant was made with the Hebrew people. For this reason, whatever entered into it supposed to be Jewish. Thus the law of God is summarily set aside as Jewish; and thus might the God of Israel himself be discarded as a Jewish God. But the new covenant is held up to our admiration because it is, as they say, not made with the Jews, but with the Gentiles. The old covenant belonged to the Jews, and with it we have no concern; the new covenant is made with the Gentiles, and we, as Gentiles, are interested in it. p. 66, Para. 5, [SERMONS].

How can men thus carelessly read the Scriptures? The language of inspiration is very explicit in stating that the new covenant is made with the same people that were the subjects of the old covenant. Thus Jeremiah, speaking in the name of the Lord, says: "I will make a new covenant

with the house of Israel, and with the house of Judah." And he further alludes to the fact that the new covenant is made with the Hebrew people when he adds: "Not according to the covenant that I made with *their fathers* in the day that I took them by the hand to bring them out of the land of Egypt." And yet again he identifies the Hebrew people when he says: "This shall be the covenant that I will make with *the house of Israel."* And Paul quotes at length, in Hebrew 8, this entire statement of Jeremiah respecting the old and new covenants' being severally made with the Hebrew people. And, as if this were not enough, he makes a statement in Rom. 9:4,5, that exactly meets the case. Thus he says of the Hebrews: "Who are Israelites; to whom pertaineth the adoption, and the glory, AND THE COVENANTS, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Thus it appears that everything valuable God has given to the world through the instrumentality, or by the means, of the Hebrew people. Those who choose to do so can venture to despise the law of God because given to the Jews, and to reject Christ because he came of the Jews; but one thing they cannot do: They cannot say, "We accept the new covenant because it pertains to the Gentiles, whereas the first covenant, and the law, etc., pertained to the Jews." No such distinction can be drawn. Both the covenants pertain to the Hebrew people, according to the explicit statement of Paul; and both are said, by Jeremiah and Paul, or rather by the Spirit of inspiration speaking through them, to be made with Judah and Israel. p. 66, Para. 6, [SERMONS].

The fact being thus clearly established that the two covenants are both made with the Hebrews, it becomes a matter of interest to inquire into the reason of this thing. Why did God thus honor one nation and pass by all others? Undoubtedly there was a sufficient reason for this action, and that reason we shall find fully laid open to our view in the bible. The first thing which Paul has enumerated as pertaining to the Hebrews, is "the adoption;" and if we can understand why God adopted this family, we shall readily understand why all the other things which he has named should also pertain to this people. p. 67, Para. 1, [SERMONS].

Know, then, that God did not adopt the family of Abraham as his first action in behalf of mankind. He attempted thus to make his own the family of the first man, Adam, the

common head and father of the human race. But at the end of the antediluvian age, only eight persons remained upon the earth who feared the God of Heaven. There was no alternative with him but to witness the extinction of piety in the earth, or else, by an awful lesson of judgment, to destroy every wicked man from the earth. And for this reason came the deluge. And now one family alone remains -- the family of Noah, who is the second head of the human race. And this family, thus instructed in divine truth, and thus warned by God's terrible judgments, might all have been, if they would, the heritage of the Almighty. But when men began again to multiply upon the earth, they did not like to retain God in their knowledge. They forgot God. They plunged into sin. They united under Nimrod to build Babel. As they set God at defiance, he placed his curse upon them by confounding their language. Gen. 10. 11. In the fourth century after the flood, only a handful of godly persons remained. p. 68, Para. 1, [SERMONS].

Abraham, in the midst of this dense moral darkness, for even his immediate ancestors were idolators (Josh. 24:2), was so pre-eminent in virtue that he was called the friend of God. James 2:23. God said that he knew Abraham, that he would command his children and his household after him, and that they would keep the way of the Lord to do justice and judgment. Gen. 18:19. God had pledged himself at the time Noah and his family came forth from the ark, never again to drown the world. Gen. 9:15. p. 68, Para. 2, [SERMONS].

But he must do something to save this one faithful family from ruin, and, by means of them, to preserve in the earth some degree of true piety, and to retain among men a body of faithful worshipers. To do this, he adopted the family of Abraham, his friend, and separated them by circumcision and the rites of the ceremonial law, from all the rest of mankind. Thus Abraham became the third after of the race. Not the father of the whole race, like Adam and Noah, respectively, but the father of the people of God. This was the adoption. He gave up the rest of mankind to idolatry and atheism, not because he was willing that they should perish, but because they would not hearken to his voice. Yet, though he thus adopted this one family, he did not so reject the rest of mankind that he did not make provision for any of them to be received among the Hebrew people if they would become circumcised and unite with the Hebrews in his service and worship. The adoption was just, and right, and necessary. By means of it, God preserved his knowledge

and his worship in the earth. p. 69, Para. 1, [SERMONS].

The Hebrew people being thus adopted, and by means of circumcision set apart from the rest of the world, found to their great profit that, though they were separated from the world, they were united to Him who made the heaven and the earth. They had the Lord for their God. They had much advantage "every way;" the adoption, the glory, the two covenants, the giving of the law, the service of God, the promises, the fathers, and the Messiah. p. 69, Para. 2, [SERMONS].

And yet Paul says their chief advantage was that the oracles of God were committed to them. Rom. 3:1,2. It is not best to scorn the law of God because committed to the Hebrews. It is not best to despise the new covenant as Jewish because, like the old covenant, it is made with Israel. Nor is it best to reject Jesus as the Messiah because he comes of that despised race; and finally, it is not best to have some other god besides the God of Israel. Our God, indeed, bears that title; because he was for long ages worshiped by the Hebrews only, and by the Gentiles almost not at all. Yet that is not his fault, but ours. And so of all the sacred things committed to the Israelites. They were not Jewish, or Hebraic, but divine. In fact, we must have a part in these precious treasures which God gave to this people, for their preservation through the long period of Gentile darkness. They are of equal value to us, and we must share in them. "Salvation," said our Lord to the woman of Samaria, "is of the Jews." John 4:22. p. 69, Para. 3, [SERMONS].

The opening work in the establishment of the new covenant must, at least, be as early as the closing hours of the life of Christ. In that last memorable evening of his life, as he was about to be betrayed into the hands of the Jewish rulers, our Lord gave the cup, representing thereby his own blood, into the hands of his disciples, saying, as he did it, "This cup is the new testament [covenant] in my blood, which is shed for you." Luke 22:20. Here is the first mention of the new covenant by our Lord. It is evident that the shedding of his blood, and the pouring out of his soul unto death, was that which should give validity to the covenant. Isa. 53; Heb. 9. The opening event, therefore, in the *ratification* of the new testament, or covenant, was on that memorable night in which the Saviour was betrayed, when he, the mediator of the new covenant on the one part,

and the eleven apostles on the other part, as the representatives of the people of God, entered into solemn contract with each other. He, by giving them the cup representing his own blood, pledged himself to die for them; they, by accepting it, thus pledged themselves to accept of salvation through his blood, and to fulfill the conditions connected therewith. p. 70, Para. 1, [SERMONS].

Indeed, we must date the preliminary acts in the establishment of the new covenant, from the opening of Christ's ministry. Our Lord began to preach at the close of Daniel's sixty-ninth week. Compare Dan. 9:25; Mark 1:14,15. The remaining, or seventieth, week, he was to employ in confirming the covenant with many; and in the midst of the week, he caused the sacrifice and oblation to cease by being offered himself upon the cross as their great antitype. Heb. 10:5-10. We must, therefore, assign the ministry of Christ to the introductory work of establishing the new covenant, or new testament. His preaching was a public announcement of its principles. He assigned to the law of God its just place. He laid down the keeping of the commandments as the condition of eternal life. Matt. 5:17-19; 19:16-19. He revealed the ground of pardon; viz., the sacrifice of his own life. Matt. 20:28. He also stated, in distinct terms, the conditions on which that sacrifice could benefit men; viz., faith and repentance. John 8:24; Mark 1:15. We cannot, therefore, deny that the ministry of Christ was the opening work in the establishment of the new covenant. p. 70, Para. 2, [SERMONS].

And now we again come to the important fact that the establishment of the new covenant was solely with the Hebrew people. Our Lord confined his ministry to the Jewish people, declaring that he was not sent but to the lost sheep of the house of Israel. Matt. 15:24. When he sent out the twelve during his own ministry, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10:5,6. And when he sent the seventy also, it was only into those cities and villages whither he himself would come. Luke 10:1. His apostles were all Jews. p. 71, Para. 1, [SERMONS].

And with them was the first solemn act of ratification of the new covenant in the cup out of which all drank, representing the new testament in his blood. Luke 22:20; 1 Cor. 11:25. And here comes in the fact that the seventy

weeks of Daniel's prophecy pertain exclusively to the Hebrew people. Dan. 9:24. The last, or seventieth, week was devoted to the confirmation of the covenant. Dan. 9:27. It began with our Lord's ministry to the Hebrews, and ended when the apostles turned to the Gentiles. It was in the midst of this week of confirming the covenant that our Lord was crucified. And thus we find that, after our Lord's ascension, the ministers of the word preached the gospel "to none but unto the Jews only." Acts 11:19. It was unto the Jews first that God, having raised up his Son, sent him to bless them in turning them away from their sins. Acts 3:25,26. The termination of the seventy weeks closed the period in which the work pertained exclusively to the Hebrews. The work for the Gentiles was opened by the conversion of Saul, and by his commission to them as their apostle. Acts 9,26:17. It was also opened on the part of Peter by his wonderful vision of the sheet let down from Heaven, and the commission given him at that time. Acts 10,11,15:7,14-17. p. 71, Para. 2, [SERMONS].

But what was the condition of the Gentiles before "the door of faith" was opened to them? Let the apostle Paul answer this: Eph. 2:11-13: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." p. 72, Para. 1, [SERMONS].

The apostle goes on to speak of the union of Jews and Gentiles in one body, as follows: verses 14-20: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-

stone." p. 72, Para. 2, [SERMONS].

Those who sneer at every thing which God has committed to the Hebrews, and boast themselves of their Gentile descent, would do well to compare this statement of the condition of the Gentiles with Paul's statement of the "advantages" of the Jews, and his enumeration of the things that pertain to them. Rom. 3:1,2; 9:4,5. God purposed to make of the Circumcision and the Uncircumcision one people for himself. The first thing was to abolish the enmity; viz., the code which created national distinction, which was circumcision and the ceremonial law. See Acts 11:3; Col. 2:13-17; Gal. 2:11,12. Of the Gentile converts it is said that they were *"in time past* Gentiles in the flesh," and "at that time, . . without Christ, being aliens from the commonwealth of Israel, and strangers from THE COVENANTS of promise, having no hope, and without God in the world. Of the Israelites it is said: "To whom pertaineth the adoption, and the glory, and THE COVENANTS, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." Certainly, the Gentiles have no occasion for boasting. They did not take into the union that which added much to the common stock. They came in as the veriest beggars.. They became rich by sharing with the Hebrews the blessings which God had for long ages preserved in their hands. p. 72, Para. 3, [SERMONS].

The Gentiles were made partakers of the spiritual things which God had wisely and justly placed in the hands of Israel. Rom. 15:27. But being thus brought nigh by the blood of Christ, Paul says of those who were Gentiles *"in time past"* (but not now), that they were "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." They were no longer Gentiles, but Israelites. They became sharers in the name, and in the riches, of Israel. And it is by this adoption into the commonwealth of Israel that they became sharers in the blessings of the new covenant. The subject is wonderfully illustrated by the words of Jer. 11:16; and Rom. 11:17-24. Thus we read: p. 73, Para. 1, [SERMONS].

"The Lord called thy name, A GREEN OLIVE TREE, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." p. 74, Para. 1, [SERMONS].

"And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed, contrary to nature, into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?" p. 74, Para. 2, [SERMONS].

Here is the good olive tree, representing the family of Abraham as adopted by the God of the whole earth, when he gave up the rest of mankind to their own chosen idolatry and wickedness. p. 74, Para. 3, [SERMONS].

It is a "green olive tree, fair and of goodly fruit." To this olive tree pertain the covenants of promise. The first covenant is made with the people thus represented. The new covenant is made with the same people that the first covenant was made with. The breaking off of many of the branches of the tree, is because that God's ancient people continued not in his covenant. This is why he regarded them not. Jer. 31:32; Heb. 8:9. Indeed, in the chapter in which Jeremiah predicts the breaking off of the branches of the olive tree, he assigns the reason: the violation of the covenant God made with his people when he brought them forth out of Egypt. See Jer. 11. By the new covenant, those who were broken off can, if they will, be graffed in again, and not they only, but the Gentiles also with them. We may consider the good olive tree as having twelve larger branches, and a vast number of small branches. The tree will, at the close of human probation, stand complete, representing the twelve tribes of "the Israel of God." p. 74, Para. 4, [SERMONS].

There can be, therefore, no dispute that the first covenant, and the new covenant, were each made with the Hebrew people; the first, at the departure out of Egypt; the second, during the time of our Lord's ministry and death. The Gentiles share in the blessings of the new covenant becoming members of the commonwealth of Israel. Eph. 2:12,19. p. 75, Para. 1, [SERMONS].

What is meant by the word *covenant?* In the books of the New Testament, the words *covenant* and *testament* are used as signifying the same thing. They are, indeed, only two different translations of the same Greek word,..... *diatheke.* So that when our Lord says, "This cup is the new testament in my blood" (Luke 22:20), it is the same as if he had said, "This cup is the new covenant in my blood." Webster thus defines *covenant:* p. 75, Para. 2, [SERMONS].

"1. A mutual agreement of two or more persons, or parties, in writing and under seal, to do or to refrain from some act or thing; a contract; stipulation." p. 75, Para. 3, [SERMONS].

"2. A writing containing the terms of agreement between parties." (See the latest edition.) p. 75, Para. 4, [SERMONS].

It appears, therefore, that the word covenant has two leading significations: 1. That of agreement, or contract, between parties. 2. That of a writing containing the terms or conditions of such agreement. In the first and fullest sense, a covenant is a contract, or agreement, with the conditions on which that contract is made. In the second and more restricted use of that word, a covenant is the terms or conditions of such contract. p. 76, Para. 1, [SERMONS].

Such being the signification of the word covenant, let us now ascertain what it was which constituted the first covenant. We have ascertained who were the contracting or covenanting parties, viz., God and Israel; and *when* this covenant was made, viz., when God took that people by the hand to bring them forth out of Egypt. But what was the covenant itself into which these two parties entered? p. 76, Para. 2, [SERMONS].

1. If we take the first definition then, without doubt it was the mutual agreement or contract made at Sinai between

God and Israel respecting the moral law. p. 76, Para. 3, [SERMONS].

2. But if we take the second definition, it was the law itself, for that embodied the conditions of the covenant. p. 76, Para. 4, [SERMONS].

Which of these views is the right one? Those persons who hold that the law of God still remains in force, believe that the truth is stated in the first of these two answers. But those who believe that the law was abolished at the death of Christ, do, with equal assurance, maintain that the law of God alone was the first covenant, and that the second of these two statements is the right and proper answer. One party, therefore, asserts that the law of God, or ten commandments, was the first covenant. The other, that the mutual agreement between God and Israel concerning that law constituted that covenant. p. 76, Para. 5, [SERMONS].

Let us now trace the acts by which God and Israel entered into covenant. When we have noted all these, we shall be able to determine the truth in this case. Thus we read, Ex. 19:1: p. 76, Para. 6, [SERMONS].

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." And the people encamped before the mount. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 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 a holy nation. These are the words which thou shalt speak unto the children of Israel." Verses 3-6. Here is a definite proposition from the God of Heaven. "IF YE WILL OBEY MY VOICE, . . . then ye shall be a peculiar treasure unto me." p. 76, Para. 7, [SERMONS].

Next we read the action of Moses, the mediator between these parties. Having received this proposition from the Lord, he immediately bore it to the people. Thus we read of his action: "And Moses came and called for the elders of

the people, and laid before their faces all these words which the Lord commanded him." Verse 7. The proposition of the Most High was thus submitted to the people of Israel. And now observe their answer: p. 77, Para. 1, [SERMONS].

"And all the people answered together, and said, All that the Lord hath spoken we will do." Verse 8. Thus the people with one voice accepted the conditions offered them, and pledge themselves to their fulfillment. And now it is the business of the mediator to return this answer to Him who had made the proposition to them. And thus we read again: "And Moses returned the words of the people unto the Lord." Verse 8. The preliminary contract was thus closed. The remainder of the chapter is devoted to the preparation of the people to hear, and the descent of the Almighty to speak, the ten commandments. Verses 9-25. And now the voice of God utters the ten words of the moral law. Ex. 20:1-17: p. 77, Para. 2, [SERMONS].

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. p. 77, Para. 3, [SERMONS].

"Thou shalt have no other gods before me. p. 78, Para. 1, [SERMONS].

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. p. 78, Para. 2, [SERMONS].

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. p. 78, Para. 3, [SERMONS].

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy 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. p. 78, Para. 4, [SERMONS].

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. p. 78, Para. 5, [SERMONS].

"Thou shalt not kill. p. 78, Para. 6, [SERMONS].

"Thou shalt not commit adultery, p. 78, Para. 7, [SERMONS].

"Thou shalt not steal. p. 78, Para. 8, [SERMONS].

"Thou shalt not bear false witness against thy neighbor. p. 78, Para. 9, [SERMONS].

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." p. 78, Para. 10, [SERMONS].

"These words the Lord spake," says Moses, "unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; AND HE ADDED NO MORE." Deut. 5:22. This was THE VOICE OF GOD which the people had so solemnly covenanted to obey. Ex. 19:5. p. 78, Para. 11, [SERMONS].

When the ten words of God's voice had thus been heard, and the people had witnessed the awful display of the divine majesty, then they removed and stood afar off. And they besought Moses to stand between them and the great God whose voice they had heard, and whose majesty they had witnessed. Ex. 20:18. p. 79, Para. 1, [SERMONS].

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Verse 21. The remainder of the chapter and all of chapters 21, 22, and 23, are devoted to statutes and judgments, partly defining man's duty toward God, but principally relating to his duty toward his fellow-man. With these, are precepts of a ceremonial character, but the larger part of these chapters is made up of precepts stating the principles of justice among men. These three chapters were spoken to Moses only, who was in the immediate presence of God. p. 79, Para. 2, [SERMONS].

Next, the Lord proceeds to the final contract between himself the people. In the preliminary contract recorded in Ex. 19, the people had solemnly pledged themselves to obey the voice of God. In Ex. 20, they heard that voice in ten precepts. And now it is worthy of notice how careful was the Most High, in this work of entering into covenant with his people, to take no advantage of them. Before hearing his voice, they had pledged themselves to obey it. But the Lord did not treat the contract as closed yet. With an invitation to a large number of persons to come up to him, he sends Moses again to the people. Ex. 24:1,2. They had heard the voice of God. Will they stand to their solemn pledge that they would obey it? Lest they had forgotten something of that which God had spoken, and that they might be informed of all that God had communicated to him in the mount, it is next added: p. 79, Para. 3, [SERMONS].

"And Moses came and told the people all the words of the Lord, and all the judgments." Ex. 24:3. The people have the chance now to refuse to close this most solemn compact if they see cause for so doing. They might have said, "When we agreed to obey the voice of God, we had not heard it. Now that we have heard it, we cannot abide by our promise." And Moses, by repeating every word again, gave them the most perfect opportunity for so doing. But, observe the answer of the people: p. 79, Para. 4, [SERMONS].

"And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24:3. We might suppose that this would close the contract between the parties. But not so. Further acts of ratification were to take place. The whole thing must be put in writing. And thus we read: p. 80, Para. 1, [SERMONS].

"And Moses wrote all the words of the Lord." And now the solemnity of a sacrifice to God must take place. So it is added that Moses "rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." Verses 4,5. p. 80, Para. 2, [SERMONS].

The sacrifice of these victims having been thus made *to* God *by* the people, the blood itself is carefully secured for an important purpose. And so the record adds: p. 80,

Para. 3, [SERMONS].

"And Moses took half of the blood, and put it in basins: and half of the blood he sprinkled on the altar." Verse 6. One half of the blood was offered upon the altar, a direct offering to God. The other half was reserved for another and most expressive solemnity. p. 80, Para. 4, [SERMONS].

We learned from verse 4 that Moses wrote all the words of the Lord. Now verse 7 tells us what he did with what was written. What Moses now reads is called the *book of the covenant;* for it contains the covenant between God and the people now almost consummated. And observe again the care of the Almighty that the people should understand every word of that to which they agree. Moses reads every word of the whole transaction in the audience of the people. Thus verse 7 states the case: p. 80, Para. 5, [SERMONS].

"And he took THE BOOK OF THE COVENANT, and read in the audience of the people." Here is yet another opportunity for them to say that they could not abide by their first promise. But, instead of speaking thus, they give their final and unreserved assent to this solemn compact. And thus the verse continues: "And they said, All that the Lord hath said will we do, and be obedient." This closed the contract on the part of the people. But there yet remained a most expressive act on the part of Moses, and a final, solemn announcement to be made by him, which not only proclaimed the accomplishment of the work, but gave a definite idea of what had been done. And so we next read: p. 80, Para. 6, [SERMONS].

"And Moses took the blood, and sprinkled it on the people." Or, as Paul states the case, he "sprinkled both the book and the people." Verse 8; Heb. 9:19. One half the blood had been offered to God upon the altar; the remaining half is that which Moses thus uses. And how solemn and expressive is this act! It is what Paul calls the dedication of the covenant. Heb. 9:18. He sprinkles both the book and all the people. And thus they enter, in the most solemn manner, into the bond of the covenant. And thus the solemn espousal of the people by the Lord of hosts having been consummated, Moses announces the result in words which define the contract with remarkable precision. Having sprinkled the book, and the people, Moses said to them: p. 81, Para. 1, [SERMONS].

"Behold the blood of the covenant which the Lord hath made with you CONCERNING ALL THESE WORDS." p. 81, Para. 2, [SERMONS].

We have now the first covenant, complete and entire. And certainly is possible for us to determine what constitutes it. We say that the first covenant was this solemn contract, or agreement, between God and the people of Israel concerning the law of God. Our opponents, on the contrary, affirm that the first covenant was simply the law itself. According to the first view, the first covenant was the contract made at Sinai between God and Israel concerning the law of God, or ten commandments, obedience to that law constituting the grand condition of the covenant. According to the second view, the first covenant was simply the ten commandments. p. 81, Para. 3, [SERMONS].

The first view is the more comprehensive, as it presents the two leading definitions of the word covenant, and answers them both. 1. It presents as the covenant, the contract between the parties. 2. It presents the condition to the contract. p. 82, Para. 1, [SERMONS].

But the second view presents as the first covenant that which answers to the definition of covenant only in its secondary sense; viz., the condition on which the contract rests. Undoubtedly the word covenant is thus used in the Bible. And for that reason many persons suppose that the ten commandments answer to, and constitute, the first covenant of which Jeremiah and Paul speak. That view of this subject which is really the truth will give to every part of the testimony its proper place, and will then show a divine harmony of the whole. But error must of necessity suppress, or pervert, the truth. Here are the more important passages quoted to prove that the ten commandments constitute the first covenant. p. 82, Para. 2, [SERMONS].

Ex. 34:28: "And he wrote upon the tables the words of the covenant, the ten commandments." p. 82, Para. 3, [SERMONS].

Deut. 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." p. 82, Para. 4, [SERMONS].

Deut. 9:9-11: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone, written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." p. 82, Para. 5, [SERMONS].

1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord which he made with our fathers when he brought them out of the land of Egypt." p. 82, Para. 6, [SERMONS].

2 Chron. 6:11: "And in it have I put the ark wherein is the covenant of the Lord, that he made with the children of Israel. p. 83, Para. 1, [SERMONS].

These are the texts relied upon by our opponents to disprove our view of the first covenant, and to establish their own. We freely admit that the word covenant is applied to the ten commandments; and further, we also admit, or, to speak more properly, we *maintain,* that the ten commandments do sustain a very important relation to the first covenant. But all parties must agree, p. 83, Para. 2, [SERMONS].

1. That the ten commandments are not a covenant in the sense of being a contract or agreement, as they contain no such thing. p. 83, Para. 3, [SERMONS].

2. That they are a covenant in the sense of being the conditions of the agreement which God made with Israel. p. 83, Para. 4, [SERMONS].

It does not seem that either of these two propositions can be denied by any candid man, as they are, manifestly, the exact truth. Both parties to this controversy must here come together upon common ground. And if they each act with a pure conscience it will be difficult for them to disagree respecting the following proposition: p. 83, Para. 5, [SERMONS].

THE TEN COMMANDMENTS DO NOT CONSTITUTE THE COVENANT OF EX. 24:8. p. 83, Para. 6, [SERMONS].

That text reads thus: "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of *the covenant* which the Lord hath made with you CONCERNING ALL THESE WORDS." Two palpable reasons sustain the foregoing proposition: 1. The covenant made with Israel "concerning all these words," was the agreement which the people entered into with the Almighty, as recorded in Ex. 19 and 24, that they would keep the words spoken by him. 2. The ten commandments were the words *concerning* which this covenant or agreement was made. [1] These reasons are not likely to be disputed. They establish the fact, therefore, that the covenant which was ratified or dedicated with blood by Moses was not the ten commandments. On the contrary, it is a covenant in a more extensive sense than they can be. It is an agreement between God and Israel concerning his law, and that law is elsewhere called a covenant, not because there is in it a contract between God and his people, but simply because it is the grand *condition* of the contract, or covenant, which Moses here dedicates with blood. p. 84, Para. 1, [SERMONS].

[[1] Should it be objected that the words concerning which the covenant was made must include in addition to the ten commandments all that was spoken in chapters 21, 22, 23, we do not enter any special objections. This would simply show that the first covenant not only related to the ten precepts of the moral law, but that it was also made concerning the judicial and ceremonial laws of the Jews. For what is said by God to Moses in these chapters is an epitome of the whole judicial and ceremonial laws. But should it be objected by others that "these words" concerning which the covenant was made, are only the ones spoken to Moses in Ex. 21, 22, 23, and that the ten commandments are not included in what Moses terms, "these words," it would then follow that this covenant, ratified with blood, which Paul shows to be the *first covenant,* has no connection with the ten commandments. Neither of these positions helps our opponents. We cannot, however, avoid the conclusion that the ten commandments are either the only or the *principal* thing concerning which this covenant was made. For the *opening* of the covenant preceded the utterance of the ten commandments; and its *ratification* followed shortly after they were spoken; and the covenant

itself *pledged* the people to obey God's voice, which they heard in the proclamation of the ten commandments; and finally, as the ten commandments are called God's covenant, though they contain no contract between God and his people, it is manifest that they constitute the grand conditions on which that contract rests.] p. 84, Para. 2, [SERMONS].

It is remarkable that the people entered into formal and solemn contract to obey the *voice of God* before they heard it, and that having heard his voice they ratified that contract in the most solemn manner; and that to conclude all, Moses, having written the whole thing in a book, sprinkled both it and all the people, saying, "Behold the blood of the covenant which the Lord hath made with you *concerning* all these words." Ex. 24:8. p. 84, Para. 3, [SERMONS].

Both parties to the controversy respecting the first covenant will here again certainly unite in saying that Moses uses the word *covenant* in this remarkable text, not as signifying the ten commandments, but the agreement made respecting them. Here we stand on solid ground, and our opponents will not attempt to drive us hence. And now that we are so happily agreed in this fact, let us advance to the important truth which lies directly before us. Here it is: p. 85, Para. 1, [SERMONS].

The contract made in Ex. 19 and 24, relative to the ten commandments, which Moses (Ex. 24:8) calls "the *covenant* which the Lord hath made with you concerning all these words," is the identical first covenant concerning which we are involved in controversy. p. 85, Para. 2, [SERMONS].

This proposition our opponents stoutly deny. But so certainly as they are honest men (and we are ready to award honesty of principle to every one of them who has not given palpable proof that he does not possess it), they will be constrained to agree with us here also. Providentially, we have the testimony of the New Testament in so explicit and distinct an utterance as to leave no chance for dispute on this point. Paul quotes this very record in Ex. 24:8, respecting the dedication of the covenant *concerning* the law of God, and makes the explicit statement that this covenant thus dedicated was the first covenant. Here are his words: p. 85, Para. 3, [SERMONS].

"Whereupon neither the FIRST TESTAMENT [covenant] was

dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you." Heb. 9:18-20. p. 85, Para. 4, [SERMONS].

Here, also, we have a right to ask our opponents to agree with us. In fact, the testimony is so explicit that there is no chance for them to do otherwise. Paul settles this point in dispute, and shows that the first covenant is not the law of God, but the solemn contract between God and Israel respecting that law. And that which makes Paul's testimony in this case very valuable is, that he writes as a commentator upon those words of Jeremiah which constitute the theme of the discourse. And now let us return to the words of Jeremiah, to ascertain what he himself means by the covenant made with Israel when God led them out of Egypt. p. 85, Para. 5, [SERMONS].

When Jeremiah predicts the establishment of a new covenant with Israel and Judah, he uses the following language respecting the old covenant. Thus he says: p. 86, Para. 1, [SERMONS].

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an *husband* unto them, saith the Lord." Jer. 31:32. p. 86, Para. 2, [SERMONS].

This text sheds much light on the nature of the covenant to which Jeremiah refers. But it is remarkable that the prophet, in another place, preceding this, has defined with great precision what he means by the covenant made when God led Israel out of Egypt. Thus we read, Jer. 11:3,4. p. 86, Para. 3, [SERMONS].

"Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God." p. 86, Para. 4, [SERMONS].

Here we have Jeremiah's own definition of what constituted that covenant which the children of Israel had, by their disobedience, dissolved. And it identifies this covenant with the solemn contract between God and Israel, which Paul designates as the first covenant. For Jeremiah makes the essential feature of this covenant to consist in one grand stipulation on the part of God toward his people; viz., "OBEY MY VOICE; . . . so shall ye be my people, and I will be your God." Now it is a remarkable fact that this is *the very* stipulation, and the *only* one, made by God in entering into solemn contract with Israel. It is a stipulation exacting obedience to the voice of God, which was about to utter the ten commandments. Thus the contract was opened by the God of Heaven: "If ye will OBEY MY VOICE indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Ex. 19:5. We cannot, therefore, fail to identify the covenant to which Jeremiah refers. It is not the ten commandments, but the solemn contract made between God and Israel, respecting those commandments. p. 86, Para. 5, [SERMONS].

But the words of Jer. 31:32, are entitled to particular attention in determining what the prophet understood by this covenant of which he spoke. He says: "Which my covenant they brake, *although I was an HUSBAND unto them."* The expression furnishes great light on the nature of the covenant in question. Was that covenant simply the law of God? or was it the solemn contract between God and Israel by which the people pledged themselves to obey that law, and God pledged himself on that condition to accept them as his people, and to be their God? Surely, we cannot mistake here. The first covenant made God the husband of his people. The solemn contract between them and himself was that whereby he espoused, or married, that people. Jer. 2:2. There can be no mistake, therefore, that a *contract* was requisite, in order that God should become the *husband* of that people; and that contract is found in Ex. 19 and 24. He could be their *lawgiver,* by virtue of proclaiming his law to them; but to be their *husband,* he must enter into *contract* with them, and it is precisely this relation that he sustains to Israel by virtue of the covenant of which Jeremiah speaks. p. 87, Para. 1, [SERMONS].

And this distinction properly introduces a further argument on the nature of this covenant, from Rom. 9:4: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law,

and the service of God, and the promises." Paul elsewhere informs us that there are two "covenants." Gal. 4:24. Here he distinguishes between this giving of the law and the covenants. Our opponents claim that the giving of the law was the making of the first covenant. We say, Not so; for that covenant was the solemn contract between God and Israel which preceded and followed "the giving of the law;" and that the law of God was that which the people covenanted to obey, when it should be spoken by the voice of God. This text preserves the distinction between the law of God and each of the two covenants. p. 87, Para. 2, [SERMONS].

And this distinction between the law of God and the first covenant is further shown by another important fact. The new covenant was made because the first covenant had been destroyed by the sins of the people, and because God still desired to save them. The first covenant was rendered null and void by the disobedience of the people; "Because," says Paul, "they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:9. "Which my covenant they brake, should I have continued an husband unto them? saith the Lord." Jer. 31:32, margin. If, therefore, we hold, as do many at the present day, that the covenant between God and Israel was simply the ten commandments, then we have the people of Israel weaken, and finally bring to an end, the law of God, simply by disobeying it! So that the law of God did depend for its strength upon the obedience of the people, and not upon the authority of the Lawgiver! p. 88, Para. 1, [SERMONS].

But let us test the other view of this subject. p. 88, Para. 2, [SERMONS].

It has been shown from Moses, from Paul, and from Jeremiah, that the first covenant was the mutual agreement between God and Israel respecting the ten commandments. This is a covenant in the primary sense of the term. This covenant it was in the power of the people to destroy, by violating its conditions, i.e., by breaking the law of God. This transgression could not in the slightest degree weaken the authority of the law of God; but it could, and did, render null and void the contract which made God a husband unto them. The truth on this point may be expressed in a word: Men could not release themselves from the obligation to obey God's law by breaking that law; but they could release the God of Heaven from the obligation he had taken

upon himself toward them in the first covenant, by violating its conditions, and thus bringing the covenant to an end. Hence the distinction is palpable between the law of God and the solemn contract made respecting that law. One could be destroyed by a failure on the part of the people to fulfill its conditions. The other can neither be destroyed, nor even weakened, by such transgression; and it will, in due time, demand the death of all its transgressors. 1 Cor. 15:56. p. 89, Para. 1, [SERMONS].

The law of the Lord is perfect. Ps. 19:7-11; 111:7,8; 119:96; James 1:25; 2:8-12. It is God's great rule of right by which sin is shown. 1 John 3:4,5; Rom. 3:19,20; 7:12,13. But the first *covenant* is declared by Paul not to have been faultless. Heb. 8:7. This is another palpable proof of a distinction between the moral law and the covenant which God entered into with Israel respecting it. Nor is this to be met by the statement that Paul pronounces the law itself to be faulty, and therefore the law and the covenant may be identical. For the law thus designated by Paul was not the ten commandments, but the Levitical law. And here are a few points out of many in proof of this assertion: p. 89, Para. 2, [SERMONS].

1. This law was received under the Levitical priesthood. p. 89, Para. 3, [SERMONS].

Heb. 7:11. But the ten commandments were received *before* that priesthood had been appointed. Compare Ex. 20 with Ex. 28; Lev. 8 and 9. p. 89, Para. 4, [SERMONS].

2. This was a law relating to priesthood, tithes, and offerings. Heb. 7:5,12,28. But the ten commandments said nothing concerning this. p. 90, Para. 1, [SERMONS].

3. It was a law which required that the priesthood should be of the tribe of Levi, and which had to be changed in order to have a priest arise out of the tribe of Judah. Heb. 7:12-14. But the ten commandments had no precept that related to the subject, or that needed to be changed for that reason. p. 90, Para. 2, [SERMONS].

Finally, with one further proof of the distinction between the moral law and the first covenant, this part of the argument shall be closed. The first covenant having waxed old and vanished away, the new covenant is made by God in its place. Jer. 31:31-34; Heb. 8:8-13. And now observe the

grand promise of the new covenant: "But this shall be the covenant that I will make with the house of Israel: *After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."* Jer. 31:33. It is, therefore, certain that the dissolution of the first covenant is not the abrogation of the law of God. That which was the law of God in the days of Jeremiah, six hundred years before Christ, is the subject of this prediction. This law was not only to survive the dissolution of the first covenant, but it was to continue to exist under the new covenant, and to sustain even a more sacred relation to the people of God under the new, than under the old, covenant. Here the argument on this part of the subject is rested. It has been shown, p. 90, Para. 3, [SERMONS].

1. That the first, or old, covenant was not the law of God, but the contract between God and Israel *concerning* that law. p. 90, Para. 4, [SERMONS].

2. That the law of God is a covenant only in a *secondary* sense; viz., in that it constituted the *condition* of *that agreement,* or *contract,* by which God became a husband to Israel. p. 90, Para. 5, [SERMONS].

3. That when the old covenant vanishes away, the law of God remains in full force, and is ready to enter into the most sacred relations with the people of God under the new. p. 90, Para. 6, [SERMONS].

Let us now consider wherein the first covenant was faulty. It was not because it was so closely connected with the law of God; for the new, or better, covenant is even more intimately connected with the law of God than was the first, or old, covenant. The old covenant gave man the law of God upon tables of stone, but the new puts it in his heart. It was not because the law was faulty, for that is so perfect that even under the New Testament it is made the standard by which sin is shown. Ps. 19:7-11; Rom. 3:19,20,31; 1 John 3:4,5. But Paul plainly intimates wherein the new covenant is better than the old one. It is "established upon better promises." Heb. 8:6. Then it follows that the first covenant was established upon promises not so well adapted to man's case; and this very fact is, of itself, a decisive proof that the first covenant was not simply the law of God, but a contract between God and his people. Let us now examine the nature

of the promise upon which the first covenant was made. Jeremiah designates the first covenant as made when Israel came forth out of Egypt. And thus he has laid open this covenant, and the nature of that *promise upon which* it was established. Jer. 11:3,4: "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, *Obey my voice,* and do them, according to all which I command you; so *shall ye be my people, and I will be your God."* The promise of the Lord that he would be their God, was upon condition that they obeyed his voice. Nay; the condition was even stronger than this: "Do them according to all which I command you; so shall ye be my people." But suppose they should fail to do this? Then the promise was forfeited. Surely, fallen man needs a better promise than this. p. 91, Para. 1, [SERMONS].

It was just in God to require man to live in exact conformity with his perfect law of right; but it was inevitable that man would forfeit his title to the promises of God. It is true that there were, in the ceremonial law, ordinances of divine service, and a worldly sanctuary connected with the first covenant. Heb. 9:10. But these could not take away sins. They could only point forward to Christ. The promises of the first covenant were upon condition of obedience to God's perfect rule of right. But such promises were insufficient to meet the helpless condition of fallen man. p. 91, Para. 2, [SERMONS].

So the apostle says: "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. But, because the people of Israel broke the covenant of the Lord, he justly finds fault with them, and seeks to give the place to a second and better covenant, established upon better promises. And hence it is, that God, by his prophet, gives the people of Israel to understand that they have forfeited the blessings of that covenant, and that the branches of their olive tree will be broken off. Jer. 11. And following this announcement, a few years later, is the cheering promise of a new covenant. Jer. 31:31-34. It was about 600 years before the birth of Christ that the new covenant was thus foretold. The apostle Paul makes the following expressive comment: "In that he saith, A *new* covenant, he hath made the first *old.* Now that which decayeth and waxeth old is ready to vanish away."

Heb. 8:13. Thus it appears that the first covenant had, in Jeremiah's time, become old, and thenceforward, to its close, it was "ready to vanish away." And when our Lord came to do his work, he took away the first that he might "establish the second." Heb. 10:9. p. 92, Para. 1, [SERMONS].

Let us now consider the excellence of the new covenant, and learn wherein it is a better covenant than the one which it supersedes. Here are the terms of this covenant: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall by my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33,34. p. 92, Para. 2, [SERMONS].

Certainly, this is the "better covenant," and these are the "better promises." Let us enumerate them: 1. "I will put MY LAW in their inward parts, and write it in their hearts." 2. "I will be their God, and they shall be my people." 3. "They shall teach no more every man his neighbor; . . . for they shall all know me." 4. "I will forgive their iniquity." 5. "I will remember their sin no more." p. 92, Para. 3, [SERMONS].

This is a very remarkable list of new-covenant blessings. First and foremost in this enumeration, stands a promise concerning the law of God. Surely, this is worthy of our notice. But what is this promise respecting the law? Is it, "I will abolish my law"? No. Is it, "I will change my law?" No. Is it, "I will supersede my law by a better code"? By no means. It is very different, indeed, from such declarations as these. This is the promise: "I will put my law in their inward parts, and write it in their hearts." He will make his law a part of their very being. He will establish it in their affections, he will engrave it upon the table of their hearts. This is wonderful, indeed. The law of God is still uppermost in the mind of its Author. The first covenant required obedience to the law of God, but failed to secure it. The second covenant insures obedience by making the law a part of the very nature of those with whom the covenant is made. God does not leave

his law till he has accomplished that which he has spoken, raising up of a people who shall obey him from their hearts. The first covenant was made *concerning* the law of God. In a still higher sense is this true of the second. The great work of the new covenant is to take away the carnal mind, which is enmity against the law of God, so that the righteousness of the law may be fulfilled in those who walk not after the flesh, but after the Spirit. Rom. 8:1-7. p. 93, Para. 1, [SERMONS].

And so the Mediator of the new covenant lays down the immutability of the law of God, and solemnly enforces its observance as the condition of entering eternal life. Matt. 5:17-19; 7:12; 15:1-9; 19:16-19; 22:35-40; Luke 16:17. And the apostles, Paul, and James, and John, have faithfully testified to the same great truth. Rom. 2:12-16; 3:19,20,31; 7:7-14; 8:3-7; 1 Cor. 15:56; Eph. 6:1-3; James 1:25; 2:8-12; 1 John 3:4,5; Rev. 11:19; 12:17; 14:12; 22:14. p. 93, Para. 2, [SERMONS].

But how is it that the second covenant is so much more efficacious than the first in securing obedience to the law of God? The answer is found in the difference between Sinai and Calvary. At Sinai the law of God entered in terrible majesty, but the hard heart of sinful man proved incapable of submitting to the law of God. The carnal mind is not subject to the law of God, and, indeed, cannot be. At Calvary enters, not the law of God, but the Lamb of God, as our great sin-offering. Not the condemning law, but the sin-atoning sacrifice is the central object upon the hill of Calvary. And yet the law was present there to strike the Son of God with the sword of divine justice. Gal. 3:13. How astonishing the events of Calvary! The new covenant is given to us in the blood of Christ. We have pardon through his blood. With his stripes we are healed. Mercy and truth meet together in the sacrifice made for us by the Son of God. Ps. 85:10-13. p. 94, Para. 1, [SERMONS].

The new covenant proposes to save those that have broken the law of God. It is able to forgive their sin, the transgression of the law, and not only to pardon them for violating the law of God, but to put that law in their hearts so that it shall be their very nature to obey it. p. 94, Para. 2, [SERMONS].

This is what the Bible means by conversion. Rom. 7:7-25; 8:1-9; Acts 3:19. But the Mediator of the covenant can thus

give life to the guilty, only by the sacrifice of his life. We have life from his death. We have pardon from his blood. We have grace from the fountain of his grace. The new covenant is a system of salvation wherein God is shown to be just, even in the very act of justifying the sinner, and wherein the law is shown to be established even by the doctrine of justification by faith. Rom. 3:24-26,31. p. 94, Para. 3, [SERMONS].

If we place the blessings of the new covenant in chronological order they will stand thus: 1. The forgiveness of sins. 2. The writing of the law in the heart. 3. The blotting out of sins so that they shall be remembered no more. 4. God fully unites himself to his people, thenceforward forever to be their God, and they to be his people. 5. All shall know the Lord, from the least to the greatest, in the eternal inheritance which it secures to us. Heb. 9:15. p. 95, Para. 1, [SERMONS].

But the forgiveness of sins is upon condition of repentance toward God and faith in our Lord Jesus Christ. Acts 20:21. Repentance involves, 1. Godly sorrow for sin; 2. Confession of sin; reparation of wrong acts, when it is in our power to make it. 4. Change of conduct, so that we cease to transgress, and henceforward obey. 2 Cor. 7:10,11. And faith in our Lord Jesus Christ views him, 1. As our great sin-offering, and accepts his blood as our only ground of pardon; 2. As our great High Priest to plead our cause when we come to God for mercy and grace; 3. And finally it views his life as the perfect example of that obedience which the law of God requires, and the perfect model after which we must pattern. p. 95, Para. 2, [SERMONS].

The writing of the law of God upon the heart is not the work of a moment. When God begins the work of conversion, the first act is to forgive the sins of the past. The next is to write his law in the heart. When this work is fully wrought in men, then they are, in the highest sense, Christians; for they are like Christ. He had the law of God in his heart. Ps. 40:8. p. 95, Para. 3, [SERMONS].

Then they love God with all the heart, and their neighbors as themselves. Then, also, they observe in truth the precepts of the law written upon their hearts, as formerly upon the tables of stone. The whole gospel dispensation is devoted to the work of writing the law upon the hearts of

the people of God, even as the whole period of probation with each individual is devoted to this work in each individual case. Our first ideas of God's law are at best but poor. As the Spirit of God enlightens our minds, we have clearer conceptions of the character of the law; and as the work of conversion progresses, these elevated principles become established in our character. Whenever the minister of Christ opens to our minds new and clearer views of the principles of right, and causes us to see, as never before, the extent of God's demands upon us in his law, then the Spirit of God, if we will co-operate, writes these principles in our hearts. And so the work progresses till the law of God is fully written in our hearts; in other words, till our characters are perfected in virtue. p. 95, Para. 4, [SERMONS].

But human probation does not last forever. The great work of our Lord in saving his people from their sins (Matt. 1:21), is brought to a final conclusion when all their sins are blotted out. Acts 3:19-21. Then the books of God's remembrance will be as clean from the record of his people's sins as though that record had never been entered therein. Their raiment having been washed in Jesus' blood, so that not one stain of guilt remains upon them, last of all, the record of that guilt is removed from the book, and its pages are left as pure as their character has been rendered by the cleansing blood of Christ. And thus it is that the promise of the new covenant, "I will remember their sin no more," has its perfect accomplishment. The record of their sins is washed out by the blood of Christ, and then God himself promises that he will remember their sins no more. The probation of the people of God ends in the perfect recovery of their lost innocence, never again, thank God! to be lost by them. p. 96, Para. 1, [SERMONS].

When the work of our High Priest is thus completed, and the saints made meet for their inheritance in light, the consummation of the new covenant hastens. The Saviour can no longer bear to have his people so far from him. It is the good pleasure of the Father to give them the kingdom. He must show them the glory that Christ had with him before the world was. John 17:24. So he sends his Son for them, to bring them to himself. 1 Thess. 4:14. And Jesus, having made all his saints immortal, and taken them into his Father's presence, celebrates his marriage supper, serving his saints in person, and drinking anew, with them, the fruit of the vine in the kingdom of God, which he had not

before tasted since the night when he gave them the cup representing the new covenant in his blood. 1 Cor. 15:51-55; John 14:1-3; Rev. 19:7-9; Luke 12:36,37; 22:15-20. Then they sit with Christ in thrones of judgment while the cases of the wicked are examined (1 Cor. 6:1-3; Rev. 20:1-4); and after the execution of the judgment, when the lake of fire has given place to the new creation, then the immortal saints shall receive the eternal inheritance in the new earth. And thus John describes this grand consummation of the new covenant when he says: "And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and *they shall be his people, and God himself shall be with them, and be their God."* Rev. 21:3. p. 96, Para. 2, [SERMONS].

"And they shall teach no more every man his neighbor, and every man, his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. And thus Isaiah describes this state of things when all shall know the Lord: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. p. 97, Para. 1, [SERMONS].

Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. THY PEOPLE ALSO SHALL BE ALL RIGHTEOUS; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." Isa. 60:19-22. And thus the grand result may be stated in one sentence: God is all in all. p. 97, Para. 2, [SERMONS].

The relation of the law of God to the two covenants has been, by many persons, strangely misunderstood. But, having stated the Bible doctrine of the law and covenants, let us now illustrate it. A young American visits Russia, and, by a remarkable turn of events, attracts the attention of the emperor. That monarch, becoming interested in the young man, proceeds to make a covenant with him. He says to him, "You see my wealth, my power, my greatness; and you have already formed some acquaintance with me. I propose now to take you for my special friend, and to be a special friend to you, on this condition: that you strictly obey the law

of this realm." To this, the young man gladly assents. The emperor then places in his hand the volume containing the law of the empire. This the young man carefully reads. When he has thus read the volume, the emperor calls up the whole matter anew. He says, "You have now read the volume concerning which we have entered into covenant. Do you now choose to make this a firm covenant, or do you now decline so to do?" The young man replies, that having read the volume with care, he heartily approves of all that it enjoins, and will obey all its precepts; and that he wishes to consummate the covenant which they have made concerning all its words. p. 98, Para. 1, [SERMONS].

The reader can see the difference between the covenant and the law. The contracting parties have made a covenant concerning all the words of the law. In the primary sense of the word covenant, the agreement between the emperor and the young man is the covenant. In the secondary sense, the law of Russia is the covenant, as being the condition on which that agreement rests. Yet, when the covenant, which the parties have made concerning all the words of the law of Russia, is spoken of, there is a clear, plain, and unmistakable reference to the contract, and not to the law. p. 98, Para. 2, [SERMONS].

We will now suppose that the young man falls under evil influences, and breaks the law of Russia in many particulars. The emperor informs him that the covenant between them is at an end, being rendered null and void by his transgression. Question: What is it that the young man has destroyed by his evil course? Is it the law of Russia? By no means. That rests upon the sovereign authority of the emperor, and not upon the obedience of this young man. But what is it, then, that is abrogated? Simply the contract which they have made concerning the law of the empire. It was in the power of either party to violate its conditions, and thus to release the other from the obligation of the covenant. This the young man had done; and thus, by his own act, he had terminated the covenant. p. 98, Para. 3, [SERMONS].

But we will further suppose that the emperor, out of pity for the inexperience of the young man, and in view of the great temptations which surrounded him, and moved by feelings of true benevolence, makes a second proposition to him. He says, "I will make a new covenant with you, not according to the one which you broke, for I will this time,

by means of faithful instruction, put my law in your heart; and, if you break it, I will give you an opportunity by genuine repentance to find forgiveness, and to prove yourself a man worthy of my favor." p. 99, Para. 1, [SERMONS].

Suppose now, that this young man is told that his violation of the first covenant had destroyed the law of Russia, and that the new covenant was framed expressly to enable him to disregard the law of that empire; who does not see that such counsel would be ruinous for him to follow? p. 99, Para. 2, [SERMONS].

And who does not also see that, great as is the care of the emperor to save that young man, his care that the law of Russia shall be obeyed is still greater? Who will say that the abrogation of the first of these covenants, or the establishment of the second one, rendered null and void the law of the empire of Russia? p. 99, Para. 3, [SERMONS].

With a few words concerning the allegory in Isa. 54, and Gal. 4:21-31, this subject will be concluded. 1. The two women, Hagar and Sarah, represent, not the law and the gospel, but old Jerusalem and Jerusalem above. For the mothers of the two families are not the covenants, but the Jerusalems. See verses 25-31. 2. The two covenants, whereby God is in his worship connected with these two Jerusalems, are represented by the *relation* which Abraham sustained to these two women. 3. The children of old Jerusalem are the natural descendants of Abraham. 4. Those of the New Jerusalem are those who are his children by faith and obedience. John 8:39. 5. The bondage of old Jerusalem was not caused by the law of God, but by sin. John 8:32-36. 6. The freedom of the children of the heavenly Jerusalem is not their liberty to violate the law of God, but their freedom from sin. Rom. 8:1-7. 7. Those who are not under the law, but under grace, have been pardoned in consequence of faith and repentance. Rom. 3:19-31. 8. Finally, our heirship is under the new covenant, not under the old. We have deliverance from sin through the blood of Christ, but not permission to violate the law of God. The design of the new covenant is to rescue us from the condemnation of the law, and not leave us till the law of God is made a part of our very being, and its righteousness fulfilled in our lives. The old Jerusalem, with the sanctuary, its ark, and its priesthood, has passed away. But Jerusalem which is above is our mother; and in its sanctuary is found, not

alone our High Priest with his atoning blood, but also the ark of God, wherein is that law which the new covenant writes in our hearts. Rev. 11:19. p. 100, Para. 1, [SERMONS].

SERMON EIGHT. p. 100, Para. 2, [SERMONS].

THE SABBATH AND THE LAW IN THE NEW TESTAMENT. p. 101, Para. 1, [SERMONS].

"And they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke 23:56. p. 101, Para. 2, [SERMONS].

THIS text records the most remarkable instance of sabbatic observance in the Bible. The Lord of the Sabbath had tasted death for sinful man. He had offered up his life as a sin-offering to the majesty of that law which was placed beneath the mercy-seat. The holy women followed our Lord from his crucifixion to his burial. As the preparation day was just expiring, and the Sabbath about to commence, our Lord was quickly placed in the sepulcher. Luke 23:53,54; John 19:41,42. But this burial did not satisfy them. They returned from the sepulcher, and prepared spices and ointments for the body of Christ. But before they could use them, the Sabbath commenced. Now observe their action. It was easy to plead that the Sabbath was not so important as the Lord of the Sabbath; that, though the Sabbath had arrived, the Lord of the Sabbath had still stronger claims upon them than had that institution; or, that whatever they might do in the work of anointing him would be suitable work for the Sabbath. But they did nothing of the kind. They thought the best method of honoring the Lord of the Sabbath was by properly observing the Sabbath itself. And so they laid aside their work, when that work was only acts of reverence and affection for Christ, and they rested the Sabbath day according to the commandment. p. 101, Para. 3, [SERMONS].

And Luke, writing a considerable number of years after this, inspired by the Spirit of God, places this on record as a noble act of obedience to God. This act of these godly women was in strict accord with the events of Calvary. It was not the law that was slain by Christ, but Christ that was slain by the law. So, when the Son of God lay under the power of death, slain by that law of which the Sabbath is a tenth part, it was fitting that the arrival of the Sabbath

should be recognized, even though it was the body of the crucified Redeemer that was the occasion of the labor; and that the law of God should be then and there honored in the observance of the Sabbath-day according to the commandment. p. 101, Para. 4, [SERMONS].

The Sabbath of the Lord was honored by the life of Christ, but still more manifestly in his death and burial. In his teaching and his example he took the utmost pains to establish the fact that the Sabbath was a suitable day for acts of *mercy;* and that *such* deeds, performed even in behalf of dumb beasts, were *lawful* upon the Sabbath. But now observe the lesson at the funeral of the Son of God. His teaching concerning merciful works on the Sabbath was absolutely demanded by the prevalent errors of the Jewish doctors; but there was danger that this might be perverted by that class of teachers who go to the opposite extreme, and deny the sanctity of the rest day of the Lord. The record of his burial teaches a lesson as expressive of the sacredness of the Sabbath, as does the crucifixion, of the sacredness of the law. When Christ stood with our sins upon him, either the law must give way or Christ must die. We know very well that the law did not give way. Now, at the burial of Christ, the Sabbath of the Lord stands directly in the way of certain acts of love and tenderness in behalf of the dead body of God's dear Son! Observe, these were not acts of mercy, like those which our Lord approved in behalf of suffering man and animals, for the dear Saviour was sleeping in death; nor were they acts of necessity to give him a decent burial, for this, though done in haste, had been performed tenderly and with great expense, by Joseph of Arimathea, and by Nicodemus. He was wrapped in fine linen, and with a mixture of myrrh and aloes, about one hundred pounds weight; and a linen napkin was bound about his head. John 19:38-40; 20:5-7; Matt. 27:59,60; Mark 15:45,46; Luke 23:53. p. 102, Para. 1, [SERMONS].

But these faithful women, out of tender regard for the honor of Christ, desired to prepare his body more perfectly for its rest in the grave. In the midst of their preparation, the hour of the Sabbath was marked by the going down of the sun. And observe the expressive language of the Holy Spirit; they "rested the Sabbath-day *according to the commandment."* Here is a remarkable exposition of the fourth commandment. If we place this in connection with our Lord's teaching and example relative to the Sabbath, we have the following facts: p. 102, Para. 2, [SERMONS].

1. It is *lawful,* i.e., according to the law, to do well on the Sabbath. But the deeds to be wrought are acts of *worship* toward God the Creator, like assembling at the house of God and reading and expounding his word, or listening to it with serious attention; and also the work of the priests, or acts of mercy in behalf of the distressed, whether they be men or animals. Luke 4:15,16; Matt. 12:10-12; Luke 14:1-5. p. 103, Para. 1, [SERMONS].

2. But it is not lawful, i.e., not "according to the commandment," to perform unnecessarily even such work as the anointing of the body of Christ, that he might in the most honorable manner be yielded up to the power of death. The Sabbath is a memorial of God's rest from the work of creation. The Lord of the Sabbath is best honored by obedience on our part to the commandment which requires us to rest in memory of God's rest. p. 103, Para. 2, [SERMONS].

The crucifixion of Christ attested the majesty of the law; the resurrection of Christ attested his personal innocence. Gal. 3:13; Rom. 4:25. The law survived the death of Him who became its sin-offering. The fourth commandment is solemnly recognized the day after the crucifixion, and its sacredness is revealed to us by the most remarkable example of its observance in the whole Bible. p. 103, Para. 3, [SERMONS].

Nor is this to be met by saying that this was simply the act of a few women, and therefore of no real consequence. Even were this all that there is to it, the fact that these women were most intimately acquainted with the teaching of Christ proves that Jesus had never given them to understand that the Sabbath was a day of little consequence. But it is not the mere act of these pious women. Luke, writing by inspiration, places their example on record as something done in obedience to the fourth commandment. And certainly nothing could so attest the sacredness of the sabbatic institution as does this peculiar act of obedience, indorsed as it is by the Spirit of inspiration, many years after the resurrection of Christ. p. 103, Para. 4, [SERMONS].

One other truth should be brought out from this text. Here it is: The women who thus observed the Sabbath kept the very day which God ordained in Eden. For we learn that they

kept the day ordained in the commandment; and that the following day was the first day of the week. Luke 23:56; 24:1; Mark 16:1,2. They did, therefore, in keeping the seventh day of the fourth commandment, observe by that very act the seventh day of the New Testament week. But the day ordained on the fourth commandment is the day hallowed in memory of the Creator's rest. Ex. 20:11. And that we may not be in doubt that this identical day was known to Israel at the time of the giving of the law, the providence of God in sending the manna six days and then withholding it on the seventh, and the testimony of God himself that the manna ceased on that day because it was the Sabbath, both bear an unequivocal witness, and clearly settle this important point. Ex. 16:22,23. And thus we may state the fact that the day following the crucifixion of Christ, his most faithful disciples observed the day ordained in the commandment, which day the commandment itself identifies as the one hallowed by God in Eden. It is certain, therefore, that the Spirit of God bears testimony to the knowledge of the true seventh day at the time of Christ's crucifixion, even as the providence of God bears testimony to the knowledge of that day at the fall of the manna. p. 104, Para. 1, [SERMONS].

In our Lord's last discourse from the mount of Olives, in which he gives his disciples an outline of events from that time to the day of Judgment, he brings in the Sabbath in a manner to commend it to their peculiar care. Thus he says: p. 104, Para. 2, [SERMONS].

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which he in Judea flee into the mountains; let him which is on the house-top not come down to take any thing out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24:15-20. p. 105, Para. 1, [SERMONS].

Our Lord did thus make the Sabbath a subject of prayer on the part of his people, for the period of nearly forty years after his crucifixion. Whenever the people of God in the land of Judea, during that whole time, should bow before God in prayer, they would be reminded of the

Sabbath. It is to be observed that our Lord does not say, "Let them which be in *Jerusalem* flee into the mountains," but "Let them which be in *Judea* flee into the mountains." This shows how great an error those commit who assert that our Lord taught his disciples this prayer because that the gates of Jerusalem would be shut on that day, rendering their flight impossible. The words of Christ relate to the *whole land of Judea.* So it is very evident that the shutting of the gates of Jerusalem could affect, at most, only a very small number of the people of God who were concerned in this flight. But let us consider the case of those who were actually in Jerusalem at that time. Josephus, in the second book of the Jewish war, chapter six, informs us of the fulfillment of the sign given by our Lord. p. 105, Para. 2, [SERMONS].

Cestius, the Roman commander, encompassed the city with his army, and "had he continued the siege a little longer, had certainly taken the city." But "he recalled his soldiers from the place, and . . . retired from the city, *without any reason in the world."* Here was our Lord's promised token by which the disciples were to understand that the moment of flight had arrived. And how evident that it was the hand of God which caused the Roman general, as soon as he had given the Saviour's token, to withdraw from the city "without any reason in the world." And now the disciples must flee without a moment's delay. Let us admire the providence of God which opened their way in manifest answer to prayer. First, we have the case of those disciples who were in the country of Judea. Josephus informs us that at this time, when Cestius marched upon Jerusalem, he found the country destitute of men; because, as the law of Moses required, all the males were assembled at Jerusalem to keep the feast of tabernacles. Deut. 16:16. Thus it is manifest that the people of God throughout the land of Palestine, had no Jewish enemies to hinder their flight, even had it been upon the Sabbath. p. 105, Para. 3, [SERMONS].

And now let us see how it was with those who were in the city of Jerusalem itself. We find in the statement of Josephus the most convincing proof that, had they had occasion to flee upon the Sabbath, the circumstances were such that they might have done it on that day with as little hindrance from the Jews as could their brethren in the country. Josephus gives us the remarkable information that when Cestius was some six or seven miles distant from

Jerusalem, on his way to attack the city, the Jews went out on the seventh day to fight him, "although the Sabbath was the day to which they had the greatest regard." Certainly, the disciples could have fled out of Jerusalem when that "multitude went in a sudden and disorderly manner to the fight," had they been disposed so to do on that Sabbath-day. p. 106, Para. 1, [SERMONS].

It was but a few days after this that Cestius, having fairly encompassed the city, and thus given the Saviour's token for his disciples' flight, did, "without any reason in the world," raise the siege and suddenly retreat. And we are told by Josephus (Jewish War, book ii, chapter xix) that no sooner did the Jews perceive this unexpected retreat of the Roman army than they ran after them, "and destroyed a considerable number of both their horsemen and footmen." This was the moment of flight for the disciples. It is perfectly evident that, had this retreat of Cestius occurred on the Sabbath, the Jews would have pursued him on that day; for only a few days before, they went out fifty furlongs, to attack him on the Sabbath. When the gates of the city were opened for the disorderly mob to rush forth after the army of Cestius, it was the hour for the disciples to flee. They could then do it unperceived by the wicked men of their nation, who now neither feared God, nor regarded man. p. 106, Para. 2, [SERMONS].

It is, therefore, perfectly evident that had this occurred upon the Sabbath, they could have fled on that day, even from Jerusalem itself. These facts do plainly prove that the interpretation given to our Lord's command respecting prayer that their flight should not happen upon the Sabbath, to the effect, that this was because their enemies would not allow them to flee that day, is entirely false. Had that been the sense of his words, it would have been much more in accordance with the course of things that actually transpired, had he taught them to pray that their enemies might not be so situated as to hinder their flight on that day. For the circumstances show that they were not, and that, if they had no conscientious regard for the day themselves, they could have fled on that day without difficulty. It follows, therefore, that the Lord of the Sabbath uttered these words out of sacred regard for the Sabbath, even as he joined with it in the same prayer, out of tender regard to his people, the petition that their flight should not be in the winter. p. 107, Para. 1, [SERMONS].

And joining these in a prayer that they used some forty years, it taught them a lesson they could never forget. His tender love for his people could not but kindle in their breasts the same love for him, their Saviour and Redeemer; and his sacred regard for the rest day hallowed in Eden to commemorate the work of the Creator, could not but inspire in the minds of his people the same reverence for that day. p. 107, Para. 2, [SERMONS].

Here, then, is the Sabbath of the Lord sacredly regarded by the Son of God and by his disciples as late as the destruction of Jerusalem, in the year of our Lord 70. And thus we have in the New Testament, not only a distinct recognition of the fourth commandment after the crucifixion of Jesus, and with it such a lesson respecting its sacredness, as we cannot well forget, but we have also a precept from Christ, the Lord of the Sabbath, that does in a most effectual manner, show how sacred was this day in his esteem. He had bidden his disciples flee for life the moment his signal should appear, and lest that flight should happen upon the Sabbath, he taught them to offer prayer to God for the interposition of his providence to prevent it. And, certainly, this forty years' lesson was admirably adapted to impress the sacredness of the day upon the first generation of the Christian church, and to transmit that sacredness to the latest age of that church. p. 108, Para. 1, [SERMONS].

Soon after the commencement of our Lord's ministry, we read of his visit to Nazareth. Luke makes the following record of the visit: "And he came to Nazareth, *where he had been brought up;* and, *as his custom was,* he went into the synagogue on the Sabbath-day, and stood up for to read." Luke 4:16. As this was just after the *commencement* of our Lord's ministry, the expression respecting his attendance upon the synagogue that it was "as his custom was," must have reference to the fact that it had been his custom previous to the commencement of his ministry, i.e., from childhood up, to attend regularly the worship of God in the synagogue on the Sabbath. We see also that after becoming himself a public laborer in his great mission to save lost men, he still continued this course of action, leaving us here, as in every other part of his obedient life, an example that we should follow his steps. p. 108, Para. 2, [SERMONS].

What a wonderful lesson is this! Here is a hint given us of his life of active obedience, as well as of lowly humility, during the thirty years that preceded his public ministry. And what a lesson does this teach us respecting our Lord's example in wicked Nazareth! The true worshipers of God in that city were few. John 1:46. But there was one who had a standing *custom* to attend the house of God upon the Sabbath. The weather might be rainy; or it might be otherwise unpleasant; the heat might be excessive; he might be weary with the toil of six days in the lowly family of the carpenter; but he did not remain at home for rain, or heat, or dust, or weariness. The Sabbath was not his day for sleep. The people of Nazareth knew very well that, whoever might be absent from the synagogue, Jesus, whether in childhood, youth, or manhood, would be there. And why was this? Not, by any means, because there was so much there for Him to learn. Even at twelve years of age, he could instruct the Jewish doctors. Luke 2:42-47. He was there, to show proper respect for the Sabbath; he was there, to help maintain the worship of God; he was there, to set an example for others to follow. And so when he became a public laborer, as the great prophet like unto Moses, he followed this same custom of his earlier life. He had no occasion to visit the synagogue that he might find hearers, nor to select the Sabbath as his day of preaching because on no other day could he call out the people. Far from this; vast multitudes thronged him day after day. But he did by this custom proclaim his sacred regard for the Sabbath, and for the worship of the Most High. p. 108, Para. 3, [SERMONS].

When our Lord entered upon his ministry he found the Sabbath loaded down with a vast multitude of rigorous and burdensome traditions that rendered it a yoke of bondage to its observers. If the Sabbath had been only a carnal ordinance, imposed on them till the time of reformation, our Lord would have made short work with the whole thing. But the Sabbath was not to be destroyed by his death, and much of his life must therefore be given to the correction of those errors by which Satan had utterly perverted its design. p. 109, Para. 1, [SERMONS].

As the Jews had come to hold that every act by way of healing the sick was entirely unlawful on the Sabbath, the Saviour took great pains to correct this false notion, and to show that it exactly accorded with the design of the Sabbath to perform deeds of mercy to the afflicted on that

day. Thus, our Lord vindicated the act of the disciples in eating the ears of corn on the Sabbath when they were hungry; he justified himself for healing the man with the withered hand; also the blind man; also the woman that was bowed down with infirmity thirty-eight years. Matt. 12:1-13; John 9; Luke 13:11-17; John 5:1-20; 7:21-24. Certainly, these were acts exactly adapted to the sabbatic institution. Had our Lord refrained from relieving the sick because it was the Sabbath, then surely it might be said that the Sabbath was a yoke of bondage; and that it was not something made for man's good, but something for the good of which man was made. In one of these cases, however, our Lord bade the man he healed to take up his bed and walk. If this had been a bed, such as we thus designate at the present day, we might well regard this as a violation of the law of the Sabbath. But when we learn that this was nothing more than a blanket or rug on which he lay by the pool, we see that the case is entirely different. So, also, in the case of the blind man. Jesus moistened clay with spittle, and anointed his eyes, and bade him go to the pool of Siloam and wash them. John 9:6,7. To state these cases is to refute the charges founded on them. They are of equal weight with his alleged violation of the Sabbath in allowing his disciples in their hunger to eat of the ears of corn. None of these acts were done in a careless or irreverent manner. All of them had the relief of the suffering, and the honor of God, in view. p. 109, Para. 2, [SERMONS].

Jesus did not violate the Sabbath. Or, to speak more strictly the perfect truth, our lord kept all the commandments of God and taught men so to do. He testifies that he had kept his Father's commandments. John 15:10. Sin is the transgression of the law; but in Christ there is no sin. 1 John 3:4,5. He taught the immutability of every jot and tittle of the moral law. He solemnly warned men not to break the commandments, and to teach men so. He promised that those who do and teach them shall be highly honored in the kingdom of God. Matt. 5:17-19. The Son of God had his Father's law in his heart. Ps. 40:8. All who are saved by him will have that same law in their hearts also. Jer. 31:33; Luke 22:20; Heb. 8:10. Nor is this all. The New-Testament church are to fulfill the righteousness of the law; i.e., the right doing ordained in the law. Rom. 8:1-7. Such a church will assuredly obey the fourth commandment. p. 110, Para. 1, [SERMONS].

The Son of Man is Lord even of the Sabbath-day. Matt. 12:8. It is no disgrace to the Sabbath that Jesus is its Lord. Indeed, it is no dishonor to the Son of God to be the Lord of the Sabbath. The expression, "Lord *even* of the Sabbath-day," does certainly imply that it is a very high honor to be Lord of the Sabbath. Nor does it signify that because he is its Lord, he is therefore to destroy it. The very opposite is implied. He "died and rose, and revived, that he might be Lord both of the dead and living." Rom. 14:9. These are his people; and he did all this that he might be their Lord, and thus give them eternal life. As the Lord of the Sabbath, he was the right one to determine what was, and what was not, proper upon the Sabbath. And the very fact that he was engaged with the Father in the creation, shows that he was also concerned with him in ordaining the Sabbath. It is, therefore, with the strictest reason that he claims to be Lord of that institution which God calls my "holy day," "the holy of the Lord" and "honorable." p. 111, Para. 1, [SERMONS].

The Sabbath is not an institution unknown to the New Testament, nor is it one peculiar to the New Testament. That book treats it as an existing institution; just as it alludes to the heavens and the earth as something in existence from ancient days. The Lord of the New-Testament church, is the Lord of the Sabbath. He honored it in his life by setting aside, as its Lord, the burdensome traditions by which it was encumbered. He honored it by performing on that day a very large portion of his works of mercy for the distressed. He honored it by teaching his disciples to pray that it should not become necessary for them to flee on that day, some forty years after his death. He honored it by his *custom* to devote attendance upon the synagogue on that day, from early life till the close of his work. He honored the Sabbath, and himself also, by claiming to be EVEN its Lord. He honored the Sabbath when he, the Lord of the Sabbath, lay in death, and those who had known him most intimately, and understood his teaching most perfectly, desisted from a work of love and reverence for him, not absolutely necessary, that they might rest the Sabbath-day according to the commandment. p. 111, Para. 2, [SERMONS].

The book of Acts contains an inspired history of the first generation of the Christian church. It makes several important references to the Sabbath. Thus we read that Paul, having preached in the Jewish synagogue at Antioch on

the Sabbath, when the congregation was broken up, was entreated by the multitude that these same words might be preached to them the next Sabbath-day. And the next Sabbath-day, came almost the whole city together to hear the word of God; and the hand of God was with his servants. Acts 13:14,27,42-44. It is evident, therefore, that the day which was hallowed by the Jews, was, some fifteen years after the death of Christ, still known as the Sabbath. That Paul not only preached to the Jews on that day, but that he preached also, on the following Sabbath, to the Gentiles, and this at their own request, is strong proof that the apostles regarded the ancient Sabbath as the most suitable day for divine worship; and, that even the Gentiles of Antioch had some regard for the day. Paul was not compelled to use the Sabbath for this second meeting, for he was dealing with Gentiles; he did use it, however; which is a strong proof of his regard for the day, and even that the people of Antioch also had, to some extent, regard for the Sabbath. p. 112, Para. 1, [SERMONS].

When the council assembled at Jerusalem to consider the question of circumcision, it is evident that the question of the Sabbath did not cause any difference of opinion at all. It was a trouble to certain ones that the Gentiles did not observe circumcision. Acts 15:1-5. p. 112, Para. 2, [SERMONS].

Had they been neglecters, also, of the Sabbath, most certainly that fact would have been mentioned, for it could not but create even greater disturbance than the neglect of circumcision. And when the apostle James gives sentence in the council, he makes an important statement respecting the Sabbath. He says: "For Moses hath of OLD TIME in EVERY CITY them that preach him, being read in the synagogues EVERY SABBATH-DAY." Acts 15:21. He assigns this as a reason why the points named by him, and no others, should be inserted in the letter of instruction to the Gentiles. It is evident that the Jews, in their dispersion, had carried the Sabbath with them into every city of the Gentiles, and that the Gentile Christians were, even before their conversion, acquainted with the Sabbath, and were still receiving the benefit of this Sabbath instruction from the books of Moses. p. 113, Para. 1, [SERMONS].

When Paul arrived at Philippi to preach Christ, his labors began with a small company of devout Gentiles, mostly women, who were wont to assemble for prayer, upon the

Sabbath, by the river side. The first convert was a Grecian woman named Lydia, of the city of Thyatira. Acts 16:12-15. With his company of Sabbath-keepers, began the Philippian church. Next, the apostle "came to Thessalonica, where was a synagogue of the Jews. p. 113, Para. 2, [SERMONS].

And Paul, *as his manner was,* went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17:1,2. This was Paul's *manner,* even as it was the *custom* of Jesus. Luke 4:16. We never read of his having a similar *custom* respecting any other day of the week. As the result of his preaching, "some" of the Jews, "and of the devout Greeks, a great multitude, and of the chief women, not a few" became obedient to the faith. These "devout Greeks" were men, who not only feared the true God, but kept his commandments. And thus we see that the Thessalonian church also began with a company of Sabbath-keepers, part of whom were Jews, but the most, devout Gentiles. p. 113, Para. 3, [SERMONS].

The origin of the Corinthian church is very similar to that of the church of Thessalonica. We learn that Paul came to Corinth, and finding Aquila and Priscilla, he came unto them, "and because he was of the same craft, he abode with them and wrought; for, by their occupation, they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:1-4. Here, as at Corinth, some of the Jews and Greeks, who thus worshiped God in the synagogue were the first converts to the gospel. And this church also began, not merely from the labors of a man, who kept the commandments of God, but with those who were already the worshipers of God upon his sacred day. This was Paul's manner in every place. He began with the Jews who feared God, and with whom, in every case, there appears to have been associated devout Gentiles, and with this kind of converts laid the foundation of his churches. It is certainly worthy of notice, that the day observed by the Jews is ever called the Sabbath by Luke, who writes by the Spirit of inspiration some thirty years after the *abrogation* of the Sabbath, as some say; or, that time after its *change,* as say others. p. 114, Para. 1, [SERMONS].

We can judge how Paul preached respecting the law of God by what he has written respecting it in his epistles. He represents the whole world as condemned by the law, and every mouth shut by it. Rom. 3:19. p. 114, Para. 2, [SERMONS].

He tells us that by the law is the knowledge of sin. Verse 20. So that when he wished to instruct men as to the nature of sin he opened to them the law of God. He shows how men, thus condemned, can be pardoned, and yet God maintain his justice as represented in his law. It is through the redemption that is in Christ Jesus that God can be just, and yet justify the sinner who believes in Jesus. Verses 23-26. And thus he states the immutability of the law in the strongest language: "Do we then make void the law through faith? God forbid; yea, we establish the law. Rom. 3:31. p. 114, Para. 3, [SERMONS].

Paul held the abrogation of the ceremonial law, with its numerous sabbaths, new moons, and feast days (compare Eph. 2:14,15; Col. 2:14-17; Lev. 23:4-44); but he did sacredly maintain the moral law of God as the unchangeable rule of right. p. 115, Para. 1, [SERMONS].

The language of James is a most convincing testimony to the perpetual obligation of the ten commandments: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are *convinced of the law* as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12. There can be no mistake that what James calls the royal law is still in full force, and that this law embodies the ten commandments. It is also certain that to violate one of those commandments makes us guilty of violating the whole law of God. So long, therefore, as this code of moral laws endures, so long will the Sabbath of the Lord remain. It is a part of that code which shall stand fast until heaven and earth shall pass away. p. 115, Para. 2, [SERMONS].

The last book of the Bible was given upon the Lord's day. Rev. 1:10. It is a revelation made by Christ to John. As none but the Lord of the Sabbath was counted worthy by God, the Father, to receive this book to give to man (compare Rev. 1:1; 5:1-7), so he chose, as the most suitable day to give this to man, that day which the Bible designates as his. As only one such day is revealed in the Bible (Gen.

2:1-3; Ex. 20:8-11; Isa. 58:13; Mark 2:28), we may be certain, not only that such a day existed at the close of the first century of the Christian church, but that this is the very day hallowed by the Father and the Son in the beginning, and jointly recognized in the Scriptures as theirs. p. 115, Para. 3, [SERMONS].

SERMON NINE. p. 116, Para. 1, [SERMONS].

THE FIRST DAY OF THE WEEK NOT THE SABBATH. p. 116, Para. 2, [SERMONS].

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. p. 116, Para. 3, [SERMONS].

WHEN man came from the hand of his Creator, he was an innocent and virtuous being. He had nothing evil or perverse in his nature. The carnal mind had no place in him. He had the law of God in his heart. The earth was not tainted with sin. Death had no existence in any nook or corner of the earth. Paradise was upon earth, and man's home was in that Paradise. The tree of life was his; and so also was every tree of the garden except one. Man was appointed ruler over all the earth. Every thing was in subjection to him. p. 116, Para. 4, [SERMONS].

The curse of God did not rest upon a single spot under the whole heaven. God was well pleased with the work of his hands. To commemorate the creation of the heavens and the earth, God gave to man the Sabbath by resting on the seventh day from all his work, and blessing the day of his rest, and setting it apart to a holy use. p. 116, Para. 5, [SERMONS].

Man was surrounded with every blessing that could make life desirable. Not one evil of any kind existed to be a grief to him. All was in subjection to him, for he was in subjection to God. He was upright in the sight of God, and such he might have remained. But man, being in honor, did not thus continue. He was induced by Satan to attempt the improvement of his situation by rebelling against God. This is what Solomon designates as seeking out many inventions. Let us take a view of some of them. p. 116, Para. 6, [SERMONS].

1. When man had the tree of life, and might have had free

access to it, and thus have lived forever had he *obeyed* God, he was made to believe that he could find good, superior to this, in *disobeying* him, and in eating of the tree of knowledge of good and e evil, though he had been warned that this would be to him certain death. The result showed that he committed a fatal mistake. p. 117, Para. 1, [SERMONS].

2. When he had knowledge of good *only,* he was made to believe that his well-being would be immensely promoted by the knowledge of evil *also.* He found to his cost that there was no good in evil. p. 117, Para. 2, [SERMONS].

3. When he was "a little lower than the angels," he aspired to elevate himself by sin, to the rank of gods. He found that, though sin had no power to elevate, it had fearful power to debase, and that he was rendered earthly, sensual, and devilish. p. 117, Para. 3, [SERMONS].

4. He aspired to greater freedom than he could find in the service of God, but found that though sin promised liberty it could give only servitude, bondage, and death. p. 117, Para. 4, [SERMONS].

5. He was not satisfied with innocence, and reached after good in guilt, finding when it was too late that he made a ruinous exchange. p. 117, Para. 5, [SERMONS].

6. The joys of Paradise, access to the tree of life, the favor of God, free converse with the angels of God and even with the Creator, and life without pain, or toil, or care, and that was not designed to come to an end, these were not good enough for poor man. p. 117, Para. 6, [SERMONS].

He must ascertain for himself how much of good there was in the service of Satan. The result of this experiment shows him banished from Paradise, and from its immortal fruit, under the displeasure of God, subjected to labor, to sorrow, and at last to death. p. 117, Para. 7, [SERMONS].

7. But though the first man did thus make such palpable mistakes in seeking something better from Satan than that which God had in his infinite benevolence conferred on him, the lesson has been wholly lost upon the vast majority of his posterity. The one God of perfect holiness and excellence, having revealed himself to fallen man, his character has not been admired nor loved. They have not

liked to retain God in their knowledge. So they have "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts, and creeping things." Rom. 1:21-23,28. p. 118, Para. 1, [SERMONS].

8. God gave to man the institution or marriage. Gen. 1;2; Mal. 2:14,15; Matt. 19:3-8. The perverse invention of man has marred God's work with polygamy, and even, from the hardness of the heart, with divorce. Yet men have not found themselves happier for these changes in God's institution. Witness in this the families of Abraham, of Jacob, and of David. p. 118, Para. 2, [SERMONS].

9. The first of all the duties of the second table of the law, is that which we owe to our parents. The perversity of man's evil heart found out a way to apparently obey God and yet break this commandment. Matt. 15:1-9. p. 118, Para. 3, [SERMONS].

10. The blood of Christ can cleanse the penitent sinner from every sinful stain. Yet a majority of those who profess to make Christ their Saviour, prefer for this very purpose the flames of purgatory. p. 118, Para. 4, [SERMONS].

11. The Lord's supper commemorates the death of Christ. Yet in the place of the broken bread and the wine in the cup, so expressive of our Lord's sacrifice for us, vast multitudes prefer the celebration of the mass with its wafer for the people, and its wine for the priest. p. 118, Para. 5, [SERMONS].

12. The ordinance of baptism commemorates the burial and resurrection of Christ. Yet even of Protestants there are only a minority who do not exchange the burial with Christ in baptism, so expressive as a memorial of the Saviour's burial and resurrection, for a few drops of water sprinkled upon the face. Rom. 6:3-5; Col. 2:12. p. 118, Para. 6, [SERMONS].

"God hath made man upright; but they have sought out many inventions." And every one of these inventions has been a dishonor to God, and a source of evil and of sin to mankind. Let us now consider that invention whereby man has found a substitute for the Sabbath of the Lord. When man was upright and had not yet lost his innocence, and while

he dwelt in Eden itself and held converse with God, the Sabbath of the Lord was given to him as a most expressive memorial of the creation of the heavens and the earth. Thus we read: p. 119, Para. 1, [SERMONS].

"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested 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." Gen. 1:31; 2:1-3. p. 119, Para. 2, [SERMONS].

Here is a divine institution set up from the foundation of the world, and designed expressly to commemorate the creation of the heavens and the earth. This institution was made out of the seventh day in consequence of three acts which pertain to that day, and never can pertain to any other. One tenth part of the moral law pertains to this rest-day of the Lord. p. 119, Para. 3, [SERMONS].

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy 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." Ex. 20:8-11. p. 119, Para. 4, [SERMONS].

But at the present time a rival institution has possession of the field, and this ancient memorial has, even among God's professed people, hardly any to regard it. It is a most palpable fact that this later institution is only an ordinance of man, that makes void God's commandment. It is one of the many inventions wherein man has found out how to depart from his uprightness. Yet it is with the first-day Sabbath as with the ceremony of sprinkling: its advocates profess to sustain it by the Bible. After reading the institution of the Sabbath of the Lord, in Gen. 2:1-3, and the law enforcing its observance, as uttered by the voice of the great Lawgiver, let us now read the texts which it is alleged prove that the rest-day of the Lord is superseded by the first day of the week: p. 119, Para. 5,

[SERMONS].

Ps. 118:22-24: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." p. 120, Para. 1, [SERMONS].

Eze. 43:26,27: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, that the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, said the Lord God." p. 120, Para. 2, [SERMONS].

Matt. 28:1,2: "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 sepulcher. 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." p. 120, Para. 3, [SERMONS].

Mark 16:1,2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." p. 120, Para. 4, [SERMONS].

Verse 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." p. 121, Para. 1, [SERMONS].

Luke 23:56; 24:1-3: "And they returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus." p. 121, Para. 2, [SERMONS].

John 20:1,2: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. 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 sepulcher, and we know not where they have laid him." p. 121, Para. 3, [SERMONS].

Verse 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." p. 121, Para. 4, [SERMONS].

Verse 26: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." p. 121, Para. 5, [SERMONS].

Acts 2:1,2: "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." p. 121, Para. 6, [SERMONS].

Acts 20:7,8: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." p. 121, Para. 7, [SERMONS].

1 Cor. 16:1,2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." p. 122, Para. 1, [SERMONS].

Rev. 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." p. 122, Para. 2, [SERMONS].

These are the texts which are cited to prove that the Sabbath has been changed from the seventh to the first day of the week. Yet not one of them makes any such declaration, or even implies any such thing. Three of them; viz., Ps. 118:22-24; Eze. 43:26,27; Rev. 1:10; do not even name the day, and what is more, cannot have even the slightest reference to it. Two other of these texts, viz., John 20:26; Acts 2:1,2 do not mention the day of the week,

and record nothing which might not, with the strictest propriety, have transpired on any day of the week so far as that is concerned. There is the strongest reason to believe that John 20:26, cannot even allude to the first day of the week, to say nothing of its utter silence respecting the sacredness of the day as one of abstinence from labor, to be celebrated as the Christian Sabbath. And as to Acts 2:1,2, it has not the slightest bearing upon the subject. It mentions the events of the day of pentecost, which have not, however, any relation, in any way, to the change of the Sabbath, and it is, at least, a disputed point among first-day writers of distinction, whether this day of pentecost actually fell on Sunday, or not. *Hacket's Commentary on the Acts, p.50.* p. 122, Para. 3, [SERMONS].

The remaining eight texts do, however, have this merit as evidence for first-day sacredness, that they each actually mention the day. But when we inquire further what they say respecting the first day as the Christian Sabbath, the answer is simply this: that they have nothing to say on the point. They do mention in three instances the Sabbath, but in each case it is the preceding day which bears this honorable title, and never the first day of the week. Indeed, one of these texts mentions the fact that the day preceding the first day of the week was the Sabbath ordained in the commandment. The first day of the week has been sacred time, as we are told, ever since the resurrection of Christ; for the Sabbath was changed at that point to commemorate the event. Yet here are *four* inspired men who each describe the resurrection of Christ as historians, and each mentions the first day of the week in connection therewith, and yet no one of them alludes to this sanctification of the resurrection day. This is the very point where Sunday became sacred, if at all. Yet here is no intimation of any such occurrence. Were the sacred writers neglectful of their duty? or, is the sanctification of Sunday, in commemoration of the resurrection, nothing but a fable? We know the first supposition cannot be true, and if the first is not true, the second one must be. As to Acts 20:7,8, it contains palpable proof that the first day of the week was not regarded by Paul as a day of abstinence from labor; and 1 Cor. 16:2, designates the duty of the people of God at their own homes, and not at the house of God. p. 122, Para. 4, [SERMONS].

On Ps. 118:22-24, it is sufficient to remark that there is no proof that Christ became the head of the corner on the

day of his resurrection, rather than when he ascended into Heaven. Eph. 1:20-23; 2:19-22. Nor is there any authority for saying that Sunday was ever appointed for the commemoration of Christ's resurrection. The day of this text is the same as in John 8:56. p. 123, Para. 1, [SERMONS].

The use of Eze. 43:26,27, is simply preposterous. p. 123, Para. 2, [SERMONS].

The text makes not the slightest allusion to the Sabbath, nor to the first day of the week. The period of seven days was to be employed in cleansing the altar; and on the eighth day, and thence forward, i.e., *every day* after that, the altar was ready for offerings. p. 123, Para. 3, [SERMONS].

The four evangelists record the resurrection of the Son of God; and as they mention it in connection with the first day of the week, their total silence respecting the sacredness of the day at the very point when it became sacred, if at all, makes these five texts mighty witnesses against Sunday sacredness instead of witnesses in its favor. Thus we set down Matt. 28:1,2; Mark 16:1,2,9; Luke 23:56; 24:1-3; John 20:1,2. p. 124, Para. 1, [SERMONS].

If John 20:19, be cited to prove that the disciples did begin, even on the day of Christ's resurrection, to celebrate the first day of the week in honor of that event, it is sufficient to reply, 1. That no such thing is stated in the text; 2. That we do know, from Mark 16:14, that the disciples were assembled on this occasion, simply, to eat their evening meal; and that Jesus, on entering their presence, rebuked them for *not believing his* resurrection. p. 124, Para. 2, [SERMONS].

***After eight* days, Christ met with his disciples again. John 20:26. This can never be proved to have occurred on Sunday. But if it could, it would not make a Sabbath of the day when nothing of the kind is said unless we can thus treat his next meeting, which was a fishing occasion (John 21); and also his final interview with them when he ascended from the Mount of Olives on Thursday. Acts 1. But there is very strong reason for believing that this meeting occurred later in the week than on first-day. It was *after* eight days from Sunday night. The period of one week is designated in the Bible as "after seven days." 1 Chron.**

9:25. p. 124, Para. 3, [SERMONS].

There is no propriety in citing Acts 2:1,2, to prove the change of the Sabbath, as it makes not the slightest allusion to any such thing. But so far as that is concerned, it can be said also of every text that is quoted for the purpose. However, this text does not even mention the day. It is simply the record of the antitype of the feast of pentecost. p. 124, Para. 4, [SERMONS].

The text which is most depended on to prove first-day sacredness, is Acts 20:7. And this amounts to nothing for that purpose, unless it can be made to show that this was the customary day for religious services with Paul. It is remarkable that Luke, the writer of the book of Acts, had a peculiar turn to note just this thing. Thus he says to Jesus, that it was his "custom" to attend the synagogue on the Sabbath. Luke 4:16. Thus also, he speaks of the observance of the Sabbath at Philippi: "Where prayer was wont to be made." Acts. 16:13. And he states this fact, also, respecting Paul at Thessalonica, that this Sabbath preaching in the synagogue was "as his manner was." Acts. 17:1, 2. And thus, also, at Corinth, it is said, "He reasoned in the synagogue every Sabbath." Acts 18:4. Now if Luke could write thus concerning an ancient institution like the Sabbath, that it was the *custom* or *manner to act* thus in regard to it, how much more important that he should note such a fact respecting a *new* institution, which was absolutely to depend for its sacredness upon the fact that Paul did thus regularly observe the day. Yet it is worthy of the most serious attention of the observers of Sunday, that he says not one word of this, though it was his habit to note these very things, but throws in, as the reason of this special meeting, the immediate departure of Paul. We may, therefore, safely deny the assertion that meetings on first-day were Paul's regular custom. 1. Because neither this text nor any other one asserts it. 2. Because it was a marked peculiarity of Luke's to note such things, which he would certainly have done in this case had it been true. It is also certain that this was a night meeting on the first day of the week; for the days of the week began at evening, whence it follows that the morrow morning was first-day morning, on which he resumed his long journey toward Jerusalem. p. 124, Para. 5, [SERMONS].

On 1 Cor. 16:1,2, it is proper to remark that this text not only says nothing of the change of the Sabbath, but it

does not even allude to public worship on the first day of the week. p. 125, Para. 1, [SERMONS].

Each one was to lay by himself in store on that day. Dr. Justin Edwards, in his "Sabbath Manual," p.116, says this was to be fulfilled by public collections. But in the Family Testament, the notes of which were written by him, he confesses the truth frankly. Thus he says on 1 Cor. 16:2: *"Lay by him in store;* AT HOME, *That there be no gatherings;* that their gifts might be ready when the apostle should come." p. 125, Para. 2, [SERMONS].

It is a remarkable instance of handling the word of God deceitfully when Rev. 1:10, is quoted as though it read, "The Lord's day, which is the first day of the week." Never in the Bible has God or Christ claimed the first day as his peculiar day. But from the beginning of the world, he has thus claimed the seventh day. See Gen. 2:1-3; Ex. 20:8-11; Isa. 58:13; Mark 2:28. This holy day he has never put away, to take another in its stead. So this text is a direct proof that there is one day in the gospel dispensation still claimed by the Lord as his; and that that day is his ancient Sabbath -- one further fact for the benefit of those who think that John did here give a sacred title to the first day of the week. If he designed to give a sacred title to a day never before designated as sacred in the Bible, it is remarkable that he did not tell what day of the week this new day was. And it is still more remarkable that when he wrote his gospel some years later, and had occasion therein to designate the first day of the week, he should call it by that plain title, and nothing else. It is very manifest that he did not consider it a day ordained of God to be sacred to the church. p. 126, Para. 1, [SERMONS].

Such is the testimony adduced to prove the change of the Sabbath. How wicked it is to use these texts to nullify the fourth commandment! How evident that these passages have no reference to the change of the Sabbath! And what a Sabbath must that be which never was ordained in the Bible! How insulting to the Majesty of Heaven to tell the Lord on each first-day morning, "This is thy holy Sabbath" How strange that men will cherish a day which God never commanded, and trample down that day which from the beginning of the world he has commanded them to remember, and to keep holy! p. 126, Para. 2, [SERMONS].

When man was upright, God gave to him his holy day. He has never authorized him to change this for another of his own selection. Yet man has done this very thing. We are compelled, therefore, to assign the first-day Sabbath a place among the "many inventions," sought out by man's perverse ingenuity. The lesson from all this is obvious. If we would honor our Creator, we must turn from the inventions of men to the commandments of God. He will never accept, as his pure worship, the doctrines of men; and such, most assuredly, is that institution which men call the Christian Sabbath. p. 126, Para. 3, [SERMONS].

SERMON TEN. p. 127, Para. 1, [SERMONS].

THE CHANGE OF THE SABBATH p. 127, Para. 2, [SERMONS].

"The Lord is well pleased for his righteousness' sake; he will *magnify the law and make it honorable*" Isa. 42:21. p. 127, Para. 3, [SERMONS].

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and *think to change times and laws;* and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. p. 127, Para. 4, [SERMONS].

THE first of these prophecies relates to the work of Christ; the second relates to that of Antichrist. Each of these works pertains to the law of God. No one will dispute that the first of these prophecies predicts what Christ shall do to the law of his Father. That Antichrist is the agent presented in the second prophecy, all are agreed. The nature of the work here attributed to him shows conclusively that the laws which he should think to change are those of God. It is a part of his work against the Most High. p. 127, Para. 5, [SERMONS].

1. He shall speak great words against the Most High. 2. He shall wear out the saints of the Most High. 3. He shall think to change times and laws. And the prophecy adds, "They shall be given into his hands" for a certain period of time. The nature of the work of this wicked power as here presented by Daniel, clearly determines whose are the times and laws which he shall think to change. It is a part of his warfare against the cause of God. He blasphemes the name of God, he wears out his saints, and he *thinks* to change his law. And this is rendered yet more evident by

the form of expression used. It does not say, "He shall change times and laws." He actually performs the work in the matter of blasphemy and of persecution. But when we come to the changing of the law, it is said, "He shall THINK" to do it. How evident that he could not do this in reality. He could blaspheme God; he could wear out his saints; but he could *not* change the law of God. He thinks himself able to do this, which is, indeed, the very language of the Douay Bible. How expressive, therefore, is this language of the Holy Spirit. He shall *think* to do it. Were these the laws of men, there would be no propriety in saying, "He shall *think* to change" them; for he could change them in reality, and to his heart's content. And, indeed, there would be no propriety in introducing the laws of men into such a connection. It is the warfare of Antichrist against the *name, and saints,* and *laws,* of the God of Heaven that is the theme of this prophecy. p. 127, Para. 6, [SERMONS].

This great Antichrist is the papal power. Of this there can be no just doubt. The four beasts of Dan. 7 are in that chapter explained to be the four great kingdoms that have successively ruled the whole world. The ten horns of this fourth beast are the ten kingdoms into which the fourth empire is divided. The little horn arises in the midst of these ten kingdoms, a different power from these, ruled by a *priest* -king;, and warring against the cause of God. Paul, in 2 Thess. 2, presents us this great monster of iniquity as "that Man of Sin," and as "that Wicked," "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." p. 128, Para. 1, [SERMONS].

He tells us, moreover, that the mystery of iniquity had, even in his time, begun to manifest itself, but that it was restrained by the existing hindrances, i.e., by the pagan government that then controlled the world. Several hundred years of apostasy and rebellion against God were necessary to develop and mature this "Man of Sin," before he was able to fill the place assigned to him in the prophecy of Daniel. Many acts of rebellion against God, and of wicked and blasphemous conduct toward his law, may, therefore, justly be expected of this great apostasy long before it reaches the place where it can stand up in the midst of the ten kingdoms of the fourth empire, in fulfillment of Daniel's prophecy, to war against God, and his law, and his saints. p. 128, Para. 2, [SERMONS].

Here are the actors in these two prophecies -- Christ and Antichrist. Their character is not more unlike than is their work. One shall magnify the law and make it honorable; the other shall think himself able to change it. One shall act in perfect subjection to its precepts; the other shall deem himself superior to the law, and able to change it to suit his own purpose. The work of Christ has no connection with that of Antichrist. The work of changing the law of God is wrought alone by Antichrist. In this work, the Son of God has no part. p. 129, Para. 1, [SERMONS].

It is the work of Christ to magnify the law and make it honorable. Our Lord did this when he testified that not one jot or one tittle should pass from it till heaven and earth should pass away. He did it when he taught that those who do and teach the commandments should be highly esteemed in the kingdom of Heaven, and those who break them and teach men so should not be thus esteemed. Matt. 5:17-19. He magnified the law when he showed that it extends even to the intents of the heart. Matt. 5:21,22,27,28. p. 129, Para. 2, [SERMONS].

He also magnified the law when he founded the golden rule upon it. Matt. 7:12. In like manner he did this when he made the keeping of the commandments the condition of entering eternal life. Matt. 19:17. He did it when he taught that any worship which makes void God's commandments is vain in his sight. Matt. 15:1-9. He did not only magnify the law by such teaching as all this; he did it by his acts. He kept the law of God in every particular. 1 John 3:4,5. And well he might, for this law was written upon his heart. Ps. 40:8,10. And yet, by something greater than all this did he honor the law of God. He took the sins of men upon himself, and let the law of God strike him down in the place of the sinner. And by this act he attested his sense of the absolute perfection of the law, and that it was unchangeable and eternal. Such was the work of Christ toward the law of the Father. There is no fellowship between him and the Man of Sin, and no connection between the work of the one and that of the other respecting the law of God. Whatever, therefore, is done by way of striking down the law of God, or changing it, pertains solely to the Antichrist, and not, in any degree or in any sense, to the Son of God. The following propositions are worthy of the attention of all thoughtful persons: p. 129, Para. 3,

[SERMONS].

It was no part of the work of Christ to change the law of God. p. 130, Para. 1, [SERMONS].

It was his express mission to magnify the law of his Father. p. 130, Para. 2, [SERMONS].

3. The record given in the New Testament shows not one trace of changing the commandments of God on the part of the Saviour. p. 130, Para. 3, [SERMONS].

4. But it does show that by his doctrine his obedience, and his death, he did in the highest degree magnify the moral law. p. 130, Para. 4, [SERMONS].

5. The change of God's law is the work of Antichrist alone; and with that change Christ has no connection. p. 130, Para. 5, [SERMONS].

6. The apostasy which produced this Antichrist began, according to Paul's testimony, in the days of the apostles. p. 130, Para. 6, [SERMONS].

7. We may, therefore, expect to find early traces of the grand heresy which distinguishes Antichrist; viz., the doctrine of the change of the law of God, or of its repeal. p. 130, Para. 7, [SERMONS].

8. In the beginning, the work of apostasy pertained to efforts to change or set aside the second and the fourth commandment as ceremonial; but when the power of Antichrist had reached its greatest height, he was declared to be able to change even virtues into vices and vices into virtues. p. 131, Para. 1, [SERMONS].

The advocates of the sacredness of Sunday suppose they have gained their cause if they have found some evidences that this day was observed with some respect in the early ages of the church. They seem to be certain that the day was then regarded as the Christian Sabbath, and that it had taken the place of the Sabbath of the Lord. They even argue that the testimonies which they produce out of the so-called fathers of the church are ample proof that the apostles changed the law of God, though the New Testament bears testimony in every way to the contrary of this. The strongest testimony in behalf of this supposed apostolic

change of the Sabbath is produced out of Mosheim, and is as follows: p. 131, Para. 2, [SERMONS].

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most credible writers." -- *Maclaine's Mosheim,* cent. i, part ii, chap. iv, sec. 4. p. 131, Para. 3, [SERMONS].

This statement of Mosheim is often cited in the most triumphant manner to prove the change of the Sabbath, and to establish, by apostolic authority, the sacredness of Sunday. p. 131, Para. 4, [SERMONS].

Now it is a very remarkable fact, that we are able, from the testimony of Mosheim himself, to show that this sanctity of Sunday was at that time utterly unknown. The proof on this point is very direct and plain. Mosheim unwittingly exposes the fallacy of this supposed Sunday sacredness in the following statement respecting the law of Constantine, which was enacted in A.D. 321. He says of the law: p. 131, Para. 5, [SERMONS].

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, *was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."* -- Mosheim, cent. iv, part ii, chap. iv. sec. 5. p. 132, Para. 1, [SERMONS].

Here is an express statement that the law of Constantine made Sunday observance more strict than it had formerly been, and caused its observance to be attended with greater solemnity. Now carefully read this edict which thus made Sunday a day of greater solemnity than before. Here is the edict: p. 132, Para. 2, [SERMONS].

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun: but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it

often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven." -- *Encyclopedia Britannica,* article Sunday. p. 132, Para. 3, [SERMONS].

Certainly, here is something worthy of the notice of those whose respect for Sunday rests upon the authority of Mosheim. Constantine's Sunday law caused the day to be observed with *greater solemnity* than it had *formerly been.* But what was the nature of this law? It gave to the farmer full liberty to carry on his business on the first day of the week. p. 132, Para. 4, [SERMONS].

How, then, did it cause the day to be observed with greater solemnity? Take notice of the answer. It forbade those who were *merchants* and *mechanics* from carrying on their business on Sunday. It follows, therefore, from Mosheim's own showing, that up to this time all classes of men had labored on Sunday. And as he makes his statement with special reference to the case of the Christians, it is also evident that up to this time the whole body of those who bore the name of Christians did freely labor on that day, but that from that time the mechanics were restrained in their business on Sunday, while the farmer was allowed, "freely and at full liberty," to carry on his farming. We prove, therefore, from the most valued witness in behalf of Sunday observance that it was not kept as a day of sacredness during the first three centuries of the church, but was, with the exception of the time employed in religious meetings on that day, simply a day of ordinary business. And what Mosheim thus unwittingly, but truthfully, states, to the utter discomfiture of his own previous effort in behalf of the sacredness of the day, is also stated by many writers. Bishop Jeremy Taylor, an eminent prelate of the church of England, thus states the case: p. 132, Para. 5, [SERMONS].

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none; and, therefore, when Constantine the emperor had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labors of the husbandman whatsoever."- *Ductor Dubitantium,* part i, book ii, chap. ii, sec. 59. p. 133, Para. 1, [SERMONS].

This is a very important statement. The first day of the week was a day of ordinary business in the early ages of the church. And this very fact proves that, though it is now called "the Lord's day," it could not have been considered thus in those ages; for men can never innocently appropriate to their own business that time which God claims as his own. Here is another testimony on this same point: p. 133, Para. 2, [SERMONS].

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and *for want of such a law,* the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service." -- *Morer's Day,* p. 233. p. 133, Para. 3, [SERMONS].

That Sunday was not kept as a day of abstinence from worldly business before the time of Constantine is expressly stated by Sir. Wm. Domville. Thus he says: p. 134, Para. 1, [SERMONS].

"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A.D. 321." -- *Examination* of the Six Texts, p. 291. p. 134, Para. 2, [SERMONS].

These testimonies show most conclusively that Sunday was a day of ordinary business prior to the time of Constantine, except such portions of it as were used in public worship. All, therefore, which can be said of Sunday observance in the first three centuries, is in substance this: that it was a day on which, very generally, the professed people of God held religious assemblies, but on which, also, they attended to their ordinary labor, when not in the house of worship. But not Sunday alone was thus honored as a day of religious meetings in the early church. Wednesday and Friday were honored in the same manner, not as days of abstinence from labor, but as days for public assemblies of the church. Thus Mosheim says of them: p. 134, Para. 3, [SERMONS].

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion." -- *Ecclesiastical History,* cent. i, part ii, chap. iv, note -- (i.e. a cross with two cross-bars). p. 134, Para. 4, [SERMONS].

And Dr. Peter Heylyn says of those who thus chose Sunday: p. 134, Para. 5, [SERMONS].

"Because our Saviour rose that day from amongst the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on which he had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the eastern churches." -- *History of the Sabbath,* part ii, chap. i, sec. 12. p. 135, Para. 1, [SERMONS].

Here were three days observed as voluntary festivals in the early church; viz.;., Wednesday, Friday, and Sunday. Of the comparative sacredness of these three festivals, Dr. Heylyn says: p. 135, Para. 2, [SERMONS].

"If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the eastern churches *had no great prerogative above other days,* especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of people greater than at other times, as is most likely." -- *History of the Sabbath,* part ii, chap. iii, sec. 4. p. 135, Para. 3, [SERMONS].

These three ancient festivals were not thought in those days to rest upon any divine command, nor was any one of them considered as worthy to fill the place of the ancient Sabbath, as a day of sacred time, made such by the commandment of God, or by the authority of the apostles. And thus Dr. Heylyn states the case: p. 135, Para. 4, [SERMONS].

"Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week." -- *History of the Sabbath,* part ii, chap. i, sec. 10. p. 135, Para. 5, [SERMONS].

And Sir Wm. Domville bears the following remarkable

testimony on this point: p. 135, Para. 6, [SERMONS].

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles." -- *Examination of the Six Texts,* supplement, pp. 6,7. p. 135, Para. 7, [SERMONS].

These testimonies show very clearly the real foundation of Sunday observance. It is not found in God's commandment, but in the tradition of men that makes that commandment void. We have listened to the strong testimony of Mosheim in behalf of this so-called Christian Sabbath. And we have also seen that though he designates Sunday as set apart by "the express appointment of the apostles," he elsewhere informs us that it was, even with Christians, a day of ordinary labor till the time of Constantine, A.D. 321. As to "the express appointment of the apostles," we have seen in a former discourse that no trace of this exists in the New Testament, and there is certainly no claim on the part of the early ecclesiastical writers that such appointment ever was made. Let us now hear what Neander, the most distinguished of church historians, has to say on this point: p. 136, Para. 1, [SERMONS].

"The festival of Sunday, *like all other festivals, was always only a human ordinance,* and it was far from the intention of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin." -- *Rose's Translation of Neander,* p.186. p. 136, Para. 2, [SERMONS].

These statements are sufficient to place this subject in a very clear light. We may be certain from them that those who first observed these festivals had no idea of what was afterward to grow out of them. Neander speaks of the beginning of the idea that men should not labor on Sunday. He cites Tertullian alone, with whom this idea appears to have originated. These are Tertullian's words as translated in Kitto's Cyclopedia, article, Lord's Day. He says: p. 136, Para. 3, [SERMONS].

"On the day of the Lord's resurrection alone we ought to abstain, not only from kneeling, but from all devotion to

care and anxiety, putting off even business, lest we should give place to the devil." p. 136, Para. 4, [SERMONS].

This is the first mention of anything like abstinence from labor, and this is at the end of the second century. Tertullian is the first writer who calls Sunday, Lord's day. Dr. Heylyn, however, speaks thus of him: p. 137, Para. 1, [SERMONS].

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time, there was no law or constitution to restrain men from labor on this day in the Christian church." -- *History of the Sabbath,* part ii, chap. viii, sec. 13. p. 137, Para. 2, [SERMONS].

One grand element of success in the advancement of the Sunday festival is found in the fact that it was the day most generally observed by the Gentile nations in honor of their chief god, the sun. Even Tertullian, when advocating the observance of Sunday, finds it necessary to state that he has not the same religion as the Persians who worshiped the sun. He says: p. 137, Para. 3, [SERMONS].

"But if we, *like them, celebrate Sunday* as a festival and day of rejoicing, it is for a reason vastly distant from that of worshiping the sun." -- *Wm. Reeves' Translation of the Apologies of Justin Martyr, Tertullian, and others,* vol. i, pp. 238, 239. p. 137, Para. 4, [SERMONS].

The name of Sunday is given to the first day of the week "because this day was anciently dedicated to the sun or to its worship." See Webster's Dictionary. The *North British Review,* an able quarterly, terms Sunday "the wild *solar holiday of all pagan times."* Vol. xviii, p. 409. p. 137, Para. 5, [SERMONS].

This same writer, speaking of the fact that Sunday was the day generally observed in the Gentile world at the time when it was also springing up as a festival in the Christian church, thus defends the establishment of Sunday in that church: p. 137, Para. 6, [SERMONS].

"That very day was the Sunday of their heathen neighbors and respective countrymen; and *patriotism* gladly united with expediency in making it at once their Lord's day, and

their Sabbath. . . . That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day, at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival." Vol. xviii, p. 409. p. 137, Para. 7, [SERMONS].

Morer thus speaks of this important fact in the establishment of Sunday in the church: p. 138, Para. 1, [SERMONS].

"Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day, and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel." -- *Morer's Lord's Day,* pp. 22, 23. p. 138, Para. 2, [SERMONS].

It is a remarkable fact that the edict of Constantine in behalf of Sunday was in every respect a heathen law. According to the testimony of Mosheim, Constantine did not renounce heathenism till A.D. 323, two years after his famous Sunday edict. He had previously adopted the opinion that Christ ought to be worshiped; but up to A.D. 323, he "combined the worship of Christ with that of the ancient gods." Mosheim's "Historical Commentaries," cent. iv, sec. 7. That he was a heathen in A.D. 321, when he enacted his edict for Sunday, is further attested in that the day after this edict, he issued a decree commanding the practice of heathen divination. p. 138, Para. 3, [SERMONS].

See "Blair's Chronological Tables," p.196; "Ross' Index of Dates," p. 830. But the edict speaks for itself. Constantine does not command men to keep the Lord's day, or the Christian Sabbath, or the day of Christ's resurrection. He uses very different language. He commands those to whom his decree relates, to "rest on the VENERABLE DAY OF THE SUN." Here is a plain and explicit reference to the day observed by the heathen world from ancient times in honor of the sun. Milman, the editor of Gibbon, says of this

edict: p. 138, Para. 4, [SERMONS].

"The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed. . . . But the believer in the new *paganism,* of which *the solar worship* was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the *pagan* world." -- *History of Christianity,* book iii, chapters i and iv. p. 139, Para. 1, [SERMONS].

These facts are sufficient to show how greatly indebted is Sunday to the ancient worship of the chief god of heathenism on that day. Let us now consider some things pertaining directly to the church of Rome in connection with the Sunday institution. The earliest mention of Sunday in the Christian church is by Justin Martyr, A.D. p. 140. And it is remarkable that it is written at Rome, and is especially descriptive of the celebration of the Sunday festival in that church. He says: p. 139, Para. 2, [SERMONS].

"And upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read as much as time will give leave; when the reader is done, the bishop makes a sermon," &c. -- *Justin Martyr's First Apology,* translated by Wm. Reeves, p. 127. p. 139, Para. 3, [SERMONS].

It was only 56 years after this time that "the bishop" of Rome attempted to rule the Christian church by AN EDICT IN BEHALF OF SUNDAY. It was the custom of all the churches to celebrate the Passover. But while the eastern churches did this upon the fourteenth day of the first month, the western churches, among which the church of Rome was chief, celebrated the Passover on the Sunday following that day, unless, indeed, the day happened to fall on Sunday. But in the year 196, Victor, bishop of Rome, took upon himself to impose the Roman custom upon all the churches; that is, to compel them to observe the Passover upon Sunday. It is a most significant fact that the first attempt of the bishop of Rome to rule the Christian church was by this edict in favor of Sunday. Bower says of it: p. 139, Para. 4, [SERMONS].

"This bold attempt we may call *the first essay of papal usurpation." -- History of the Popes,* vol. i, p. 18. p. 140, Para. 1, [SERMONS].

And Dowling, in his "History of Romanism," p.32, terms it the *"earliest instance of Romish assumption."* This was only one generation after the time of Justin Martyr, and it was just prior to the time of Tertullian, the first writer who gives Sunday the title of Lord's day, and the first one who speaks of refraining from business on that day. Surely, Sunday made some advancement at Rome from A.D. 140, to A. d. 196, when Victor issued his Sunday edict. But the churches of Asia informed the Roman bishop that they could not comply with his lordly mandate. Upon the receipt of this letter, Victor gave way to an ungovernable passion, and excommunicated the bishops of all those churches. But he could not compel them to submit to him. Thus the matter rested till the Council of Nice, in A.D. 325, when the church of Rome, by the powerful aid of the Emperor Constantine, was able to carry this point. Heylyn says of this struggle: p. 140, Para. 2, [SERMONS].

"The Lord's day found it no small matter to obtain the victory." -- *History of the Sabbath,* part ii, chap. ii, sec. 5. p. 140, Para. 3, [SERMONS].

The next act of the Roman church in warring against the Sabbath, was to turn that day into a fast. Dr. Hase says: p. 141, Para. 1, [SERMONS].

"The Roman church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath." -- *Ancient Church History.* part i, division ii, sec. 69. p. 141, Para. 2, [SERMONS].

This was at the beginning of the third century. It was only after a long struggle that the church of Rome prevailed, in turning the Sabbath into a fast. And thus Heylyn states the result: p. 141, Para. 3, [SERMONS].

"In the end the Roman church obtained the cause, and Saturday became a fast almost through all parts of the western world." -- *History of the Sabbath,* part ii, chap. ii, sec. 3. p. 141, Para. 4, [SERMONS].

The object of this was to render the Sabbath despicable in

the eyes of men. This was the first great effort of the Roman church toward the suppression of the ancient Sabbath of the Bible. p. 141, Para. 5, [SERMONS].

We have seen the rapid advancement which the Sunday festival made in the early history of the Roman church. We have also seen how exactly adapted to the advancement of Sunday to its final supremacy was the regard of the heathen world for that day. And when the edict of Constantine in behalf of the venerable day of the sun had elevated that heathen festival to the throne of the Roman empire, the advocates of Sunday, in the church, were not slow to take advantage of the fact. At a later period, Constantine declared himself a Christian, and his Sunday law, being unrepealed, was enforced as a Christian law. In the meantime, another important event in the history of Sunday usurpation occurred. Sylvester was bishop of Rome while Constantine was emperor. p. 141, Para. 6, [SERMONS].

"Lucius' Ecclesiastical History," pp. 739, 740, informs us that Sylvester changed the name of the day, giving it the imposing title of "LORD'S DAY." The observers of Sunday are, therefore, greatly indebted to Constantine and to Sylvester. The one elevated it, as a heathen festival, to the throne of the empire; the other changed it into a Christian institution, giving it the dignified appellation of Lord's day. Certainly, these are very important facts. Now let us listen to the statement of Dr. Peter Heylyn, a member of the church of England, which he, an observer of what he calls the Lord's day, traces the steps by which it rose to power. He says: p. 141, Para. 7, [SERMONS].

"Thus do we see upon what grounds the Lord's day stands: on *custom first,* and *voluntary* consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which *tacitly* approved the same; and *finally confirmed* and *ratified by Christian princes* throughout their empires. And as the day for rest from labors and restraint from business upon that day [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the *canons* and *decrees of councils,* the *decretals* of *popes* and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. I hope it was not so with the former Sabbath, which neither took original from custom, that people being not so forward to give God a day; nor required any command

from the kings of Israel to confirm and ratify it. The Lord had spoken the word that he would have the seventh day from the world's creation to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. But this was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly for God's people to pitch on this, or any other, for the public use. And being taken up amongst these, and made a day of meeting in the congregation for religious exercises, yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it. p. 142, Para. 1, [SERMONS].

And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraint upon their people, yet at the first they were not general, but only thus that certain men, in certain places, should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors, because most necessary to the commonwealth. And in the following times, when as the prince and prelate in their several places endeavored to restrain them from that also which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day, it was not brought about without much struggling and an opposition of the people; *more than a thousand years being* past, after Christ's ascension, before the Lord's day had attained that state in which now it standeth. And being brought into that state, wherein now it stands, it *doth not stand so firmly* and on such *sure grounds* but that *those powers which raised it up, may take it lower if they please, yea,* take it quite away as unto the time, and settle it on any other day as to them seems best." -- *History of the Sabbath,* part ii, chap. iii, sec. 12. p. 142, Para. 2, [SERMONS].

These remarks of Dr. Heylyn ought to make a deep impression upon every reader who keeps the first day as the Sabbath. Here we have a candid and truthful statement of the grounds of first-day observance. It is simply the customs, and traditions, and ordinances, of men, but not at all the ordinance of God, which enter into the framework of this institution. Dr. Heylyn thinks the men who built up this Sunday festival were pious men; and that the institution constructed by them was the Lord's day. Yet he

frankly testifies that, as it owes its existence to the precepts of men, the very same hands that set it up are capable of taking it down altogether, or of simply transferring it to any other day which may suit them better. p. 143, Para. 1, [SERMONS].

Dr. Heylyn has given us a truthful view of the persons by whom the so-called Lord's day was established among men. It was popes, councils, and self-styled Christian princes. How evident that it was the work of the great apostasy! The institution began with the apostasy; the two increased in strength together; and each of them stands upon the same foundation; viz., the traditions of men, which make void the commandments of God. p. 143, Para. 2, [SERMONS].

It is now proper that we inquire concerning the Sabbath of the Lord in these ages in which the foundation of the great apostasy was laid. The very same work that undermined the Sabbath and the law of God, laid the foundation of the Romish apostasy. It does not appear that the change of the Sabbath to Sunday was contemplated by those who first made Sunday, a day of religious assemblies. Wednesday, Friday, and Sunday, were thus honored with very nearly equal honors. But as the work spread to the Gentiles, and as the first love of the disciples was succeeded by a spirit of seeking convenience and worldly good, it was perfectly natural that they should prefer that one of the three festivals to which they had ever been accustomed, and which was, indeed, the day of general observance by their fellow-men. And, when this day was established by the authority of Constantine, and hallowed by the act of Pope Sylvester, it was not strange that it should effectually supplant the ancient Sabbath. Sunday was observed as a voluntary festival, while the Sabbath of the Lord was cherished as a divine institution; but, when the Sunday festival became strong enough, then it attempted the utter destruction of the Sabbath. Giesler thus states the position of those two days in the early church: p. 144, Para. 1, [SERMONS].

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also THE SABBATH and the Passover, with reference to the last scenes of Jesus' life, but without Jewish superstition. p. 144, Para. 2, [SERMONS].

In addition to these, Sunday, as the day of Christ's

resurrection, was devoted to religious services." -- *Ecclesiastical History,* vol. i, chap. ii, sec. 30. p. 144, Para. 3, [SERMONS].

Morer speaks thus, concerning the Sabbath at this time: p. 145, Para. 1, [SERMONS].

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves." -- *Morer's Lord's Day,* p.189. p. 145, Para. 2, [SERMONS].

Here is a further statement of the case by Coleman: p. 145, Para. 3, [SERMONS].

"The last day of the week was *strictly kept* in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued." -- *Ancient Christianity,* chap. xxvi, sec. 2. p. 145, Para. 4, [SERMONS].

It thus appears evident that the Sabbath of the Lord was long observed, even by the body of the Christian church. And though they had regard to the first day of the week, yet it was a long time before this became a sacred day. Thus the same writer further states the case: p. 145, Para. 5, [SERMONS].

"During the early ages of the church, it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, *continued to be observed for several centuries by the converts to Christianity.*" -- Id. p. 145, Para. 6, [SERMONS].

This historian thus states the utter lack of divine authority for the change from the seventh to the first day of the week: p. 145, Para. 7, [SERMONS].

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

-- Id. p. 145, Para. 8, [SERMONS].

This is a very important acknowledgment for a first-day historian. It does not very well accord with Mosheim's statement that the observance of Sunday "was founded upon the express appointment of the apostles." Now let us listen while this historian relates how the Sabbath of the Lord was crowded out and superseded by a day which he acknowledges had no divine warrant for its observance. Thus he states the facts: p. 146, Para. 1, [SERMONS].

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical." -- Id. Ib. p. 146, Para. 2, [SERMONS].

This is a very extraordinary statement. Were it made by an observer of the Sabbath, it might be suspected of being unfairly stated. Coming from an observer of the first day of the week, it is open to no such suspicion. The period of five hundred years was sufficient to work a marvelous change in the relative position of these two days. At the commencement of that period, the one stood in its strength, a divine institution, clothed with the majesty of the law of God, and the other was only a voluntary festival, having no support in the law of God, or the precepts of the apostles. At the end of this period, the law of God itself had become of little authority; even in the professed church of Christ; the observance of the Sabbath had become heretical, and its right even to exist at all was vehemently disputed; while the first day of the week had become the Lord's day, and was clothed with the authority of the civil law of the empire, and backed by the authority of the church now far advanced in the work of apostasy. p. 146, Para. 3, [SERMONS].

The following testimony of Bishop Jeremy Taylor, though expressing his opinion concerning the abrogation of the fourth commandment, is nevertheless an explicit statement of the continued observance of the Sabbath for several centuries. He says: p. 146, Para. 4, [SERMONS].

"The Lord's day did not succeed in the place of the Sabbath; but the Sabbath was wholly abrogated, and the Lord's day was *merely an ecclesiastical institution.* It was not introduced by virtue of the fourth commandment, because they, for almost three hundred years together, kept that day which was in that commandment; but they did it, also, without any opinion of prime obligation; and, therefore, they did not suppose it moral." -- *Ductor Dubitantium,* part i, book ii, chap. ii, sec. 51. p. 147, Para. 1, [SERMONS].

Here, also, is the testimony of another competent witness, who, though an observer of Sunday, and a believer in the abrogation of the Sabbath, makes a very plain and express statement respecting the observance of the Sabbath by the early church. It is Edward Brerewood, professor in Gresham college, London, who speaks thus: p. 147, Para. 2, [SERMONS].

"The ancient Sabbath did remain, and was observed, together with the celebration of the Lord's day, by the Christians of the east church, above three hundred years after our Saviour's death; and, besides that, no other day, for more hundred years than I spoke of before, was known in the church by the name of Sabbath, but that. Let the collection thereof, and conclusion of all, be this: the Sabbath of the seventh day as teaching the obligation of God's solemn worship to it, was ceremonial; that Sabbath was religiously observed in the east church three hundred years after our Saviour's passion. That church being a great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly." -- *Learned Treatise of the Sabbath,* p. 77, edition of 1631. p. 147, Para. 3, [SERMONS].

Even after the enactment of Constantine's Sunday law, in A.D. 321, the Sabbath of the Lord again rallied, and its observance became very general. Thus, Prof. Stuart writes of the period between Constantine's edict and the council of Laodicea, A.D. 364. He says: p. 147, Para. 4, [SERMONS].

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the

observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do; viz., that all which belongs to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred." -- *Appendix to Gurney's History of the Sabbath,* pp. 115, 116. p. 148, Para. 1, [SERMONS].

Now it was time for the advocates of Sunday to come to the rescue. And this they did at the council of Laodicea, A.D. 364. Here an awful curse was pronounced upon those who should observe the Sabbath and should not observe Sunday. William Prynne, in his "Dissertation on the Lord's Sabbath," pp. 34, 44, edition of 1633, thus states the action of this council: p. 148, Para. 2, [SERMONS].

"The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observation of it. . . . The council of Laodicea, A.D. 364, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath *under an anathema."* p. 148, Para. 3, [SERMONS].

But even at this time, Sunday labor was considered perfectly lawful. Thus Dr. Heylyn, in his "History of the Sabbath," part ii, chap. iii, sec. 9, speaking of the latter part of the fourth century, says: p. 148, Para. 4, [SERMONS].

"St. Chrysostom confessed it to be lawful for a man to look to his worldly business on the Lord's day, after the congregation was dismissed." p. 148, Para. 5, [SERMONS].

Dr. Francis White, bishop of Ely, thus testifies concerning Sunday labor at the beginning of the fifth century: p. 149, Para. 1, [SERMONS].

"In St. Jerome's days, and in the very place where he was residing, the devoted Christians did ordinarily work upon the Lord's day, when the service of the church was ended." -- *Treatise of the Sabbath,* p. 219. p. 149, Para. 2, [SERMONS].

St. Augustine was the contemporary of Jerome, and he gives a summary of the reasons which were urged at that time for Sunday observance, as follows: p. 149, Para. 3, [SERMONS].

"It appears from the sacred Scriptures, that this day was a solemn one; it was the first day of the age, that is, of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ rose also from the dead; on it the Holy Spirit descended from Heaven upon the apostles, as manna had done in the wilderness. For these, and other such circumstances, the Lord's day is distinguished; and therefore *the holy doctors* of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us, therefore, keep the Lord's day as the ancients were commanded to do the Sabbath." -- *Cox's Sabbath Laws,* p. 284. p. 149, Para. 4, [SERMONS].

St. Augustine did not regard the Sunday festival as a divine institution. He gave the credit of the work, not to Christ or his inspired apostles, but to the holy doctors of the church, who, of their own accord, had transferred the glory of the ancient Sabbath to the venerable day of the sun. Of the fifth and sixth centuries, Heylyn bears the following testimony: p. 149, Para. 5, [SERMONS].

"The faithful, being united better than before, became more uniform in matters of devotion; and, in that uniformity, did agree together to give the Lord's day all the honors of an holy festival. p. 149, Para. 6, [SERMONS].

Yet was not this done all at once, *but by degrees;* the fifth and sixth centuries being fully spent before it came unto that height which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all others; and *to the edicts of the one,* and to *the ecclesiastical constitution of the other,* it stands indebted for many of those privileges and exemptions which it still enjoyeth."- *History of the Sabbath,* part ii, chap. iv, sec. 1. p. 149, Para. 7, [SERMONS].

But the first day of the week had not yet acquired the title of Sabbath. Thus Brerewood bears testimony: p. 150, Para. 1, [SERMONS].

"The name of the Sabbath remained appropriated to the old Sabbath; and was never attributed to the Lord's day, *not of many hundred years* after our Saviour's time." -- *Learned*

Treatise of the Sabbath, edition of 1631. p. 150, Para. 2, [SERMONS].

And Dr. Heylyn, in his "History of the Sabbath," part ii, chap. ii, sec. 12, says of the term Sabbath in the ancient church: p. 150, Para. 3, [SERMONS].

"The Saturday is called amongst them by no other name that that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday." p. 150, Para. 4, [SERMONS].

Of Sunday labor in the eastern church, Heylyn says: p. 150, Para. 5, [SERMONS].

"It was near nine hundred years from our Saviour's birth, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained did find no more obedience then than it had done before in the western parts." -- *History of the Sabbath,* part ii, chap. v, sec. 6. p. 150, Para. 6, [SERMONS].

Of Sunday labor in the western church, Dr. Francis White, bishop of Ely, in his "Treatise of the Sabbath-day," pp. 217, 218, thus testifies: p. 150, Para. 7, [SERMONS].

"The Catholic church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public worship by the precept of the church." p. 151, Para. 1, [SERMONS].

The history of the dark ages is full of the edicts of emperors and princes, and of the decrees of popes, bishops, and councils, all directed to the one object of establishing the sacredness of Sunday. Miracles, prodigies, and judgments, were not wanting with which to confirm these edicts and decrees. Banishment, confiscation of goods, stripes, slavery, the loss of one hand, and then of the other, and the like, were the penalties by which Sunday observance was, by these edicts, forced upon the people. One of these miracles is thus given in Francis West's "Historical and Practical Discourse on the Lord's day." He says: p. 151, Para. 2, [SERMONS].

"Gregory of Tours [about 590] reporteth that a husbandman, who, upon the Lord's day, went to plough his field, as he cleaned his plough with an iron, the iron stuck so fast in his hand that for two years he could not be delivered from it, but carried it about continually to his exceeding great pain and shame." p. 151, Para. 3, [SERMONS].

According to Morer's "Lord's Day," p. 271, the council of Paris, A.D. 829, brought forward that Sunday argument, which in these days is often and largely used to supply the place of Scripture testimony. They announced God's judgment upon those who labor on that day: p. 151, Para. 4, [SERMONS].

"For, say they, many of us by our own knowledge, and some *by hearsay,* know that several countrymen following their husbandry on this day, have been killed with lightning, others, being seized with convulsions in their joints, have miserably perished. Whereby it is apparent how high the displeasure of God was upon their neglect of this day." p. 151, Para. 5, [SERMONS].

To strengthen the sacredness of this "venerable day," the doctors of the church were not wanting. Heylyn makes the following statement: p. 151, Para. 6, [SERMONS].

"It was delivered of the souls in purgatory by Petrus Damiani, who lived A.D. 1056, that very Lord's day they were manumitted from their pains, and fluttered up and down the lake Avernus, in the shape of birds." -- *History of the Sabbath,* part ii, chap. v, sec. 2. p. 152, Para. 1, [SERMONS].

And even hell itself could be benefited if those yet living upon earth would keep Sunday well. Morer, in his "Lord's Day," p. 68, speaks thus: p. 152, Para. 2, [SERMONS].

"Yet still the others went on their way; and, to induce their proselytes to spend the day with greater exactness and care, they brought in the old argument of compassion and charity to the damned in hell, who, during the day, have some respite from their torments, and the ease and liberty they have is more or less, according to the zeal and degrees of keeping it well. p. 152, Para. 3, [SERMONS].

In A.D. 1095, Pope Urban II consecrated the Sabbath to the weekly service of the Virgin Mary. This was a great indignity to the Creator of the heavens and the earth. In the following century an apparition from St. Peter charged the king of England to allow "no buying or selling, and no servile work," on Sunday. Morer's "Lord's Day," p. 288. But in the very midnight of the dark ages, when the papal power had reached its highest elevation, Pope Innocent III, in A.D. 1202, sent into England by one Eustachius a roll which fell from Heaven, containing the long-needed divine authority for Sunday. Here is this remarkable document: p. 152, Para. 4, [SERMONS].

"A HOLY MANDATE, touching the Lord's day, which came down from Heaven unto Jerusalem, found on St. Simeon's altar in Golgotha, where Christ was crucified for the sins of all the world, which, lying there three days and three nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the patriarch and Akarias, the archbishop (of I know not whence), ventured to take into their hands that dreadful letter, which was written thus. Now wipe your eyes and look awhile on the contents: p. 152, Para. 5, [SERMONS].

"'I am the Lord who commanded you to keep the Lord's day, and you have not kept it, neither repented of your sins; I caused repentance to be preached unto you, and you believed not; then I sent the pagans among you, who spilt your blood on the earth, and yet you believed not; and because you did not observe the Lord's holy day, I punished you awhile with famine; but in a short time I gave you fullness of bread, and then you behaved yourselves worse than before. I again charge you that from the ninth hour [i.e., three o'clock, P.M.] on Saturday, until sunrising on the Monday, no man presume to do any work, but what is good, or if he do, let him repent for the same. Verily I say unto you, and swear by my seat and throne, and by the cherubim which surround it, that if you do not hearken to this my mandate, I will send no other letter unto you, but will open the heavens, and rain upon you stones, wood, and scalding water, by night, so that none shall be able to provide against them. I say ye shall die the death for the Lord's day, and other festivals of my saints which ye have not kept; and I will send among you beasts with the heads of lions, and the hair of women, and the tails of camels, which being very hungry shall devour your flesh. And you shall desire to flee to the sepulchers of the dead, and hide you for fear of those

beasts. And I will take the light of the sun from your eyes, and send such darkness that, not being able to see, you shall destroy each other. And I will turn my face away and not in the least pity you. I will burn your bodies and hearts of all them who do not keep the Lord's day. Hear then my words, and do not perish for neglecting this day. I swear to you by my right hand, that if you do not observe the Lord's day and festivals of my saints, I will send pagan nations to destroy you." -- *History of the Sabbath.* part ii, chap. vii, sec. 6; Morer, pp. 288-290; *Wilkin's "Concilia Magnae Britaniae et Hibernae,"* vol. i, p. 510; *Matthew Paris,* p. 141, and many other writers. p. 152, Para. 6, [SERMONS].

We have two very remarkable facts in the history of Sunday, and of the Romish apostasy: 1. The first act of papal aggression was in behalf of Sunday. 2. When the papal power had reached its utmost hight of usurpation, it furnished the world with a roll from Heaven commanding the observance of Sunday under awful penalties. The two arose together from very small beginnings to vast power and greatness. But God was not in either. The mission of Eustachius was attested by miracles and prodigies. Thus we read in Heylyn's "History of the Sabbath," part ii, chap. vii, sec. 6, as follows: p. 153, Para. 1, [SERMONS].

"A carpenter making a wooden pin, and a woman making up her web, both after three on Saturday in the afternoon [for the pope in this letter had fixed 'the Lord's day' from three o'clock on Saturday afternoon until sunrise on Monday], are suddenly smitten with the palsy. A certain man, of Nasserton, baking a cake on Saturday night and keeping part until the morrow, no sooner brake it for his breakfast but it gushed out blood. A miller, of Wakefield, grinding corn on Saturday after three of the clock, instead of meal found his bin full of blood; his mill-wheel standing still of its own accord." p. 154, Para. 1, [SERMONS].

But God did not leave himself without witnesses to his truth, even in the dark ages. A portion of the Waldenses bore the title of Sabbatati. Mr. Benedict, in his "General History of the Baptist Denomination," vol. ii, pp. 412, 413, edition of 1813, says of this term: p. 154, Para. 2, [SERMONS].

"Mr. Milner supposes this name was given to them because

they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. p. 154, Para. 3, [SERMONS].

A Sabbatarian would suppose that it was *because they met for worship on the seventh day,* and did regard not the first-day Sabbath." p. 154, Para. 4, [SERMONS].

Mr. Robinson, in his "Ecclesiastical Researches," chap. x. pp. 303, 304, speaks thus of this designation of the Waldenses: "One says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day." Other writers allude to this term in the same manner. p. 155, Para. 1, [SERMONS].

The Cathari, or Puritans, were a body of witnesses who during the dark ages protested against Rome. The papal writers, to whom we are indebted for our knowledge of this people, say of them, that they kept the Sabbath and held also to circumcision. The same statement is made concerning the Passaginians, a branch of the Waldenses. Mr. Benedict speaks of them as follows: p. 155, Para. 2, [SERMONS].

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day, they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite, is altogether improbable." -- *General History of the Baptist Denomination,* vol. ii, pp. 412-418, p. 155, Para. 3, [SERMONS].

Dr. Francis White, bishop of Ely, says that the Petrobrusians, and a portion of the people known as Anabaptists, were observers of the seventh day. "Treatise of the Sabbath-day," pp. 8,132. Thus, within the limits of the Roman empire, God preserved faithful men who kept his commandments during the dark ages. And it is a remarkable fact that the Abyssinians of Africa have held fast to the Sabbath to the present time, as have also the Armenians of the East Indies. p. 155, Para. 4, [SERMONS].

See Geddes' "Church History of Ethiopia," pp. 87, 88; "Buchanan's Christian Researches in Asia," pp. 159, 160.

p. 155, Para. 5, [SERMONS].

When the Reformation of the sixteenth century had lifted the vail of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Germany, Holland, France, and England. It was not the Reformation that gave existence to these Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to the Sabbath of the Lord. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the dark ages. p. 156, Para. 1, [SERMONS].

And now we come to a remarkable event in the history of Sunday. In the latter part of the sixteenth century, a controversy arose between the Episcopalians and Presbyterians of England, that compelled the latter either to give up the first day of the week, or defend it by the Bible. They chose the latter course. Hengstenberg's "Lord's Day," p. 66. It was at this juncture that Dr. Nicholas Bound, of Norton, England, discovered what he called the "True Doctrine of the Christian Sabbath." This was nothing else than that the law of God does not require the seventh day, but only one day in seven, or a seventh part of time. With the aid of this theory, Sunday has, since that time, wrapped itself in the authority of the fourth commandment, and challenged the obedience of the world as the veritable Sabbath of the Lord. p. 156, Para. 2, [SERMONS].

Sabbath-keepers still remain in England, and for more than two centuries have they been found in the United States. The Seventh-day Baptists during this period have stood as witnesses to this great memorial of the Bible, the Sabbath of the Lord. During the past twenty-four years have arisen also the people known as Seventh-day Adventists, who are interested in the proclamation of God's commandments and the faith of Jesus, as presented in the third angel's message. They hope to induce many to turn away their feet from trampling down the Sabbath of the Lord. And when the Sabbath shall be observed in the new earth by the whole host of the redeemed, they hope to be of that number who shall assemble on that day, every week, to worship in the heavenly Jerusalem before the Lord of hosts. Rev. 14:12; Isa. 58:13; 66:22,23. p. 156, Para. 3, [SERMONS].

SERMON ELEVEN. p. 156, Para. 4, [SERMONS].

SUNDAY NOT THE TRUE SEVENTH DAY. p. 157, Para. 1, [SERMONS].

"They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word." Eze. 13:6. p. 157, Para. 2, [SERMONS].

THE chapter from which this text is taken, is a prophetic reference to the last days of human probation. Thus verse 5 brings to view the work necessary to be done in order that the people of God may stand in the battle in the day of the Lord; which battle occurs under the sixth vial. Rev. 16:12-16; Jer. 25:30-33. And when God denounces his judgments upon those who refuse to do the work committed to their trust, but who do, instead thereof, a work of their own devising, he declares that the great hailstones shall fall upon them in his fierce anger. Verses 10-14. This is to be fulfilled under the seventh vial. Rev. 16:17-21. This chapter consists principally of an awful denunciation of wrath upon unfaithful teachers. The hedge by which God designs to protect his people in the battle of the great day, having gaps made therein, these teachers should have gone up into these breaches and made them up. Instead of doing this, they build up a wall to suit themselves, which God says shall be broken down by this fall of the great hailstones. The prophet brings to view the same hedge and the gaps made therein in chap. 22:30. Thus he says: p. 157, Para. 3, [SERMONS].

"And sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." p. 157, Para. 4, [SERMONS].

But from verse 26 it appears that these gaps have been made in the hedge by false teachers doing away the law of God; and in particular by their act of hiding their eyes from his Sabbath. And when God sought for one man among them to make up the gap, he found none. Instead thereof, these persons build up a wall to suit themselves; and God says of their wall that it shall be broken down by the plague of the great hailstones. How this shall be, is sufficiently explained by Isaiah when he predicts the same great storm of hail: p. 158, Para. 1, [SERMONS].

Isa. 28:17: "Judgment also will I lay to the line, and

righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." p. 158, Para. 2, [SERMONS].

In a former discourse it has been shown that the Man of Sin has thought to change the Sabbath of the fourth commandment. Also that the Protestant church, separating itself from the church of Rome 350 years ago, brought away with it the Sunday of "Pope and Pagan," instead of the Sabbath of the great Creator. Thus has a breach been made in the hedge which God has placed about his people. But as we approach the battle of the great day of God Almighty, the third angel (Rev. 14) is sent forth for the purpose of restoring the precepts of God's law which Antichrist has broken down. And it is indeed very remarkable that when attention is called to this breach in the hedge, the teachers of the present day are determined to build up a wall of their own, rather than to repair the hedge which God himself has set up. p. 158, Para. 3, [SERMONS].

When their attention is called to the fact that they are trampling the rest-day of the Lord beneath their feet, the most frequent answer to this is that the Creator has put away the day which he hallowed in Eden, and that he has chosen in its place the day on which he raised his Son from the dead. p. 158, Para. 4, [SERMONS].

But as the Scriptures do not make any such statement, it is not difficult to expose the weakness of this assertion. This, however, does not end the matter. The same persons take another position, and next assert that no one can tell what day is the true seventh day. p. 158, Para. 5, [SERMONS].

When, however, this position is wrested from them, they next plant themselves on the ground that any day of the seven will answer, as God requires not the seventh day but the seventh part of time. As this ground is untenable, when they are driven from it they next maintain that the seventh day is a Jewish institution, and that we are at liberty to observe or disregard it, just as we ourselves elect. And they endeavor to strengthen this position by asserting that if we observe the Sabbath we shall fall from grace. When the untruthfulness of this doctrine has been shown, and the self-contradictory nature of the argument in its behalf has been made apparent, then it is that these persons suddenly discover that the seventh day which God hallowed in Eden is

of perpetual obligation, and binding upon all men everywhere; but that this same seventh day comes on the first day of the week, or Sunday. p. 159, Para. 1, [SERMONS].

Perhaps the most elaborate effort that has ever been made to establish and defend this last position is that of Rev. Peter Akers, D. D., President of M'kendree College. Certainly no persons have so fully "made others to hope that they would confirm the word," as has Dr. Akers in his earnest effort to prove that Sunday is the veritable seventh day, hallowed by God in Eden. This, Dr. A. has endeavored to maintain in a work of 411 pages, published in 1855, entitled, "Introduction to Biblical Chronology." He uses much learning to sustain his theory. A smaller work by Rev. E. Q. Fuller, entitled, "The Two Sabbaths," in which the theory of Dr. Akers is given in a simpler form and with much greater clearness, has also been published by the same house which issued Aker's Chronology, the Methodist Book Concern of Cincinnati. p. 159, Para. 2, [SERMONS].

More than one hundred years since, David Jennings, D. D., in his "Jewish Antiquities," endeavored to prove the same position respecting Sunday as the day of the Creator's rest, though he sustained his point by a theory which clashes with that of Dr. Akers. The theory of Dr. Akers as stated by himself, and even more distinctly by Mr. Fuller, is as follows: p. 159, Para. 3, [SERMONS].

The seventh day sanctified in Eden was that day which we call Sunday. The observance of Sunday has therefore been sacredly binding upon all men from creation to the present time, with the exception of the Jewish people, who were exempted from its obligation from the day that they departed out of Egypt till the day that Christ was crucified. This exemption was effected by setting the sabbatic institution back one day when they left Egypt; so that whereas the original Sabbath came upon the sixteenth day of Abib, the month in which they left Egypt, it was at that point of time set back to the day next preceding; and that day, the seventh day of the week as reckoned by Adam, but the sixth day of the week as reckoned by God, was thenceforward observed as the Sabbath; while Sunday, the true Sabbath, and the real seventh day as reckoned by God, though the first day of the week as men kept the reckoning, was never after regarded as the Sabbath, until, at the crucifixion of Christ, the Jewish Sabbath was abrogated,

and the first day of the week at the resurrection of Christ resumed its rightful place as the Sabbath of the Lord. p. 160, Para. 1, [SERMONS].

This theory of Dr. Akers' rests upon the following propositions: p. 160, Para. 2, [SERMONS].

1. Time is reckoned from Adam's first day; for all the days of the creation week which preceded that day belong not to time but to eternity. [1] p. 160, Para. 3, [SERMONS].

[[1] Thus Mr. Fuller states this doctrine: "Chronology does not commence with the 'beginning' of creation, but with the completion of it. Time is reckoned in the Scriptures from the creation of Adam. . . . Before him was eternity, not time." -- *The Two Sabbaths,* p.29. [2] "The Sabbath is explicitly named in this language as instituted on the seventh day of creation, the first day of time." -- Id., p. 16.] p. 160, Para. 4, [SERMONS].

2. The seventh day from creation on which God rested was Adam's first day of existence. [1] p. 160, Para. 5, [SERMONS].

3. Hence it was that Adam began his week with the last day of the Creator's week. [2] p. 161, Para. 1, [SERMONS].

4. And thus the Sabbath of the Lord came upon the first day of the week to Adam and his posterity as they reckoned the week. [3] p. 161, Para. 2, [SERMONS].

5. But God gave to Israel a new Sabbath the very day that he led them out of Egypt. For whereas the next day after that event was the regular weekly Sabbath from creation, God ordained that Israel should keep the *day* of their *flight* as their Sabbath day *that* week, and that same day of the week ever afterward till the crucifixion. [4] p. 161, Para. 3, [SERMONS].

[[1] Dr. Akers states this point thus: "This was the seventh from the first, in the count of God's works for man; but it was the first day in his created history." -- *Biblical Chronology,* p. 111. And Mr. Fuller says: "Adam was created last of all the Divine handiwork, at the very close, we may suppose, of the sixth day. The next, the seventh from the beginning of creation, must have been the

first of his existence." -- *The Two Sabbaths,* p. 29. [2] Here is Mr. Fuller's statement of this doctrine: "This 'seventh' day of God's work, which he 'blessed' and 'sanctified', upon which Adam first appeared before his Maker 'very good,' must have been the first day of the week and of the year, because, being the first day in the history of man, it was strictly the first day of time." -- *The Two Sabbaths,* pp. 29, 30.] [3] Mr. Fuller thus dates the first-day Sabbath: "1. That a perpetual Sabbath was instituted at the creation of the world. 2. That the original Sabbath was upon the first day of the week." -- *The Two Sabbaths,* p. 10. "Neither the weekly period nor the first-day Sabbath has ever been lost." -- Id. p.12. "The first day of the week, the patriarchal Sabbath." -- Id. p. 37. [4 Dr. Akers thus asserts the change of the Sabbath in Egypt: "This day, the day on which they rested from bondage, was constituted the Sabbath of the Israelites; and the next day, the sixteenth of Abib, which had from the beginning been the *seventh* day, was constituted the *first* in the new order of weeks." -- *Biblical Chronology,* p. 32. "I undertake to prove that the aforesaid fifteenth day of the *old* seventh month, called Abib or Nisan, in the Jewish calendar, was, by divine appointment, established to be the day on which the weekly Sabbath of the Jews should recur annually, till the resurrection of Christ from the dead." -- Id. pp. 98, 99.] p. 161, Para. 4, [SERMONS].

6. During the period from the departure out of Egypt to the, crucifixion, there were, therefore, two conflicting Sabbath laws; one binding upon the Gentiles, and requiring them to keep the very day of God's rest, which they did in their heathen Sunday; the other requiring the Jews to keep that day of the week on which they left Egypt, which was the day before the true Sabbath of the Lord. [1] p. 161, Para. 5, [SERMONS].

7. But when Christ died, the Jewish Sabbath was abolished, leaving in full force the original Sabbath of the Lord which had ever been observed by the Gentiles. [2] p. 162, Para. 1, [SERMONS].

[[1] Mr. Fuller thus distinguishes this universal first-day Sabbath from that seventh-day Sabbath which God gave to Israel: "What is here to be understood by the terms, the *two Sabbaths,* is, first, that the Sabbath hallowed at the creation of the world is a perpetual institution, the weekly observance of which was from the beginning, and will

be, till the ending of time, binding upon the entire race of man, excepting the Jews during the period of their national history; that it is the *present Christian Sabbath;* and, second, that the Jewish Sabbath was an extraordinary, a temporary institution, pertaining alone to the Mosaic economy, originating in, and ending with it." -- *The Two Sabbaths.* p. 9. "The original Sabbatic law has ever been, and does now remain, in full force to all people but the Jews, who were exempted from its weekly observance from the exodus to the crucifixion." -- Id. p. 10. "This institution [the first-day Sabbath], so wonderfully preserved throughout all the regions, languages, and ages of the world, must from the first have been a prominent religious observance and universally known; ordained of God at the beginning of time." -- Id. p. 58. [2] Mr. F. and Dr. A. thus assert the abolition of that Sabbath which the Hebrews observed and its supersedure by the Sunday of the heathen: "The Jewish Sabbath was abrogated with the Jewish economy. . . . When Judaism was abrogated, the original Sabbath remained to the Christian church." -- *The Two Sabbaths,* p. 10. "When the Lord's, the Christian Sabbath, was first made known to our idolatrous ancestors, they were found on that day paying adoration to the sun. And from them we received our Sunday, Monday, or Moonday, etc. Thus has idolatry itself been made to contribute to the claims of the Christian Sabbath to be synchronical with the original Sabbath of the Lord." -- *Biblical Chronology,* p.116.] p. 162, Para. 2, [SERMONS].

8. And thus Sunday, though called first day of the week, is that very seventh day on which God rested, and is now binding upon all mankind as the Sabbath of the Lord. [1] p. 162, Para. 3, [SERMONS].

This chain of propositions presents Dr. Akers' theory as modified by Rev. E. Q, Fuller in his "Two Sabbaths." In some minor points Mr. F. and Dr. A. differ. Thus Mr. F. makes God's seventh day to be Adam's first day of the week. But Dr. A. teaches that Adam reckoned God's rest day as the seventh day of the week. Yet both assert that God's seventh day was Sunday, and that it was the first day of Adam's life. p. 163, Para. 1, [SERMONS].

Both agree precisely in the alleged change of the Sabbath at the time of the exodus of Israel. That is, they assert that it was then changed from Sunday, the day of God's rest, to Saturday, the day of their departure from Egypt.

According to Mr. F., the first six days of Gen. 1 were not counted in the reckoning of the first week. So that Adam and his posterity constructed the week by joining the last day of one of the Creator's weeks to the first six days of another of his weeks, thus making a week which began with God's seventh day, and ended with his sixth. And this same week continued in use after God gave Israel a new Sabbath. For from that time they observed the day with which their week closed, instead of the day on which it began. We do not say they observed the seventh day of their week instead of the first day of it, lest these terms should mislead the reader; for their week, according to Mr. Fuller, began with the real seventh day, and ended with the true sixth day. Such is the kind of week which we now have, if indeed Sunday is the true seventh day from creation. p. 163, Para. 2, [SERMONS].

[[1] Here are Dr. Aker's words: "We count Sunday the first day of the week, etc., in compliance with the order established for the Jews at the exodus, when the Sabbath was changed; but down to that time, what we now, following the Jews, call the first day of the week, *was the seventh day." -- Biblical Chronology,* p. 139.] p. 163, Para. 3, [SERMONS].

It is worthy of notice that that week which witnessed the alleged change of the Sabbath in Egypt did, according to the theory of Mr. F., have two Sabbaths in it! That is, it began with God's seventh day, which they were still under obligation to observe, and ended with his sixth day, which that very day became their Sabbath. And ever after this point, the sixth day, or Saturday, was kept by Israel as the seventh day; and Sunday, the true seventh day, was called the first day of the week. And so when the Jewish Sabbath, i.e., Saturday, ceased to be obligatory, and the original Sabbath, i.e., Sunday, alone remained in force, that day had thoroughly acquired the title of first day of the week, being called thus by all men from Adam to Christ. p. 163, Para. 4, [SERMONS].

But according to Dr. Akers, it seems that Adam reckoned the first week of time from the first day of creation; so that his weeks began and ended just as did those of the Creator. But when the exodus from Egypt took place, God gave Israel a new Sabbath by setting the institution back from Sunday, the day of his rest, to Saturday, the day of their departure from Egypt. And as he thus gave them a new

Sabbath, so did he also give them a new week to fit this new Sabbath. For Dr. A. asserts that God gave the Hebrews at this time just such a week as Mr. F. asserts he gave to Adam; viz., a week made up of the last or seventh day of one week, and the first six days of another week. p. 164, Para. 1, [SERMONS].

Mr. Fuller's theory has this advantage over that of Dr. Akers, that he sets out at the commencement of Adam's history with a kind of week to which he is able to adhere even to the end of time; while Dr. A. sets out with weeks the first of which allows the reckoning of all the days of the creation week, but which he has to change at the exodus to such as Mr. F. started with; and having once changed the kind of weeks in order to bring in what he terms the Jewish Sabbath, he is obliged to adhere to this kind of week after his so-called Jewish Sabbath has, as he teaches, been nailed to the cross. p. 164, Para. 2, [SERMONS].

But, whereas Mr. Fuller has a week at the exodus with *two Sabbaths* in it, Dr. Akers makes the same week to consist of only six days! There is here an ugly crook in each of these theories, and the reader can decide for himself which to choose, as they are equally true. p. 164, Para. 3, [SERMONS].

But Dr. Akers, having cut off the seventh day from the first week of this new order, that he may make the sixth day of that week into what he calls the Jewish Sabbath, next takes the seventh day, thus severed from the mutilated week, and joins it to the first six days of the following week. He is obliged to continue this work of mutilation ever afterward; for his succession of weeks is thenceforward maintained by joining the seventh day of the true week to the first six days of the next one; and he has also to change the numbering of the days; so that he makes the true seventh day into the first day of the Jewish week, and makes a new seventh day out of the sixth day of that week. He does not indeed stop to explain how in that *first Jewish* week which had but six days they could keep any sort of a seventh day for their Sabbath. And yet he affirms that the Sabbath must be preceded by six days of labor. [1] p. 165, Para. 1, [SERMONS].

[[1] Here is Dr. Akers' statement that the Sabbath must have six days of labor precede it, and also his statement that God gave Israel at the exodus a Sabbath made out of

the sixth day of the week. This he says: "There must be six work days preceding every regular Sabbath." -- *Biblical Chronology,* p. 107. "The exodus was on the sixth day of the ancient week. -- Id. p. 150. "The exodus occurred on Saturday and . . . it was then constituted the seventh of the week." -- Id. p. 33. "From the exodus, Saturday was given to the Jews as their Sabbath." -- Id. p. 150.] p. 165, Para. 2, [SERMONS].

Certainly that form which Mr. F. has given to this theory has one decided advantage over the form given it by Dr. A. For Mr. F. sets out to show that the day of God's rest is rightly called first day of the week even from Adam 's time, and so he comes down to New-Testament times, and, as he thinks, identifies the day with the first day of the week, there mentioned some eight times. But Dr. A. maintains that God's rest-day was the seventh day of the week, as reckoned by Adam, yet makes it his grand object to identify this day as the New-Testament first-day of the week. So that what began in Paradise as the seventh day of the original week, appears in the New Testament as *first* day of the week! p. 165, Para. 3, [SERMONS].

Having stated the theories of Dr. Akers and Mr. Fuller, it will be proper now to state that of Dr. Jennings, with such arguments in its support as are not made use of by Dr. Akers. For Mr. Fuller's theory is really a modification of Dr. Akers'; while the latter is but a modification of that of Dr. Jennings. p. 166, Para. 1, [SERMONS].

The theory of Dr. Jennings recognizes the institution of the Sabbath at the close of creation; but like those already stated, it asserts that the Sabbath observed by the Hebrew people was not the same as the Sabbath of the Lord ordained in Paradise. But Dr. J. places the origin of the so-called Jewish Sabbath, not at the exodus from Egypt, as does Dr. A., but at the fall of the manna, one month subsequent to that event. Dr. J. thinks it *very probable* that the patriarchal Sabbath was the day after the Sabbath observed by the Hebrews. Such is the theory of Dr. J. He is very modest in its statement. Those arguments which Dr. A. has borrowed from Dr. J. will be answered in considering the theory of Dr. A. But that one peculiar to Dr. J's position will be considered in this place. p. 166, Para. 2, [SERMONS].

His argument that the Lord gave to Israel a new Sabbath,

rests principally on the following statement: p. 166, Para. 3, [SERMONS].

That the manna fell for six days; that the following day was the Sabbath, ever afterward observed by Israel; in other words, that it was Saturday; and that the day before the six-days' fall of man, which was simply one week before the first Jewish Sabbath, was spent by them in marching, so that it could not have been a Sabbath until set apart as such by God at the fall of the manna. p. 166, Para. 4, [SERMONS].

Now it is remarkable that, while Dr. Jennings, writing one hundred years since, evidently furnished Dr. Akers the idea that Sunday, and not Saturday, is the true seventh day, Dr. Akers should first deny the alleged fact on which Dr. J. rested his whole argument; and should even deny the particular point which Dr. J. tried to prove, viz., that the Sabbath was changed at the fall of the manna, yet should take up the change of the Sabbath from Sunday to Saturday as asserted by Dr. J., and place it one month earlier, resting the reason of it upon a different basis. p. 166, Para. 5, [SERMONS].

Thus, Dr. J. asserts that the Sabbath was changed at the fall of the manna, and proves it by the statement that the children of Israel marched from Elim to Sin one week before the Sabbath rest of Ex. 16. But Dr. Akers denies this march of Israel on *Saturday,* and asserts that it was on *Monday* that they made this journey, and, as we have seen, places the change of the Sabbath itself one month earlier, at the Exodus from Egypt. [1] p. 167, Para. 1, [SERMONS].

[[1] Here is Dr. Jennings' assertion that Israel marched from Elim to Sin on Saturday: "It moreover appears, that that day week, before the day which was thus marked out for a Sabbath by its not raining manna, was not observed as a Sabbath. On the fifteenth day of the second month they journeyed from Elim, and came at night into the wilderness of Sin (verse 1), where, on their murmuring for want of provisions, the Lord that night sent them quails; and the next morning, which was the sixteenth day, it rained manna, and so for six days successively; on the seventh, which was the twenty-second it rained none, and that day they were commanded to keep for their Sabbath; and if this had been the Sabbath in course, according to the paradisiacal computation, the fifteenth must have been so too, and would

have been doubtless kept as a Sabbath, and not have been any part of it spent in marching from Elim to Sin." -- *Jewish Antiquities,* p. 320, 321, book 3, chap. 3. But Dr. Akers denies the very foundation of Dr. Jennings' theory, by asserting that the Jews marched from Elim to Sin on Monday. Thus he says: "The Jews did not manifest a familiar acquaintance with their Sabbath in the early part of their history. They came into the wilderness of Sin on the fifteenth day of the second month after departing out of the land of Egypt. This day, in numbering fifty days from the second day of unleavened bread, was required to be Monday, the second day of the Jewish week." -- *Biblical Chronology,* p. 118. While Jennings and Akers thus contradict each other in attempting to prove Sunday the true seventh day, a competent witness, Dr. E. O. Haven, President of the University of Michigan, bears the following testimony respecting their theories: "There are some who maintain that it can be chronologically demonstrated that, on account of some confusion in time of disaster, revolution, and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week." -- *The Pillars of Truth,* p. 89.] p. 167, Para. 2, [SERMONS].

One word more should be spoken relative to the march from Elim to Sin. Ex. 16:1. Drs. J. and A. contradict each other on this point, though each is using his best endeavors to prove Sunday the seventh day. Dr. J. endeavors to prove the journey upon Saturday, by reckoning back from the Sabbath celebrated in this chapter. But this kind of reckoning leaves the thing in uncertainty; as, first, it cannot be definitely proved that one or more days did not elapse after the arrival at Sin before the fall of the manna; and second, it is not a certainty that the manna fell six days before the Sabbath mentioned in this chapter; as the sixth day here brought to view was certainly the sixth day of the week, and therefore not necessarily the sixth day of the fall of the manna. It was not necessary that the first fall of the manna should be upon the first day of this week. And therefore, even if Dr. A. could positively prove (which he cannot) that the fifteenth day of the second month was Monday, he has even then determined nothing certain as to the beginning of the fall of the manna. And, in like

manner, Dr. J. has no clear, well-ascertained fact on which to base the inference that constitutes the substance of his theory. p. 167, Para. 3, [SERMONS].

It is remarkable that these two doctors each deny the ground of the other's position, though each one endeavors to prove Sunday the true seventh-day. p. 168, Para. 1, [SERMONS].

But, whereas Dr. J. attempts to establish this change at the fall of the manna, Dr. A denies the very foundation on which it rests, and places this change one month earlier. But Dr. Jennings, who has evidently studied the book of Exodus very intently, to find some place for the change of the Sabbath, deliberately passes over the point selected by Dr. A., in Ex. 12, and sets it one month later. Thus he says: "As to the institution of the Jewish Sabbath, the *first account* we have of it is in Ex. 16." -- *Jewish Antiquities,* p.320. And the only reference that he makes to the exodus from Egypt is that it is possible that this Sabbath-day was the day of the week on which Pharaoh was drowned in the Red Sea. -- Id. p. 321. p. 168, Para. 2, [SERMONS].

Dr. J's principal reason for denying that the Sabbath of the Hebrews was identical with the Paradisiacal Sabbath has been considered, and the fact that Dr. A. sets it wholly aside has been shown from his own language. But if Dr. A. and Mr. F. had imitated the modest statement of Dr. J. relative to Sunday as the true seventh day, it would much better accord with the doubtful deductions which, in so positive a manner, they offer to us. But Dr. J. only makes it "a very probable conjecture" that Sunday was the true seventh day. Thus, he frankly acknowledges his theory to be based on *probabilities,* to say the most that can be said, and that it does not rest upon certainties.[1] p. 169, Para. 1, [SERMONS].

[[1] Here are his words: "For if, as we shall presently make appear to be probable, the Jewish Sabbath was appointed to be kept the day before the patriarchal Sabbath, then the first day of the week, or the Christian Sabbath, is the seventh day, computed from the beginning of time, and the same with the Sabbath instituted and observed by the patriarchs in commemoration of the work of creation." -- *Jewish Antiquities,* p. 320. "It is a very *probable conjecture,* that the day which the heathens in

general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week, was the ancient Paradisiacal Sabbath." -- Id. p. 322.] p. 169, Para. 2, [SERMONS].

One remarkable fact pertaining to Dr. Jennings' theory should here be noticed: He holds that Sunday is the Sabbath which was observed in Paradise, and that it was binding, as such, till superseded at the fall of the manna by Saturday, the Jewish Sabbath. He also holds that the Saturday next preceding the one marked by the cessation of the manna, Israel marched from Elim to Sin; which assertion he uses as a clear proof that it was not then the Sabbath. He further holds that the manna began to fall the next day after that march. p. 169, Para. 3, [SERMONS].

So, according to Dr. Jennings, the manna began to fall upon the morning of Sunday, the true Sabbath of the Lord, as observed from creation down to that time; which original Sabbath was not superseded by the Jewish Sabbath, or Saturday, till six days after this, at the first cessation of the manna. p. 170, Para. 1, [SERMONS].

And Dr. Jennings' theory requires him to believe that the people went out and gathered manna for the first time on Sunday morning, though it was the Sabbath which God hallowed in Eden, and which had been observed down to that point; and though the act of gathering manna upon that day is one that directly violated the Sabbath, as this chapter plainly teaches (Ex. 16:4-30), yet the people did this without one expression of surprise that God should send them bread to be gathered upon his holy Sabbath! p. 170, Para. 2, [SERMONS].

And observe this remarkable fact, that whereas they had just spent six days in labor, ending, according to Dr. J., with this march on Saturday, from Elim to Sin, now they begin a second six days' labor on the morning of Sunday, which was the Lord's Sabbath day, which continues till the day on which the manna was withheld. In other words, twelve days elapsed between the ancient Sabbath of the Lord and the newly-ordained Sabbath of the Jews And during this period, but six days before the Jewish Sabbath, or Saturday, had superseded Sunday, the Sabbath of the Lord, the people spontaneously, and with the divine sanction, violate the true Sabbath by gathering their first manna on that day. p. 170, Para. 3, [SERMONS].

So that, whereas Dr. Akers changes the Sabbath by having one week consist of only six days; and whereas Mr. F. changes the Sabbath by having one week that has two Sabbaths in it; Dr. Jennings changes the Sabbath by having one week constituted of thirteen days! And he has the manna begin to fall on God's seventh day, which is the seventh day of this thirteen-day week! And as if it were not enough to teach that God's Sabbath was by divine authority removed, to give place to the Sabbath of the Jews, he teaches that it was violated six days before the Jewish Sabbath came into existence; and all this was effected by the wonderful miracle of the manna! p. 170, Para. 4, [SERMONS].

Dr. Jennings' alleged change of the Sabbath rests upon the supposed employment of Saturday as a day of marching one week before the first Sabbath marked by the cessation of the manna. But to carry out his theory, he has the manna begin to fall on Sunday which he calls the true seventh day, and the original Sabbath, and has the people gather it that day, though the new Sabbath was not instituted for five days after that time! God sent the manna to prove the people whether they would walk in his law or not. Ex. 16:4. And according to Dr. Jennings, the very first day of the manna was the original Sabbath! And so, in the providence of God, they were called to do that which his law forbade! p. 171, Para. 1, [SERMONS].

Leaving Dr. J., let us now consider the position of Mr. Fuller. p. 171, Para. 2, [SERMONS].

Mr. F. holds that Sunday was Adam's first day of the week, and Saturday was his seventh. He also holds that Adam kept Sunday for the Sabbath. This order continued till the exodus of Israel from Egypt, when, by divine direction, the children of Israel changed, not the order of the week, but only the day of the Sabbath, adopting Saturday, the seventh day of the week, in the place of Sunday, the first day of the week. He proves this assertion by referring the reader to the work or Dr. Akers, who claims to have made an exact count of the days from creation to the exodus. p. 171, Para. 3, [SERMONS].

But it is remarkable that Dr. A., in this exact count of the days, reckons the first six days of the creation week, which Mr. F. asserts ought not to be reckoned. Also, that

he sets out with Monday as the first day of the week, and Sunday as the seventh; and when the exodus takes place, he has one week with only six days in it, in order that he may have the sixth day, or Saturday, thenceforward reckoned as the seventh day, and Sunday, the seventh day, to be, ever after, the first day of the week. Dr. A's week, thus *changed,* corresponds exactly to the week which Mr. F. asserts was used by Adam. Mr. Fuller's book, the "Two Sabbaths," rests, almost wholly, upon the exact computation of days from creation, which is given in Dr. Akers' Chronology. But if Dr. A's calculation is good for anything, it establishes his own reckoning of the week, and disproves and sets aside Mr. F's order of the week, on which his theory rests. Now it is particularly dishonest in Mr. F. to make the use which he does of Dr. A's calculation. Mr. F's argument rests upon the truthfulness of Dr. A's reckoning of the week from creation. And Dr. A's reckoning is wholly directed to show that Sunday is the seventh day of the week, as reckoned by Adam, which Mr. F. denies, asserting it to be the first day of that week. Dr. A. professes to be able to count the time from Adam to the exodus so exactly that he can positively prove that Sunday was the seventh day of that entire series of weeks. But when he comes to the exodus, in order to show that the Sabbath observed by Israel was not the ancient Sabbath of the Lord, he changes the reckoning of the week, and thus makes a week that begins with God's seventh day and ends with his sixth! and which thus exactly corresponds to Mr. F's week. And thereupon Mr. F. seizes this result, thus obtained, and gives his readers to understand that Akers' Chronology proves that this kind of week [1] Whereas, Dr. A. avows just the reverse! And Mr. F. rests his theory of a change from Sunday, the first day, to Saturday, the seventh, at the exodus, on this misstatement of Akers' calculation! How reliable that calculation is, we shall soon consider. p. 171, Para. 4, [SERMONS].

Between Mr. F. and Dr. A., the whole truth respecting the original Sabbath is confessed; yet each connects with that part of the truth which he confesses, sufficient error to completely drown it. And each sees the errors of the other, and denies them. Thus Mr. Fuller states that the original week began with Sunday and ended with Saturday; which week, he teaches, has come down to us. This is a very important truth. But he drowns it in an ocean of error, saying, (1) That the first six days of Genesis were not admitted into the original week, (2) That God's rest-day was the first

day of man's week, (3) the week thus began with God's seventh day, and ended with his sixth. Thus Mr. F. states two very important truths, and hides them under three strange errors. p. 172, Para. 1, [SERMONS].

[[1] Here is Mr. Fuller's statement which he proves by Dr. A's "Biblical Chronology" though it expressly contradicts his point: "The sixth and seventh days of the week, mentioned in Ex. 16, when the manna was first given, synchronize with the same days of the original week, thus showing that this period had been carefully preserved from the beginning. (Bib. Chro., pp. 98-121.)" -- *The Two Sabbaths,* pp. 32, 33. To this statement we would not object were it not that he makes the original week begin with the seventh day and end with the sixth! and of course the week in Ex. 16, which synchronizes with it, is reckoned in the same way. But when he proves this by using Akers' "Biblical Chronology" which directly contradicts what Mr. F. says, it is an unpardonable departure from rectitude. We have no doubt that God's weeks, ordained in the beginning, remain unchanged till the present time; but weeks beginning with God's seventh day and ending with his sixth are "weak and beggarly elements" which never were changed because God never suffered them to exist!] p. 172, Para. 2, [SERMONS].

But Dr. Akers is just the counterpart of Mr. F. He says: The week began with the first day of creation, and thus the Sabbath came upon the seventh day of Adam's week. And so God's seventh day and Adam's seventh day were one and the same. p. 172, Para. 3, [SERMONS].

But he covers up these precious truths with an error equally as pernicious as those of Mr. Fuller. Thus he teaches: The first day of the week was Monday, and the seventh day, Sunday. Between the two, however, the whole truth is confessed, and all the errors of both are denied. Thus the truth is acknowledged: p. 174, Para. 1, [SERMONS].

The original week began with the first day of creation, and ended with the rest-day of the Creator. Adam's weeks corresponded to this. -- *Akers.* p. 174, Para. 2, [SERMONS].

2. Adam's weeks began with Sunday, and ended with Saturday. -- *Fuller.* p. 174, Para. 3, [SERMONS].

3. This week has come down to us unchanged in its reckoning. -- *Fuller.* p. 174, Para. 4, [SERMONS].

4. The seventh day of Adam's week is still sacredly binding upon all mankind. -- *Akers.* p. 174, Para. 5, [SERMONS].

Thus Mr. Fuller corrects the error of Dr. Akers that Sunday is the seventh day of the original week; and Dr. Akers shows no countenance to Fuller's idea that the first six days of Genesis were not counted in the first week; nor to the idea that the first week began with the rest-day of the Lord. According to Dr. Akers, we should observe the seventh day of that week which God gave Adam; which day, according to Fuller, is Saturday, and which week, according to the same writer, has come down to us. unchanged. p. 174, Para. 6, [SERMONS].

Mr. F. is an outspoken first-day man. Dr. A., on the contrary, is a most decided seventh-day man. Both, however, are earnest champions of Sunday as the true Sabbath. Mr. F. vindicates it on the ground that it is the genuine first day of the week; Dr. A. maintains it because it is the only day that has any right to the designation of seventh day of the week. What is remarkable, Dr. A. vindicates his Sunday-seventh day by an exact count of the days; and Mr. F., who cites this reckoning as reliable, uses it to establish his own theory that Sunday is the first day of the week, and is not the seventh. p. 174, Para. 7, [SERMONS].

When the same set of figures can be made to sustain two diverse positions, we may justly suspect some error in the use of the figures, or some sleight of hand and cunning craftiness in the matter somewhere. Let us see how Mr. F. establishes his first day of the week. We shall find it a costly operation on his part; yet it is easy to understand why he enters into it. It is to avoid the difficulties of Dr. Akers' theory. If the rest-day of the Lord was actually upon the first day of the week, then he can avoid Dr. A's dilemma of having a week at the exodus with only six days in it, as has Dr. A,; and also when he reaches the New Testament he finds his favorite day bearing the right name -- first day of the week -- whereas Dr. A. has the ugly fact of finding his genuine seventh day on which Christ arose from the dead, called by inspiration first day of the week. And whereas Dr. A. at the exodus has to change not only the day of the Sabbath, but also the reckoning of the

week itself, Mr. F. only has occasion to change the day of the Sabbath, and is able to leave the week unchanged. Yet it is to be noticed as a singular feature of this Sunday-seventh-day theory, that, whereas, Dr. A. and Mr. F. both assert that the Sabbath was changed on the day of the exodus, Dr. A. asserts that it was changed from the seventh day of the week to the sixth day, and Mr. F. asserts that it was changed from the first day to the seventh! Yet each of these gentlemen, by the change which he alleges, establishes the sanctity of Sunday on a firm basis! p. 174, Para. 8, [SERMONS].

Mr. F. does not wholly steer clear of difficulty in his theory of Gods rest-day on the first day of the week. His week from Adam to Moses begins with a Sabbath for its first day. And when he changes the Sabbath at the exodus, from first day to seventh, it compels him to put two Sabbaths into one week! That is, the last week in Egypt which began with a first-day Sabbath had its seventh day also made into a Sabbath by the act of setting the Sabbath back from Sunday to Saturday! So here was a very highly-favored week with a Sabbath for the first day and a Sabbath for its last, and with five working days between! p. 175, Para. 1, [SERMONS].

But on the whole Mr. F. has fewer difficulties, after the first start, than has Dr. A. As both of them mean to come out in the New Testament, first-day men, it is evident that that process of reasoning which can make God's rest day, in the beginning, come upon the first day of the original week, will steer clear of a number of very serious difficulties that the Sunday seventh day has to encounter. p. 175, Para. 2, [SERMONS].

But let us see what it costs Mr. F. to get started. His grand idea is this: The first day of the original week was the day on which the Creator rested, and which he blessed and sanctified for time to come in memory of that rest. How does he establish this remarkable declaration? By the statement of three palpable untruths as follows: p. 176, Para. 1, [SERMONS].

1. That the six days of creation belonged to eternity and were not counted as the first six days of time. p. 176, Para. 2, [SERMONS].

2. That Adam's first day of existence was the Creator's

rest-day. p. 176, Para. 3, [SERMONS].

3. That Adam counted the day of the Creator's rest the first day of the week. p. 176, Para. 4, [SERMONS].

These are very remarkable declarations to be made by a student of the Bible. Let us weigh them well. p. 176, Para. 5, [SERMONS].

1. Mr. Fuller makes the first of these statements for the alleged reason that time began with Adam's first day. Let us admit the proof. Now what follows? Simply this: as Adam must have been created quite early on the sixth day, as will presently be proved it follows that the division between time and eternity, on Mr. F's own showing, does not lie between the sixth day and the seventh, but between the fifth day and the sixth. But it is really no proof at all being simply coined out of his own vain imagination, and never in any way sanctioned by the words of inspiration. p. 176, Para. 6, [SERMONS].

The first chapter of Genesis contains a record which commences with what the Holy Spirit calls "THE BEGINNING." Of what is this the beginning? Of eternity? p. 176, Para. 7, [SERMONS].

Mr. F. will not assert it, though he places this beginning in eternity; i.e., he asserts that the events of the six days of creation belong not to time, but to eternity. Perhaps Mr. F. will say that "THE BEGINNING," is simply the beginning of our world's history. But is it not true that God caused Moses to count time from that very point? What if Adam could not of his own knowledge count the number of days which preceded his existence? Could not Moses do it by the Spirit of inspiration? And cannot we do it now by Moses' help? p. 176, Para. 8, [SERMONS].

But observe, Mr. F. has the last six days of the eternity of the past, numbered, measured, and recorded. Then he teaches that time begins where those six days end. But is not eternity, as distinguished from time, unmeasured duration? And is not time, as distinguished from eternity, that part of duration which is measured by the Bible? And if these definitions be accepted as just, is it not manifest that "THE BEGINNING," of which Moses speaks, is the commencement of measured duration; i.e., the beginning of time, the point which marked it, being the creative word

that gave existence to the heavens and the earth? p. 177, Para. 1, [SERMONS].

Mr. F. says that the six days of Gen. 1, are the last six days of the eternity of the past; we say that they are the first six days of time. Which is right? If the remarks already made have failed to settle the question, let the reader give attention to the following point which cannot be evaded. Mr. F. acknowledges the rest-day of the Creator to belong to time, but he denies this of the days which God employed in the work of creation. But observe that the day of God's rest is called the seventh day. Gen. 2:1-3. This shows that the rest day of the Lord belongs to a series which commenced with what Moses calls "THE BEGINNING." Mr. F. must therefore admit that the six days belong to time, or else assert that the seventh day belongs to eternity. As he cannot ascribe the seventh day to eternity, he must acknowledge the six days of creation to be the first six days of time. p. 177, Para. 2, [SERMONS].

The first of the three propositions on which Mr. F. bases his assertion that God's rest-day was the first day of the week, is, therefore, proved to be false. Now let us examine the second of the three. p. 177, Para. 3, [SERMONS].

2. He says that the day on which God rested was the first day of Adam's existence. But for this to be true, Adam must have been created on the seventh day of the week; or, if such a thing be conceivable, he was created on the very line which divides the seventh from the sixth. But neither of these conclusions is truthful. Adam was created on the sixth day of the week, and at a period in the day when very much of it remained unexpired. That he was created on the sixth day is plainly taught in Gen. 1:26-31. After the creation of Adam, the Lord God took the man and put him in the garden of Eden, in trusting it to him to be dressed and kept. Then he stated to him the conditions of his probation. Gen. 2:15-17. And after this, the Lord God brought to him every beast of the field and every fowl of the air, "to see what he would call them." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. 2:19,20. This must have required several hours of time. When Adam had thus viewed "every living creature," and given to each its proper name, he found not one that was fitted to be his own helper. So it is added that "for Adam there was not found an help meet for him." Verse 20. Next we are told that God caused a deep

sleep to fall upon Adam, and he slept. While he thus slept, God took one of his ribs, and of that rib formed Eve. Then he brought her to Adam, who at once gives her a name, and recognizes her as his helper which he had failed to find in all the creatures that he had viewed and named. Verse 23. And God gave her to Adam for a wife. We are informed in Gen. 1:28; 2:24; Matt. 19:4,5, of what God said to them on this occasion. p. 178, Para. 1, [SERMONS].

The marriage of Adam and Eve is placed, by Gen. 1:28-31, on the sixth day of the week, the day of their creation. And Gen. 5:1,2, plainly teaches that the creation of Eve was upon the same day with that of Adam, and intimates unequivocally that their marriage occurred on that very day. After all this, God announced the food for man and beast, and when everything was completed, "God saw everything that he had made, and behold it was very good. AND THE EVENING AND THE MORNING WERE THE SIXTH DAY." Gen. 1:28-31. Let us enumerate the several events which followed the creation of Adam on the sixth day of the week: p. 178, Para. 2, [SERMONS].

(1) God placed him in Eden to dress and keep it, which implies that he gave him instruction on the subject. p. 179, Para. 1, [SERMONS].

(2) He stated to him the conditions of his probation. p. 179, Para. 2, [SERMONS].

(3) "All cattle," "every beast of the field, and every fowl of the air," were brought to Adam for names. p. 179, Para. 3, [SERMONS].

(4) Then God caused a deep sleep to fall upon Adam while he created Eve. p. 179, Para. 4, [SERMONS].

(5) Then Adam and Eve were united in marriage. p. 179, Para. 5, [SERMONS].

(6) Then God announced to man the gift of his food. p. 179, Para. 6, [SERMONS].

(7) Then God saw that everything he had made was very good, and the sixth day of creation closed. p. 179, Para. 7, [SERMONS].

To these facts should be added the announcement which

follows their accomplishment: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested 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." Gen. 2:1-3. p. 179, Para. 8, [SERMONS].

What shall we say to the statement of Mr. Fuller that the day on which God rested was the first day of Adam's life? Shall we not pronounce it a most inexcusable falsehood? Did Adam take a wife the day before his own existence commenced? Did God cause the animals to pass in succession before Adam that he might give them names suited to their several organizations, and yet no Adam exist till the following day? p. 179, Para. 9, [SERMONS].

Did God place Adam upon probation and threaten him with death in case he sinned, and Adam himself have no existence till the ensuing day? And what about in trusting him with the garden before there was any Adam to intrust with it? Will Mr. F. deny that these things required time? Dare he assert that they took place on the day of the Creator's rest? But whatever answer he may return to these questions, we have the plain testimony of Gen. 1:26-31, which shows that the events of chap. 2:7-25, transpired upon the sixth day of creation. We have now examined the second proposition on which Mr. F. bases his assertion that God rested from his labor on the first day of the week. The reader will agree with us that this second proposition is of the same character as the first, an inexcusably false statement. Mr. F's third proposition furnishes the remaining proof on which he relies to show that the Creator rested upon the first day of the original week. p. 179, Para. 10, [SERMONS].

Here it is: p. 180, Para. 1, [SERMONS].

3. That Adam reckoned the day of the Creator's rest the first day of the week. But how does Mr. F. know this statement to be true? The Bible says nothing of this kind. Indeed, the real ground of this assertion is found in the two propositions already discussed. For if, as Mr. F. asserts, the six days of creation belong to eternity, then the Creator's rest-day was the first day of time; and if time began with Adam's existence, and his existence began

with the seventh day, then we may well conclude that Adam reckoned God's rest-day as the first day of the week. But these two propositions are absolutely false. For the first week of time, as has been fully shown, was made out of the six days of creation, and the rest-day of the Creator; whence it follows that that rest-day is rightly termed in the Bible "THE SEVENTH DAY." Gen. 2:2,3. And that Adam's existence began quite early on the sixth day has been clearly proved. It is certain, therefore, that Adam could not reckon the rest-day of the Lord, as first day of the week on the ground that it was the first day of time, when the record shows it to have been the seventh day; and it is equally certain that he could not reckon it the first day of the week as being the first day of his own existence when it was not his first day, but his second. p. 180, Para. 2, [SERMONS].

To say, therefore, that God's rest-day was the first day of time, is to say that Adam was created in eternity. To say that the week began with Adam's first day, is to assert that it began with the sixth day of creation. And to assert that God rested upon the first day of the week on the authority of the three propositions already examined, is to handle the word of God deceitfully. The theory of Mr. Fuller that God's Sabbath is the first day of the original week, is therefore not founded in truth, and only exists in consequence of his corrupting the word of God to justify his own violation of the fourth commandment. Several minor points should be mentioned before we turn from Mr. F. to Dr. Akers. p. 180, Para. 3, [SERMONS].

1. When God appointed the seventh day to a holy use, for *sanctify* signifies to set apart to a holy use, Adam and Eve must have been addressed, for they were the ones to obey the appointment. But the day thus appointed by God was the *seventh* day (Gen. 2:2,3), which name, it is certain, was that used by God in the appointment; and he must have used the term to those who understood it as he did, or it would have misled them. p. 181, Para. 1, [SERMONS].

2. The appointment of the seventh day for the Sabbath (Gen. 2:1-3), necessarily established weeks, and made the Sabbath to be the last day of the seven, six days of labor coming first. And the week thus created, and the Sabbath thus appointed, were respectively a model of the Creator's week, and a memorial of his sacred rest. But Mr. F. alleges that the six days of creation do not form a part of the

first week of time. He also asserts that the first day of time was given to Adam for the Sabbath. What was there, then, to show when another Sabbath would come? if it be said that it would come in one week, who, on Mr. F's ground, could prove the existence of weeks at that time? for Mr. F. destroys the Lord's week by disconnecting the six days of Gen. 1 and the seventh day of Gen. 2, giving those to eternity, and this to time. p. 181, Para. 2, [SERMONS].

And he nullifies the appointment of weeks in Gen. 2:1-3 where the setting apart of the *seventh* day as the Sabbath really divides time into periods of seven days; for in the face of the plain statement of this text that it was the seventh day, Mr. F. asserts that it was the *first* day thus set apart. Now this being the case, as he had destroyed God's original week, and as he destroys also the week which is created by the appointment of the seventh day by substituting first-day for seventh, it is fair to ask him how often this first day comes. If he answers that it comes weekly, we ask him how he proves the existence of weeks after he has destroyed the week which God observed, and has also destroyed the weeks ordained by him in appointing the seventh day to a holy use. p. 181, Para. 3, [SERMONS].

If it be said that Adam constructed a week in imitation of God's week, we ask how this can be when the very existence of God's week is denied? God had a period of six days only, a very poor model for a week. Or, if we give him seven days, we do it by joining the last six days of the eternity of the past with the first day of time; a most marvelous week indeed! But if we grant the existence of such a week as that, how poor an imitation of it did Adam construct! For whereas God has a week which *ends* with a Sabbath, Mr. F. has a week which *begins* with one! Nay, this is not all. Adam does not wait for God's week to close, but he seizes the last day of God's week and makes it the first day of his first week! So that God's rest-day formed a part of God's week and a part of man's! But it is folly to talk of such weeks. They have no more existence in the divine plan than has the first-day Sabbath which they were framed to bolster up. As Mr. F's theory destroys the institution of the week at the very place where God set it up, we ask him again to tell when his first-day Sabbath would come the second time? p. 182, Para. 1, [SERMONS].

He calls the Creator's rest-day the first day of time; but

we have proved it to be the seventh. He calls it the first day of the week; we have proved it to be the last. He calls it the first day of Adam's life; we have proved it to be the second. To establish a first day Sabbath in Eden, it is necessary to assume each of these falsehoods to be a truth; and it is also necessary to destroy the institution of the week in order to set up this costly pretender to Sabbatic honors. But when it has been thus made sacred in the estimation of men, who can tell how often the day would come? As first day of *time,* it could never return; as first day of *Adam's life,* he could never again behold it; as first day of the *week,* it could never return, for the week is destroyed in the very effort to make the rest-day of God its first day. And there is one other reason why the day can never come the second time in any one of these capacities. It is this: it never yet came thus the first time. p. 182, Para. 2, [SERMONS].

3. One thing more in Mr. F. must be noticed before we leave him for Dr. Akers. He asserts the change of the Sabbath in Egypt, inasmuch as Israel, at the fall of the manna, kept the *seventh* day (Ex. 16), whereas, at creation, God ordained the *first* day. But what a sentiment is this! The Scriptures just as explicitly represent God as setting apart the *seventh* day in the beginning (Gen. 2:2,3) as they represent Israel, at the fall of the manna, observing the seventh day as a sacred rest. And the manner in which Mr. F. has attempted to transform the seventh day of Gen. 2:2,3, into first day has been proved to be inexcusable and wicked. p. 183, Para. 1, [SERMONS].

Mr. Fuller's idea of God's rest-day constituted the Paradisiacal first day of the week having been shown to be a most pernicious and costly error, let us next see how well Dr. Akers will succeed in proving that Sunday, which Mr. Fuller asserts is the day of God's rest, is really the seventh day of the original week. How does Dr. Akers prove that Saturday, which the Jews have ever kept as the seventh day, is not such, and that Sunday, which they have always counted first day of the week, is really the true seventh day? p. 183, Para. 2, [SERMONS].

Dr. Akers goes down to Egypt for help. Indeed, Egypt is the place of resort for all this class of expositors. There, or in the adjacent, and equally significant, wilderness of Sin, four classes of Sunday advocates find evidence that the Sabbath was changed, though each uses

arguments in proof that conflict with those of all the rest, and though *three* different *times* and *places* are assigned for the occurrence of this event which seems to them so very desirable and important. p. 183, Para. 3, [SERMONS].

The Jews now observe Saturday as the Sabbath of the Lord, and as the seventh day of the original week. It is an indisputable fact that the Hebrew people have never lost the identical day which they observed at the fall of the manna. Saturday is therefore the day which the sixteenth of Exodus calls the Sabbath. Hence it becomes necessary to show that on the day of unleavened bread in Egypt, or at the crossing of the Red Sea, or at the fall of the manna, no matter which, if only one of these points can be made certain, the true Sabbath was taken from Israel, and a temporary one given to that people in exchange! p. 184, Para. 1, [SERMONS].

How remarkable is this statement! God took away his Sabbath, and in place of it gave his own chosen people a shadowy Sabbath, designed to last only from the exodus till the crucifixion! That is to say, he gave Israel a Sabbath of small account, but took from them his own hallowed rest-day! He forbade their labor on a ceremonial Sabbath, but gave them permission to do all manner of work upon that day which he had consecrated to a holy use in memory of the creation of the heavens and the earth! For his own chosen people he turned his own rest-day into a day of common business, and elevated a common working day to be their Sabbath! The Gentiles around retained the ancient Sabbath, but God's chosen people had it taken from them, and a day, which had been nothing but a common working day up to that time, given them to take its place! "What advantage then hath the Jew? or what profit is there of circumcision?" Paul answered this question by saying: "Much every way: chiefly, because that unto them were committed the oracles of God." Rom. 3:1,2. But if we can believe Dr. Akers, one of the "advantages" consisted in having the Sabbath of the Lord taken from them, and a ceremonial Sabbath given them in its stead! p. 184, Para. 2, [SERMONS].

But why does Dr. A. feel so great an interest in wresting from the hands of Israel the rest-day of the Lord, and in proving that they kept the day next before it? Simply that Sunday, which comes next after the day kept by ancient Israel, may be shown to have a foundation in the

Scriptures. And it is to be observed that those who change the Sabbath at or near the exodus, give themselves no trouble to prove its second change at the resurrection of Christ. For if the Jews did not have the true seventh day, but did have for a Sabbath the day that next preceded that real seventh day, then the New Testament first day of the week is actually that seventh day which God hallowed in Eden, and the keeping of Sunday is the observance of the ancient Sabbath of the Lord! p. 184, Para. 3, [SERMONS].

But how does Dr. Akers prove that at the exodus Israel gave up the Paradisiacal Sabbath and adopted in its stead the day next preceding it? He does not assert that this change is expressly stated in the Bible. But he proceeds to count the exact number of days from creation to the sixteenth day of the month Abib of that year that Israel left Egypt. Having done this, he finds that this sixteenth day of Abib was the seventh day of the week in regular succession from that seventh day on which God rested in the beginning. But the day before this, viz., the fifteenth day of the month, by divine direction the children of Israel went forth out of Egypt, taking "their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." Ex. 12:34. p. 185, Para. 1, [SERMONS].

And they journeyed that day from Rameses to Succoth. Ex. 12:37; Num. 33:3-5. But Dr. Akers asserts that this day on which they marched from Rameses to Succoth (carrying on their shoulders their dough and their kneading troughs bound up in their clothes), viz., the 15th day of Abib, was the first Sabbath of the new order. So that the day of their departure out of Egypt being thus observed as the Sabbath by divine direction, the next day, which was the true seventh day in regular succession from the day of the Creator's rest, was thenceforward reckoned the first day of the week; and the previous day, the sixth day of the week being established as the seventh day, was ever afterward observed as such by Israel. Whence it is that the Jews have Saturday, the true sixth day of the week, for their Sabbath; while Sunday, the Christian Sabbath, is God's hallowed rest-day, the true seventh day of the week. p. 185, Para. 2, [SERMONS].

Thus the children of Israel first took up their peculiar Sabbath, which was the sixth day of the week as they had previously reckoned it, on the fifteenth day of the first

month, being the very day that they left Egypt, and God so ordered the year that ever afterward the fifteenth day of the first month did recur upon the Jewish Sabbath, or Saturday. And the day which follows it, being our Sunday, or Christian Sabbath, is the seventh day of the week from creation down. p. 186, Para. 1, [SERMONS].

But how does Dr. A. so exactly count the weeks from Genesis 1 to Exodus 12, that he can tell to a day how much time elapsed from the rest-day of the Creator in Eden, to the first day of unleavened bread in Egypt! How does he establish with certainty even the number of *years,* to say nothing of the exact number of days? p. 186, Para. 2, [SERMONS].

1. He does not do this by using the chronology of the Hebrew Scriptures; for he discards this as utterly unreliable. p. 186, Para. 3, [SERMONS].

2. But, in the place of the Hebrew chronology, he adopts that of the Septuagint, a Greek translation of the Old Testament made at Alexandria in Egypt, some two or three centuries before Christ. p. 186, Para. 4, [SERMONS].

3. Nevertheless he confesses the Septuagint to have various errors in its numbers. Thus he says: "The *Septuagint numbers,* like the dates of other copies of the inspired testimony, *have been subject* more or less, *to alterations;* and, therefore, *they may sometimes need correction."* -- Biblical Chronology, p. 16. p. 186, Para. 5, [SERMONS].

4. This is a most important confession. Dr. A. undertakes to tell the age of the world to a day at the time of the exodus. To do this he discards the numbers in the Hebrew Scriptures, and adopts those of the Septuagint, and at the same time confesses that the Septuagint sometimes needs correction itself. How about establishing the age of the world to a day by a standard that needs itself to be corrected before it will even give the number of years correctly? p. 187, Para. 1, [SERMONS].

5. It is worthy of observation that of the nineteen periods which make up the chronology of the world, from creation to the exodus, all but five are different in the Septuagint from the same numbers in the Hebrew Scriptures. And it is further to be noticed that the Septuagint makes

twenty periods instead of nineteen, by inserting the name of Cainan between that of Arphaxad and that of Salah (Gen. 11:12); and it ascribes to him the period of 130 years! Moreover, the space from the creation to the exodus, which the Hebrew Scriptures make to be 2513 years, the Septuagint makes to be 3899, a difference of 1386 years! Certainly, a translation of the Hebrew Scriptures, which from creation to the exodus differs from the original in its reckoning of chronological dates to the extent of 1386 years, ought to have great evidence of correctness before it supersedes that original. p. 187, Para. 2, [SERMONS].

6. But while Dr. Akers, in determining the age of the world to a day, adopts as his standard the Septuagint version of the Scriptures, he gives evidence that he sees the need of correcting this standard. For the Septuagint chronology makes Methuselah survive the flood some fourteen years! Compare Gen. 7:7; 8:18; 1 Pet. 3:20. p. 187, Para. 3, [SERMONS].

He remedies this remarkable error by following those copies of the Septuagint, which, *in the case of Methuselah,* conform to the numbers of the Hebrew Scriptures. But surely these things are quite sufficient to evince that whoever claims to give the age of the world to a day, even from Adam to Moses, puts forth a most unreasonable pretension, particularly when he attempts to establish that claim by setting aside the numbers of the Hebrew text, and adopting in their stead those of the Septuagint, though constrained to acknowledge that the Septuagint has been subject to alterations, and that it therefore needs some corrections! p. 187, Para. 4, [SERMONS].

But Dr. Akers has unbounded confidence in determining the exact age of the world, even to a day. Thus he affirms that the world was 7400 years old on Wednesday, Sept. 26, 1855. (Biblical Chronology p. 8.) He fixes the resurrection of Christ on Sunday, March 28, A.D. 28, in the year of the world 5573. During this time, he says there were just 2,035,369 days. (Biblical Chronology, p. 31.) p. 188, Para. 1, [SERMONS].

The age of the world at the commencement of the Christian era is given by Dr. Akers to a day. Thus he says: p. 188, Para. 2, [SERMONS].

"A.M. stands for the year of the world. This era began,

according to the chronology here adopted, 5545 years, 3 months, and 19 days, before the common era of Christianity." -- *Biblical Chronology,* p. 41. p. 188, Para. 3, [SERMONS].

Dr. Akers thus claims to give exact results, even to a day, covering the entire period, not merely from the creation of the exodus, but even to the resurrection of Christ, and also thence to the present time. He frames a system of chronology unlike that of any other writer on the subject. He sets aside the Hebrew original and takes the Septuagint translation, which he acknowledges sometimes needs correcting, and which differs from the Hebrew text in the space from the creation to the exodus to the amount of 1386 years. And in the entire period from the creation to the Christian era, it differs 1426 years! Dr. Akers does, therefore, assert the Hebrew records to be utterly unreliable, at least for a great portion of this space! And he corrects them by the Septuagint, which he acknowledges sometimes needs itself to be corrected! But he is not inadequate to the task! The Hebrew numbers he corrects by the Septuagint, and the Septuagint by such authorities as he decides to be correct where the Septuagint is in error! p. 188, Para. 4, [SERMONS].

But that which seems to be the most extraordinary feature of the case is this: Dr. Akers can reckon the whole time from creation to the present time so accurately that he can tell the present age of the world to a day! And he can so exactly count the time from the first Sabbath in Eden to the first day of unleavened bread in Egypt, that he is absolutely certain that that day was the original Sabbath! And he is able to continue this exact reckoning to the day of Christ's resurrection, which, by Dr. Akers' count, is the two million, thirty-five thousand, three hundred sixty-ninth (2,035,369th) day from creation! Now if this sum be divided by seven, the number of days in a week, it will give just two hundred and ninety thousand, seven hundred and sixty seven (290,767) weeks as the result; thus showing that the day of the resurrection of Christ was the seventh day of the week from the creation of the world! [1] p. 188, Para. 5, [SERMONS].

[[1] Dr. Akers says: "The day of the resurrection of Christ has been chosen as a fixed point in chronology. The testimony -- which shall be adduced in its proper place -- requires for this event, Sunday, the twenty-eighth of

March, A.D. 28; that is, A. M. p. 4741: and the same day of the week, the sixteenth of Abib, or Nisan, A. M. 5573. If from Sunday, the said sixteenth of Abib inclusive, the weeks be reversed through the said years of the world, to the first Sabbath of Genesis, there will be found just 290,767; and the number of days to the first day of Genesis inclusive, will be 2,035,369. And if the same number of days be reversed from Sunday, the said twenty-eighth of March, A. J. P.4741, the last one will be Monday, the fifteenth of September, requiring the first Sabbath in Julian time, on Sunday, the twenty-first of said month. (See the first year of the cycle.) This is one way in which the first Sabbath of the Bible is proved to correspond to our Sunday." -- *Biblical Chronology,* pp. 31, 32.] p. 189, Para. 1, [SERMONS].

But the reader will ask what we are to do with the fact that the day which Dr. Akers has thus proved by *exact count from creation* to be the *seventh* day of the week, is by *four inspired writers* called "FIRST DAY of the week?" Matt. 28:1; Mark 16:1, 2, 9; Luke 23:56; 24:1; John 20:1,19. This is the very question which Dr. Akers has written his large book to answer. His reckoning of the exact number of days, *he* is confident, is absolutely right. So that must stand, and Sunday is the seventh day of the week from the creation of the world! But were not Matthew, Mark, Luke, and John, inspired men? And do not they call this day "first day of the week"? What if they do? Shall that prove that Dr. Akers is incorrect in his reckoning even to the extent of just one day? No indeed! The thing is impossible! p. 189, Para. 2, [SERMONS].

But the four evangelists say that this day was "the first day of the week," and three of them state distinctly that the Sabbath was the day previous. How then can Dr. A. boldly assert that the day called first day of the week in the New Testament is the true seventh day, and the real Sabbath of the Lord? He does not assert that the four evangelists told a downright falsehood. He does not even mean to insinuate that they were uninspired men. But he does mean to stand to his exact count of the days from creation, whereby he has proved to his own satisfaction that Sunday is the seventh day. There must be some way, therefore, discovered to reconcile the evangelists with this accurate count of the days, or they will be convicted of a very grave error! p. 190, Para. 1, [SERMONS].

One thing which makes Dr. Akers very certain that he is right in this count of the days from creation is the fact that reversing, as he terms it, the weeks for this whole period, he finds the first day of time to have been Monday, and of course, the first seventh day would in that case be Sunday. But that all may place a proper estimate upon this reversing process, it is only necessary to remark that Dr. A. constructs a system of chronology which *assumes* that Monday was the first day of the week, and which is everywhere reckoned in accordance with that idea. Now a reversing of his weeks, i.e., a reckoning of them backward to the day from which he first started, will indeed show that starting point to have been Monday, but will not prove that that was the day on which God created the heavens and the earth. p. 190, Para. 2, [SERMONS].

And it is remarkable that Dr. Akers not only claims to establish Sunday as the seventh day by his own peculiar system of chronology which makes the world to have been created Sept. 15, and to have been 3899 years old at the exodus, but he also takes the Rabbinical era of the world, which makes the age of the world 2114 at the exodus instead of 3899, as represented by his chronology, and by this system he also shows that Sunday was the original seventh day. He holds, indeed, that the Rabbinical system of reckoning time by lunar months was wrong, but he says: "There is nothing more certain in chronology, than, according to the established number and measure of Rabbinical years, in common use, that the first day in the whole series began on Monday, the 7th of October, A. J. P. 953. Let the days, both of Julian and Rabbinical years, be counted from that beginning, till 771,945 are told; and the last one in the Julian line will be the said Saturday, the 27th of March, A. J. P. 3067; and in the Rabbinical line it will be the said 15th of Abib, Rab. A. M. 2114, making just 110,277 weeks and 6 days, thereby demonstrating, according to their own calendar, that Sunday, the 16th of said Abib, corresponded to the original Sabbath." -- *Biblical Chronology,* pp. 32, 33. p. 190, Para. 3, [SERMONS].

But Dr. Akers gives us too much proof. It is certain that if Dr. A. is right in fixing the creation upon Sept. 15, then the Rabbins are wrong, who fix it upon Oct. 7. For though we leave out of the account the immense difference of the two chronologies from creation to the exodus, one making it 3899, and the other only 2114, and confine ourselves solely to the day on which each assert the

creation to have taken place, we shall have the most convincing proof that this system of counting days from the creation, which can show Sunday to be the seventh day of the week, is certainly unreliable and deceptive. p. 191, Para. 1, [SERMONS].

Only look at the case. If creation was upon Sept. 15th, the Oct. 7 was not the day of creation. Twenty-two days intervene between these two dates. But if the world was created B. C. 5545, on the fifteenth day of September, as exactly defined in Dr. Akers' book, or, if it was created Oct. 7, some 1785 years later, as the Rabbinical era indicates, it is all alike to Dr. A. In either case he can prove positively that Sunday is the true seventh day. p. 191, Para. 2, [SERMONS].

It is not at all likely that either of these years, or either of the precise points in the year, is the exact date of the creation. But if we grant one of them to be the true date, we must hold the other to be false. Yet Dr. Akers can prove that Sunday is the true seventh day, no matter which of these conflicting eras we adopt. One of them is certainly false. And neither can be proved to be right. But if we grant one of them to be right, and thereby declare the other to be false, which follows as a matter of necessity, then we have the singular spectacle of a venerable Doctor of Divinity counting the exact number of days from creation from a false starting point, and thereby proving Sunday the true seventh day! and at the same time counting the exact number of days from another starting point, which may also be a false date, and proving from this date also that the original seventh day was Sunday! p. 192, Para. 1, [SERMONS].

What shall we say to these things? Is not every word established by the mouth of two or three witnesses? Has not Dr. A. produced two witnesses (as good at least as the two produced when Christ was upon trial) to prove that Sunday is the true seventh-day? And how will the four evangelists be able to meet these witnesses of such undoubted veracity? p. 192, Para. 2, [SERMONS].

But if Sunday can be shown to be the seventh day from a starting point which is false, what evidence have we that Dr. Akers' wonderful exactness in counting amounts to anything? p. 192, Para. 3, [SERMONS].

He starts which Monday in each case as the first day of the week, and comes out at the close of his computation with Sunday as the seventh day, and indeed with Sunday as the Sabbath every week through the whole period. And when, to use his own expression, he reverses those weeks, i.e., reckons the time backward to his starting point, he finds Sunday to be the seventh day each time, and find the first day of the entire series to be Monday. Is not this sufficient proof that he is right? Rather, what does it amount to, after all? He reverses a series which his own ingenuity has constructed. And unquestionably, in tracing back weeks of his own construction, he will come out just as he started. p. 192, Para. 4, [SERMONS].

But he has this grand difficulty to overcome: that when he reaches the resurrection, which event stands at the very termination if his chain, he finds Sunday, as himself acknowledges, called by the four evangelists "first day of the week." At the commencement of his chain, Sunday was the "seventh day;" he keeps the reckoning exact to a day, and at the end of his chain, behold, the Scriptures mark the day as "first day of the week." And, instead of allowing their testimony to stand, and confessing that he must have started wrong when he fixed Monday as the day of creation, Dr. A. is sure that the day called "first day of the week" by the evangelists is the true "seventh day" after all and he is nothing daunted by the fact that at the close of his long chain of reckoning, the day which he asserts was the veritable "seventh day" on which God rested, is by inspiration called "first day of the week." p. 193, Para. 1, [SERMONS].

And yet what a surprising spectacle this presents! Dr. Akers, having reckoned back to the beginning, and forward from the beginning, and the one reckoning happily agreeing exactly with the other, he is so convinced of its truthfulness that he confidently asserts that the "seventh day" mentioned at the beginning of his long reckoning is Sunday, notwithstanding four inspired men who write at the very close of the chain, do, as he confesses, call this very day the "first day of the week"! p. 193, Para. 2, [SERMONS].

His confidence in his reckoning is greatly confirmed by the fact that he can take the Rabbinical computation of time, and show from that that the creation was upon Monday, and the first Sabbath upon Sunday; so that whether the

creation of the world was Sept. 15, or Oct. 7, it makes no difference, as an exact count of the days from either date makes Sunday to be the original Sabbath! This is worse than Mr. Fuller's act of proving that the original Sabbath was upon the first day of the week, by the use of Dr. Akers' figures which make Sunday to be the seventh day. For the two can be in a certain sense reconciled by the following statement: p. 193, Para. 3, [SERMONS].

Mr. Fuller's weeks begin one day earlier than do those of Dr. Akers. But Dr. Akers has one more week than has Mr. F., who refuses to count the first six days of Gen. 1. p. 194, Para. 1, [SERMONS].

But when Dr. A. proves Sunday to be the true seventh day with equal facility whether the creation occurred Sept. 15, or Oct. 7, it is not very easy to set limits to his skill in this kind of computation. p. 194, Para. 2, [SERMONS].

But it is proper that we should now consider that feature of Dr. Akers' theory by which he reconciles his computation of the weeks with the fact that the evangelists call Sunday the first day. As already stated, the doctor's theory is framed to meet this very difficulty. Indeed, that part of it which we are about to state is something absolutely indispensable to the vindication of that which we have been considering. His doctrine may be stated in two propositions: 1. That the sixteenth of Abib is the seventh day of the original week, as proved by the exact count of days which we have been examining. 2. God commanded the Hebrews at the exodus to hallow the fifteenth as their weekly Sabbath. And thus Dr. Akers reconciles the truthfulness of his theory and the veracity of the evangelists. p. 194, Para. 3, [SERMONS].

Dr. Akers' attempt, to count the exact number of days from creation to the sixteenth of Abib at the exodus, and his Biblical argument to show that God gave Israel a new Sabbath by ordaining the fifteenth day of the month, or sixth day of the previously existing week, for that purpose, are two propositions neither of which amount to anything for his purpose unless he can prove the other. p. 194, Para. 4, [SERMONS].

For if he cannot prove by his counting of days that the sixteenth of Abib was the original Sabbath from the creation of the world, then his subsequent argument to

prove that the fifteenth of Abib was so regulated as to come each year upon the seventh day of the Jewish week, even if it be sustained, does not prove that the seventh day of this Jewish week was not identical with the seventh day reckoned from creation. p. 195, Para. 1, [SERMONS].

And again, if he fails to prove that the fifteenth day of Abib must necessarily come upon the seventh day of the Jewish week, even though we could find conclusive evidence that he had reckoned time so exactly as to be certain that the sixteenth day of Abib was the seventh day from creation, we should then have no evidence that the seventh day of the Jewish week was not the seventh day from creation. The establishment of one of the propositions amounts to nothing unless he can establish the other. p. 195, Para. 2, [SERMONS].

Let us see what Dr. Akers is attempting to accomplish: It can be stated in one sentence: He is laboring to prove that God took away the Paradisiacal Sabbath from the Hebrews, and that he gave them a ceremonial Sabbath in its place. p. 195, Para. 3, [SERMONS].

And what makes him anxious to do this? Simply that he may show that the so-called Christian Sabbath is the day ordained by God in Eden. If he can do this, then he vindicates the prevailing first-day observance. If he fails to do it, then that observance has no foundation in divine authority. What must Dr. Akers establish in order to prove his alleged change of the Sabbath in Egypt? p. 195, Para. 4, [SERMONS].

1. That God gave up his ancient Sabbath to desecration by his chosen people for the whole period of their separate existence! p. 195, Para. 5, [SERMONS].

2. That God gave Israel a new week by joining the seventh day of the true week to the first six of another of his weeks; which kind of week has come down to us, with God's seventh day for its first day! p. 196, Para. 1, [SERMONS].

3. That the first of this new order of weeks in Egypt had only six days in it! p. 196, Para. 2, [SERMONS].

4. That God then made a new Sabbath out of the sixth day of the week! p. 196, Para. 3, [SERMONS].

5. That he then made the sixth day of the week into the seventh! See quotations from Akers, on page 165 of this work. p. 196, Para. 4, [SERMONS].

6. That the Sabbath which God caused Israel to observe from Moses to Christ was only a ceremonial institution, though he took the true one from them! p. 196, Para. 5, [SERMONS].

7. That the first of these new weekly Sabbaths was observed by the children of Israel in marching from Rameses to Succoth, with their unleavened dough in their kneading troughs bound up in their clothes upon their shoulders! p. 196, Para. 6, [SERMONS].

But how does Dr. Akers establish this change of the Sabbath from Sunday, the seventh day, to Saturday, the sixth? p. 196, Para. 7, [SERMONS].

1. By the statement that a new calendar was given to the Hebrews whereby the seventh month of the old year as reckoned from creation became the first month of the new Jewish year. And such a change taking place in the reckoning of the year by divine authority, indicates that a similar change in the reckoning of the week is not unlikely. p. 196, Para. 8, [SERMONS].

But to this it should be answered: (1) God did not discontinue the ancient year beginning with Tishri, or October, and marking the years from creation. He established what is distinguished as the sacred year, which was reckoned from Abib, or April, the seventh month of the ancient or civil year. That the year, beginning and ending in the fall, was not discontinued by the establishment of the sacred year which began and ended in the spring, is plain from Ex. 23:16; Lev. 25:1-9; Deut. 31:10. [1] p. 196, Para. 9, [SERMONS].

[[1] Even Dr. Akers confesses this fact as follows: "Ex. 12:2, proves that a new beginning of the year was then given to the Israelites. They retained however, the old year, beginning with Tishri, for all civil purposes." -- *Biblical Chronology,* p. 29.] p. 196, Para. 10, [SERMONS].

(2) Thus instead of one kind of year beginning in the fall and reckoned from creation, they had thenceforward two, in that a year was also given them beginning in the spring,

and designed to establish and to preserve the reckoning of the years of their national history. These two years are distinguished by the terms *civil* and *sacred;* and one began with the seventh month of the other. p. 196, Para. 11, [SERMONS].

(3) To establish this new year, they did not have to mutilate, or disarrange, or discontinue, the existing civil year, as Dr. Akers makes them do in the case of the week. p. 197, Para. 1, [SERMONS].

(4) The establishment of the sacred year was by the plainest direction from God, and did not have to be inferred by Israel, nor does it need to be inferred by ourselves; which is more than can be said of his alleged change of the Sabbath. p. 197, Para. 2, [SERMONS].

There is nothing, therefore, in the new calendar of the year, that affords the slightest pretext for asserting that God changed the Sabbath, and re-arranged the week. p. 197, Para. 3, [SERMONS].

2. Dr. Akers' second proof that the Sabbath was changed from the sixteenth day of the first month to the fifteenth, is found in this, that whereas the sixteenth of the first month was the true seventh day, God then established the fifteenth day of the month to be the Sabbath of the Hebrews, so shaping the year that that day should always come on Saturday. p. 197, Para. 4, [SERMONS].

But how does he prove all this? Certainly, not by any direct statement of the Bible as in the establishment of a second kind of year. p. 197, Para. 5, [SERMONS].

If such declaration were found in the Bible, we should at once accept it as closing the controversy. But the Bible does not state any such thing. It is simply an assertion of Dr. Akers' which rests upon his ability to prove the two points already named: (1) That the original Sabbath came upon the sixteenth day of Abib; (2) That God ordained the day of the exodus, Abib 15, to be the Jewish Sabbath. Observe these two points carefully. The whole argument of Dr. Akers rests upon their truthfulness. And what is not to be forgotten, if he proves the truth of one of them, it does not establish the change of the Sabbath in Egypt unless he can also prove the truth of the other. This being too plain to be denied, it follows that a failure to

sustain the assertion that the *original* Sabbath came upon Abib 16, makes his second proposition, viz., that the *Jewish* Sabbath came upon Abib 15, even if it could be proved, of no account, so far as establishing a *change* of the Sabbath in Egypt. p. 197, Para. 6, [SERMONS].

The truth of his first proposition must be maintained, or the whole argument for a change of the Sabbath at the exodus falls to the ground. And now what is the evidence by which he proves his first proposition? Simply, he counts the days from creation to the exodus, and though he does not agree with the Hebrew chronology into 1386 years, and though he does not agree with any other writer that we have examined, who uses the Septuagint chronology, and though he confesses that the Septuagint numbers have been sometimes altered, and need correcting (of which, by the way, we have a notable instance in their making Methuselah survive the flood fourteen years!), yet he is able to give the exact age of the world even to a day! So that by this exact count he proves that the day kept by the Hebrews came one day too soon to be the original seventh day! p. 198, Para. 1, [SERMONS].

But the reader will say, perhaps, that Dr. Akers uses the deductions of astronomical science to prove that Sunday is the true seventh day, and certainly we ought to respect the science of astronomy. p. 198, Para. 2, [SERMONS].

To this, it is sufficient to reply that Dr. Akers has not established his reckoning upon any such basis of astronomical calculation as to command the respect of the scientific world. His book was published in 1855, but we have no evidence that the scientific men of this age accept it as established by any substantial facts in astronomy. Indeed, the president of the University of Michigan, like Dr. Akers, a Methodist clergyman, writing in 1866, pronounces the whole effort a complete failure! See page 168 of this work. And yet every one of these scientific men are in sympathy with the first-day Sabbath so far as they have any religious interests. p. 198, Para. 3, [SERMONS].

But even astronomy must have data from which to reckon, or upon which to base its calculations, or it is utterly powerless to establish chronological points. The testimony of all history shows Sunday to be the first day and Saturday the seventh. How, then, can astronomy prove that the first day of Genesis was Monday and the seventh day

Sunday? Can that science determine the exact age of the world, and so enable us to count the days from the creation to the resurrection of Christ? No astronomer claims to do this. How, then, does Dr. A. prove that the seventh day of the week observed at the exodus is not the seventh day of Gen. 2:2,3? How he establishes this will certainly interest the curious reader. His "fixed point in chronology" is the Sunday of Christ's resurrection. From this he reckons back to the day of God's rest in Gen. 2:2,3, and finds it to be just 290,767 weeks, to a day! Thus proving, to his mind, that the seventh day of Gen. 2:2,3, is the first day of Matt. 28:1. p. 199, Para. 1, [SERMONS].

But this is not all. Having reckoned back from Christ's resurrection to God's rest-day in Eden, and by that reckoning made it clear to his own mind that God's rest was upon Sunday, he sets out from his new basis, the rest-day of God upon Sunday, and reckons forward to the exodus, and by that second count of days he determines that God's rest-day came that year upon Abib 16. p. 199, Para. 2, [SERMONS].

This is a roundabout journey. It begins with Christ's resurrection and counts the days backward to the creation week; and thence, forward to the day of the exodus. Now, all Dr. A's theory falls to the ground unless he can do this so exactly as not to err to the extent of one day! Thus, according to his table on pages 34, 35, of his chronology, if he has erred one year either way in the age of the world at the exodus, then, on his own showing, the original Sabbath came upon Abib 15, the very day which he labors to prove was the weekly Sabbath of the Jews, which would prove that the Jews had the true seventh day. p. 199, Para. 3, [SERMONS].

But the rest-day of God, in Gen. 2:2,3, Dr. A. proves to be Sunday by counting the days exactly from the day of Christ's resurrection back to it; and having thus proved God's seventh day to be Sunday, he takes that as a new basis, and counts forward to the exodus, making that to be Saturday, the day before the original Sabbath, or Sunday. p. 200, Para. 1, [SERMONS].

No other man but Dr. A. ever claimed to do such wonderful feats of reckoning; or if there was ever found such another, his computation was not the same as Dr. Akers'. p. 200, Para. 2, [SERMONS].

If Dr. Akers, in this extraordinary computation, errs to the extent of one day, he fails to show that Abib 16 was the original Sabbath. But, on the other hand, if he could prove it beyond all doubt, he has not even then established the change of the Sabbath at the exodus, till he has shown that God bade Israel relinquish the seventh day which came that year, as Dr. A. says, on Abib 16, and take the sixth day of the week which came on the fifteenth. And to say that Dr. A., by his system of counting, has *proved* God's rest-day to be Sunday, and that he has *proved,* by the same means, that the Hebrews kept a Sabbath that came one day before the Sabbath of the Lord, is to insult the good sense of the reader, and to do despite to the English language. p. 200, Para. 3, [SERMONS].

But Dr. Akers, having proved to his own satisfaction, by the process indicated above, that God's Sabbath at the exodus came upon the sixteenth of Abib, undertakes to prove that God then made the fifteenth of that month into a Sabbath for Israel; which two things, taken in connection, show that the Sabbath was changed from the seventh day to the sixth at that time. p. 200, Para. 4, [SERMONS].

How does Dr. A. prove that Abib 15 was the Jewish Sabbath? It should be stated that, according to Dr. A., God made the day of the exodus, Abib 15, being the sixth day of the week, to be the Sabbath of the Jews, and that same day of the week was ever afterward observed as their Sabbath. And he so constituted the year that the fifteenth of Abib came every year upon that day. p. 200, Para. 5, [SERMONS].

Now both parts of this proposition are simply false. Neither of them are stated by the sacred writers, and both involve great absurdities. p. 201, Para. 1, [SERMONS].

Dr. Akers' proof that God established the fifteenth of Abib to be the first Sabbath in the series of weekly Sabbaths observed by the Hebrews, is found in the statements of the law respecting the first fruits of barley harvest, and in an explanation of Lev. 23, which endeavors so to shape the months that the Jewish weekly Sabbath, as he calls the seventh day, shall fill them in turn and come again on the fifteenth of Abib, in the next sacred year. p. 201, Para. 2, [SERMONS].

His proof drawn from the offering of the first fruits of

barley harvest may be presented thus: p. 201, Para. 3, [SERMONS].

(1) The law required the first fruits of barley harvest to be offered to God on the morrow after the Sabbath. Lev. 23:9-11. p. 201, Para. 4, [SERMONS].

(2) Josephus says that they were offered on the sixteenth of the first month. -- *Antiquities,* book 3, chapter 10. p. 201, Para. 5, [SERMONS].

(3) Joshua, in his record of the Passover and feast of unleavened bread (chap. 5:10,11), shows that the first fruits were offered on the sixteenth of the first month, and therefore the Sabbath, after which the law required them to be offered, was the fifteenth. p. 201, Para. 6, [SERMONS].

(4) A further proof that the fifteenth of the first month was the Sabbath, is found in that our Lord being crucified on the fourteenth of Abib, the day of the Passover, the following day was the Sabbath. John 19:31. p. 201, Para. 7, [SERMONS].

These are the chief points used by Dr. A. to prove that the fifteenth of Abib was the Jewish weekly Sabbath. Let us see if they do prove that point: p. 202, Para. 1, [SERMONS].

(1) That the first fruits were to be offered on the morrow after a weekly Sabbath is very evident. Lev. 23:15,16. p. 202, Para. 2, [SERMONS].

(2) That this Sabbath was fixed to the fifteenth of the first month is nowhere stated in the Bible. p. 202, Para. 3, [SERMONS].

(3) It is true that Josephus says that the first fruits were offered on the sixteenth of the first month, but this does not help Dr. Akers at all, inasmuch as in the same paragraph he states that the month was a lunar month, i.e., one governed by the appearance of the moon, which would make it impossible to have the weekly Sabbath come upon its fifteenth day only occasionally. As Dr. A. denies that the months were governed by the moon it is manifest that in citing Josephus, he quotes a witness whose testimony does not help him, and which he himself impeaches. p. 202,

Para. 4, [SERMONS].

(4) As to Dr. Akers' argument from Josh. 5:10,11, it is an entire failure. The text says that they kept the Passover on the fourteenth day of the first month, and that on the morrow after the Passover they ate the old corn of the land. Observe the following facts: (a) The Passover was upon the fourteenth day, (b) The unleavened bread and parched corn was eaten the morrow after the Passover, i.e., on the fifteenth day of the month, and not upon the sixteenth, as Dr. A. maintains. (c) That this was certainly on the fifteenth and could not be crowded over to the sixteenth is proved by the fact that the law required them to eat unleavened bread on the fifteenth day, the very thing which they are here said to have done. Lev. 23:6. (d) A second positive proof that the morrow after the Passover is the fifteenth of Abib, and not the sixteenth, is found in Num. 33:3; "And they departed from Rameses in the first month, *on the fifteenth day* of the first month; *on the morrow after the Passover* the children of Israel went out with a high hand in the sight of all the Egyptians." (e) But mark another point. The children of Israel did not on this occasion use the *first fruits.* The Bible is so express as to place it beyond all dispute. It says twice that what they ate was the OLD CORN of the land. And so Dr. Akers entirely fails both as to the time of this act, and the act itself. p. 202, Para. 5, [SERMONS].

(5) That the Saviour was crucified on the day of the Passover, and that the fifteenth of the first month did that year come upon the Sabbath, we think to be true. All we deny is, that the fifteenth day of the month always comes that day, which idea is one of the most important arguments of Dr. Akers' theory. p. 202, Para. 6, [SERMONS].

(6) The feast of Pentecost came upon the fiftieth day after the offering of the first fruits. The first fruits were offered on the morrow after the Sabbath. But this only fixed the day of the week on which that offering should be made, and did not fix the precise day in the first month when that Sabbath should come. And the letter of the laws governing the time was simply that the ripening of the barley harvest should mark the commencement of the period. "Begin to number the seven weeks," says Moses, "from such time as thou beginnest to put the sickle to the corn." Deut. 16:9. See also Lev. 23:10-16. The forwardness or

backwardness of the season must therefore affect the time when they should select the week, on the first day of which they should present the first fruits to God. And it is remarkable that, whereas there are three feasts ordained in the law of Moses, and whereas the first and the third are fixed to definite points in the first and seventh months respectively (Lev. 23:5,6,34), the precise point at which the feast of Pentecost should come is not thus marked, but is left to be determined by the ripening of the harvest. Lev. 23; Deut. 16. p. 203, Para. 1, [SERMONS].

What Dr. Akers has adduced from the law respecting the first fruits of barley harvest, to prove that Abib 15 was appointed to be the day of the weekly Sabbath, is therefore destitute of any foundation in truth. Let us now examine Lev. 23, to discover his further argument by which he endeavors to show that his alleged weekly Sabbath, reckoned from Abib 15, answers to the annual Sabbaths of that chapter, and that the year was there so arranged as to bring the fifteenth of Abib every time upon the Jewish weekly Sabbath. [1] In the twenty-third chapter of Leviticus are seven annual Sabbaths, i.e., seven Sabbaths which came at seven specified points in the year, and cannot come any oftener than once in the year. The first of these is the fifteenth of Abib, the first month. Verse 7. The second of these was the twenty-first day of that month. Verse 8. The third was the fiftieth day from the first fruits of barley harvest. Verse 21. The fourth was the first day of the seventh month. Verses 24,25. The fifth of these was the tenth day of the seventh month. Verses 27,32. The sixth was the fifteenth of the seventh month. Verse 39. And the seventh annual Sabbath was the twenty-second day of that month. Verse 39. p. 203, Para. 2, [SERMONS].

We have tested the argument of Dr. Akers to prove that the first of these Sabbaths, viz., the fifteenth of Abib, was no other than the Jewish weekly Sabbath, and have seen that his argument in support of this is an entire failure. But Dr. A. does his best to trace the weekly Sabbath of the Jews, which he claims was the sixth day of the original week, through this entire list of Sabbaths. He has failed to identify Abib 15 with the weekly Sabbath, and the next one of these annual Sabbaths is fixed at such a point that he does not even attempt to identify it with the weekly Sabbath. Indeed, he passes it in silence, not so much as noticing its existence. p. 204, Para. 1, [SERMONS].

[[1] The reader will please bear in mind that we use the terms "Jewish weekly Sabbath" in order to state the argument of Dr. Akers correctly, and not because we admit it to be different from the Sabbath of the Lord.] p. 204, Para. 2, [SERMONS].

The feast of unleavened bread was for seven days, commencing with Abib 15. It lasted seven days. Its *first* day, and its *seventh,* were to be days of abstinence from labor. But they were not identified with the weekly Sabbath, for they began on a certain day of the month, without regard to the day of the week, and they were only five days apart. Thus the weekly Sabbath corresponds with neither of these. p. 204, Para. 3, [SERMONS].

And the weekly Sabbath does not correspond with the third annual Sabbath, because that was fixed upon the *morrow after* the seventh of a series of weekly Sabbaths. Dr. Akers does not attempt to identify the weekly Sabbath with that Sabbath which the law said should come the morrow after it. Lev. 23:15-21. So we have now found three annual Sabbaths, one of which never can correspond to the weekly Sabbath; and only in a series of years is it that either of the other two could come upon the seventh day of the week, and never but one of them in the same year. p. 205, Para. 1, [SERMONS].

But when we reach the seventh month, Dr. A. makes an earnest effort to identify the weekly Sabbath, observed by the Hebrews, with the several annual Sabbaths which came in that month. As he claims 30 days to each month, a weekly Sabbath reckoned from Abib 15, would come on the third day of the seventh month. But the law distinctly states that the first day of the month should be a Sabbath. Verse 24. So Dr. Akers lengthens the sixth month two days; or rather, he says, as the last month of the Jewish *civil year,* it once had thirty-five days, and he shortens it three days, so that it has thenceforth but thirty-two. And the month thus changed, as Dr. A. reckons it, is made to end on the sixth day of the week, so that the seventh month, beginning with an annual Sabbath, has that Sabbath come on the day of the weekly Sabbath, as Dr. A. reckons it from Abib 15. p. 205, Para. 2, [SERMONS].

It is with such violent efforts that Dr. A. succeeds in identifying one of his weekly Sabbaths, reckoned from Abib 15, with one of the subsequent annual Sabbaths of Lev. 23.

But the next Sabbath of this series comes nine days later, and obstinately refuses to be identified with his weekly Sabbath. So Dr. A. finds an excuse, in that the people were to afflict their souls on this tenth day of the month, for declaring that it was not a Sabbath, [1] though the law declares it to be one in the most emphatic manner. See Lev. 23:27-32. p. 205, Para. 3, [SERMONS].

Five days later than this was another annual Sabbath; and one week from that was another, i.e., the fifteenth and the twenty-second days of the seventh month were Sabbaths. But Dr. A. having pulled down the tenth day of the seventh month from the rank of the annual Sabbaths, establishes out of his own heart a weekly Sabbath on the eighth day of the seventh month instead of the tenth day ordained of God for an annual Sabbath. With this change, made by violent wrestling of the ceremonial law, he is able to identify his weekly Sabbath from Abib 15 with the series of annual Sabbaths in the seventh month; viz., the first, the fifteenth, and the twenty second. But to do this he destroys one Sabbath expressly established by God, and establishes another out of his own heart. p. 206, Para. 1, [SERMONS].

Were it true that these were weekly Sabbaths, it would not be the case that the first two of them are only five days apart! That the third comes on the morrow after the Sabbath! That the next two are ten days apart! And that the next one comes in five days! These were simply annual Sabbaths, and were different in their nature from the Sabbath of the Lord. And indeed, had they been simply weekly Sabbaths there would have been no need of enjoining them as days of the *months,* for in their turn they would all have been observed. p. 206, Para. 2, [SERMONS].

[[1] Dr. A. says of the tenth day of the seventh month: "This was not to be a Sabbath" *(Bib. Chron.,* p. 107), whereas Lev. 23:32, says, "It shall be unto you a Sabbath of rest."] p. 206, Para. 3, [SERMONS].

It is manifest that this effort to reckon the year in such a manner that it shall end with the sixth day of the week, so that the new year, Abib 1, and the first day of unleavened bread, Abib 15, might always come on the day of the weekly Sabbath, is something which has no other support than is found in the ingenuity of its author. That these Sabbaths of Lev. 23 come sometimes upon the weekly Sabbath

is freely admitted. That they did not regularly come thus has been fully proved. p. 206, Para. 4, [SERMONS].

Dr. Akers brings forward one fact as a strong proof that the first day of the first month, and consequently the fifteenth day of that month, also, was the weekly Sabbath. It is this: That Moses, according to Exodus 40, set up the tabernacle, and set in it the table and the shew bread on the first day of the first month. But the law (Lev. 24:5-9) commanded the priests to set forth the shew bread every Sabbath. Therefore when Moses set up the tabernacle, and set forth the shew bread on Abib 1, that day must have been the Sabbath. p. 207, Para. 1, [SERMONS].

1. But this ceremonial precept touching the setting forth of the shew bread on the Sabbath was not given till some time after Moses set up the tabernacle. So it furnishes no proof to sustain Dr. A. Compare Ex. 40 and Lev. 24. p. 207, Para. 2, [SERMONS].

2. It was a strict law, which we find in Lev. 16, that the high priest should enter the holiest only on the tenth day of the seventh month. But before this precept was given, it appears that Aaron entered that place at all times. Lev. 16:1,2. This shows that, arguing from a precept of the ceremonial law before it has an existence, as does Dr. A., is very certain to lead to wrong conclusions. p. 207, Para. 3, [SERMONS].

3. The evidence that the tabernacle was set up on the Sabbath therefore amounts to nothing. And indeed, when God had plenty of time for the work, it was in the highest degree improbable that he would cause so extensive a labor to be performed upon the Sabbath. p. 207, Para. 4, [SERMONS].

Even if it could be proved it would only show that the Sabbath did constitute the first day of that one year, and not that it did always begin the year. But it is not proved that it did even this one year; and hence the proof to be derived from it that the fifteenth of Abib was always a Sabbath amounts to nothing at all. In closing the examination of Dr. Akers' argument in support of his theory, several facts should be adduced which show that his establishment of the weekly Sabbath upon the fifteenth of Abib is absolutely without any foundation in truth. p. 207, Para. 5, [SERMONS].

1. The fifteenth of Abib in Egypt was wholly unlike the weekly Sabbath of the Lord. Just after midnight Israel was thrust out, and taking what they could carry upon their shoulders, they thus started in the night, and that whole people, amounting to some three millions in all, marched from Rameses to Succoth, driving with them their flocks and their herds! Ex. 12:29-39. p. 208, Para. 1, [SERMONS].

2. Surely if this was the foundation of a new order of Sabbaths to be observed by the Hebrews, it was laid in a manner utterly unlike that of the Sabbath of the Lord. Gen. 2:1-3. p. 208, Para. 2, [SERMONS].

3. But if the following day, viz., Abib 16, was the true Sabbath of the Lord, as Dr. A. professes to be able to show by exact count that it was, did it not come in a good time, and must it not have been very acceptable to that people? Must it not have surprised them very much to have Moses say to them (provided that he did), that though that was the ancient Sabbath, they need not keep it, as their flight out of Egypt the previous day was all the Sabbath-keeping they needed for that week! p. 208, Para. 3, [SERMONS].

4. Did God sanctify this day for a weekly Sabbath? If so, where is the record of the fact? Did he take from them his ancient Sabbath? If so, what did he say on the point to Israel? If we have no record that he said anything of the kind, who knows that he did? p. 208, Para. 4, [SERMONS].

5. Did God then remove the sanctity from the true seventh day, his original Sabbath? If not, did not Israel, for the whole period from the exodus till Christ's resurrection, desecrate the sanctified rest-day of the Lord, provided Dr. Akers' theory is true? But if he did take away the sanctity of the ancient Sabbath at the exodus, did not the day need to be sanctified over again at the resurrection of Christ? p. 208, Para. 5, [SERMONS].

6. It is very true that God bade Israel remember the day on which they left Egypt. But was it to be commemorated *weekly* or *annually?* One test will determine. Did God say, "Remember the sixth day of the week, for in that day you were brought forth out of Egypt"? Or did he bid them remember the fifteenth day of the first month, for on that day they were brought forth out of Egypt? If he said the first, it establishes a weekly celebration. If he said the

last, it established simply an annual celebration. Does not every Bible student know that he did not then command the observance of a weekly, but of an annual, day of commemoration? How often can the fifteenth day of the first month come? p. 209, Para. 1, [SERMONS].

7. But they had one week in Egypt with only six days in it! And its sixth day was made into the Sabbath by their fleeing upon it! And they kept the day so effectually by thus fleeing, that they had no occasion to observe the following day which was the Sabbath of the Lord! p. 209, Para. 2, [SERMONS].

8. But what about this sixth-day keeping? Dr. Akers says, God then gave them the sixth day for the Sabbath. Did he then bid them to observe the sixth day as the Sabbath after the model of that Egyptian week? Oh! no; he made the sixth day into the seventh, as we are told by Dr. Akers p. 209, Para. 3, [SERMONS].

9. But how could even the Almighty do this, seeing that he has no power to utter a falsehood? p. 209, Para. 4, [SERMONS].

10. And how does Dr. Akers know that he did thus change the Sabbath from the seventh day to the sixth? And what testimony does he find that God first gave Israel a week of six days, and then improved upon it by giving them a week which began on his own seventh day and ended on his sixth? p. 209, Para. 5, [SERMONS].

11. The reader need not be told that Dr. A. does this by *counting.* He counts from the resurrection of Christ, back to the rest-day of the Creator in Eden, and thus makes out that "the first day" in the one case is "the seventh day" in the other. Then he counts from the Lord's rest-day, forward to the exodus; and if he counts right, then Abib 16 was the true Sabbath. And if he can, in addition to, and independent of, all this, prove that Abib 15 was made into a weekly Sabbath at that time, *then* all this change of the Sabbath, and all this change of the week, follow as a matter of course. But if Dr. A. has made the mistake of just one day in this immense count, then all these wonderful changes are creations of his own fancy. p. 210, Para. 1, [SERMONS].

11. The fifteenth of Abib was of the same rank with the

other annual Sabbaths, of Lev. 23, with the exception of the tenth of the seventh month, which was more sacred than the rest. It came once a year, and not *once* a week, like the Sabbath of the Lord. And whereas no *servile* work was to be performed on 12. Finally, the preparation of food was expressly allowed on the fifteenth of Abib, the first day of unleavened bread (Ex. 12:15,16; Lev. 23:6-8), but was expressly forbidden upon the day of the weekly Sabbath. Ex. 16:23. This of itself is a clear proof that the fifteenth of Abib was not made to recur regularly on the day of the weekly Sabbath. p. 210, Para. 2, [SERMONS].

We have thus shown that Dr. Akers has no valid reasons to prove that the first day of unleavened bread was the seventh day of the week; and we have proved by positive evidence that such cannot possibly be the case. p. 210, Para. 3, [SERMONS].

Dr. Akers has to fundamental arguments: 1. He asserts that he can count the time to a day from Christ's resurrection back to God's rest-day in Paradise, and then forward to Abib 16 in Egypt, which day was also God's rest-day. 2. And he alleges that he can prove that Israel, by divine direction, observed Abib 15, and not Abib 16. Wherefore, it follows that the Sabbath was then set back one day. p. 210, Para. 4, [SERMONS].

But when Dr. Akers asserts that the first day of the week of Matt. 28:1 is the same as the seventh day of Gen. 2:2,3, because the time comes out in even weeks, counted from one to the other, the very fact that the day at one end of the reckoning is not the same as at the other, shows that, unless he can prove a change of the week between these two points, his reckoning is false. For either Matthew or Moses gives a wrong name to the day; as one, at one end of the chain, calls it "first day of the week," and the other, at the other extremity, calls it the seventh day. Hence he attempts to remove the contradiction, and to sustain his reckoning, by changing the weeks in Egypt. But we have proved that the weeks were not changed in Egypt. And having proved this, we have thereby shown that his count, which starts at Matt. 28:1 with the day as first day of the week, and ends with it as the seventh, Gen. 2:2,3, is certainly an effort to prove an absolute falsehood! The change of the weeks in Egypt, and the count of the days by Dr. A., are both an entire mistake, and wholly unworthy the confidence of the reader. p. 211, Para. 1, [SERMONS].

Dr. Akers' act of counting the days from the resurrection of Christ back to the day of the Creator's rest, is all mere talk, for the pretension is preposterous. But this amounts to nothing unless he can show that there was one week somewhere between the two points that had only six days in it, for it is thus only that he can bring the New-Testament "first-day" to be identical with the Paradisiacal "seventh-day." But unfortunately, the only way to prove this week of six days (of which the Bible says nothing) is by means of this alleged exact count. p. 211, Para. 2, [SERMONS].

And even this count is of no consequence, unless it be shown that the day kept by the Hebrews was one day earlier than the true seventh day, an attempt which has already been shown to be an entire failure. p. 211, Para. 3, [SERMONS].

The history of this Sunday-seventh-day or Sunday-seventh-day-first-day theory, is very remarkable. The man who first gave this theory to the world, so far as we are informed, was the distinguished Joseph Mede, who died in 1638. Dr. Jennings thus states his theory; p. 212, Para. 1, [SERMONS].

"The learned Mr. Mede endeavors to prove the seventh day of the Jewish week, which was appointed for the Sabbath, to be the day on which God overthrew Pharaoh in the Red Sea, and thereby completed the deliverance of his people from the Egyptian servitude. And, whereas a seventh day had before been kept, in memory of the creation (but to what day of the Jewish week that answered, we cannot certainly say), now God commanded them to observe for the future this day of their deliverance, which was the seventh day of their week, in commemoration of his having given them rest from their hard labor and servitude, in Egypt," -- *Jewish Antiquities,* book 3, chap. 3, pp. 329, 330. p. 212, Para. 2, [SERMONS].

This theory of Mr. Mede's asserts the change of the Sabbath from God's seventh day to the seventh day of the Jewish week. But to what day of the Jewish week God's seventh day corresponded, he did not know; so that it would seem hard to prove by any evidence of Mr. Mede's that it was certainly changed at all. But Mr. M. endeavors to prove that Pharaoh was overthrown in the Red Sea on the seventh

day of the Jewish week; which day God required the Jewish people to keep, in memory of that event. Thus the Sabbath was changed at the passage of the Red Sea, but what day it was changed from, Mr. M. did not know. p. 212, Para. 3, [SERMONS].

This was the greatest light which Mr. M. could shed upon the change of the Sabbath in Egypt. But though it was seen that the Sabbath could not have been changed at that point, yet the very idea that it was changed at the commencement of the Jewish dispensation, was so serviceable in helping to prove that it was changed again at its close, that it could not be given up. p. 212, Para. 4, [SERMONS].

But though the idea of this change was too valuable to the friends of the first-day Sabbath, to be relinquished, yet it was plainly seen that it could not have been changed at the point fixed by Mr. Mede; or that if it was, nobody could find any record of it. p. 212, Para. 5, [SERMONS].

So it came to pass after more than a hundred years, that Dr. Jennings took up the grand idea of changing the Sabbath from the Paradisiacal rest-day to the so-called Jewish Sabbath. This itself, in his estimation, was very precious, but Mr. Mede was mistaken in the precise time and place. It was not changed at the passage of the Red Sea, but at the fall of the manna. Dr. Jennings could see clearly that the Sabbath must have been changed when given to Israel (it was so desirable); but he also saw that there was nothing to sustain the change where Mr. Mede had fixed it. So Dr. J. decided that the fall of the manna was the very point where this change was effected. And he taught that the fall of the manna was made to bear testimony in behalf of the new Jewish Sabbath and against the ancient Sabbath of the Lord. The Jews never changed the day after this, it is certain; so if he can change it here, it will be easy to change it again at the resurrection; and if he cannot prove it to have been changed at this time, or hereabout, then the Jews have now the true seventh day. p. 213, Para. 1, [SERMONS].

Thus the case stood for another hundred years, or more, when Dr. Akers took the case in hand. It was a precious idea that God had given to Israel the sixth day of the week as the Sabbath, and that he had taken from them the true seventh day of the week, our Sunday. But though Dr. Jennings had fixed the time and place of this auspicious change, as being at the fall of the manna, and not at the

Red Sea, as asserted by Mr. Mede, yet Dr. A. could see that Jennings had not got it right. There was nothing to his argument fixing it at the fall of the manna, in Ex. 16. p. 213, Para. 2, [SERMONS].

Dr. A., by counting the days in the manner which we have seen, satisfied himself that the change took place on the day of unleavened bread in Egypt. So he published to the world, in 1855, the grand fact that at the exodus, God changed the Sabbath from Abib 16 to Abib 15, i.e., from the seventh day of the week to the sixth! For, according to Dr. A., God took from his people his own hallowed rest-day, and gave them a ceremonial Sabbath made out of the sixth day! p. 213, Para. 3, [SERMONS].

But the matter is not yet settled. Some ten years after Dr. Akers' book was published, the Rev. E. Q. Fuller tried his hand at this great undertaking. Dr. Akers has fixed the time and place all right, but he does not rightly state the change. The Sabbath was not changed from the seventh day to the sixth, as Dr. Akers asserts. No, indeed! It was changed from the first day of the week to the seventh! And instead of there being one week in Egypt with only six days in it, Mr. F. declares that that week had two Sabbaths in it, viz., its first day and its seventh! p. 214, Para. 1, [SERMONS].

Thus Mr. Mede, early in the seventeenth century, announced a wonderful fact. It was this, that the Hebrew people did not have the original Sabbath, or rather, it was taken from them, and the Saturday Sabbath was given them in its place at the passage of the Red Sea. p. 214, Para. 2, [SERMONS].

That is a grand idea! responds in substance, Dr. Jennings a hundred years later; you are right as to the change of the Sabbath, at the commencement of the Jewish dispensation, but mistaken in the time and place of its occurrence, and in the arguments you adduce to prove it. It did not occur at the crossing of the Red Sea, but at a later point, at the fall of the manna. p. 214, Para. 3, [SERMONS].

Not so, virtually responds Dr. Akers, something more than a hundred years later. Though your zeal for the great truth that the Hebrew people had the ancient seventh-day Sabbath taken from them, and a new Sabbath made for them out of the sixth day of the week, is very praiseworthy, yet you are

even further from the truth as to the time and place of the change than was Mr. Mede, and your arguments to prove the change are not sound. It was not changed at the fall of the manna, but on the day that Israel started out of Egypt. And I ascertain the fact of the change by counting the exact number of days from the creation to the exodus. p. 214, Para. 4, [SERMONS].

But Mr. Fuller now rises, and in brief responds to Dr. Akers after this manner: I am much indebted to you for the count of the days you have made from the creation to the exodus. You show Sunday to be the original Sabbath to my full satisfaction. But when you state that God changed the Sabbath at the exodus from the seventh day to the sixth, you make a bad mistake. Not so. It was changed from the first day of the week to the seventh! And I prove it by your own figures in which you count the days from creation! p. 215, Para. 1, [SERMONS].

One grand error is held in common by all these theologians, which is that God took away from his people his own Sabbath and gave them in its stead a ceremonial Sabbath. But while they are all interested to prove this assertion, one of them says that this change was at the Red Sea; the second says that this change was at the fall of the manna; the third says it was effected at the exodus by changing from the seventh day to the sixth; while the fourth says that it was changed at that point from the first day to the seventh! p. 215, Para. 2, [SERMONS].

Thus they all agree that the Jews did not have the Sabbath of the Lord, but they entirely disagree in proving it. Their case is like that of the false witnesses who all testified that Jesus was not the Christ, but did not at all agree in the nature of the proof! p. 215, Para. 3, [SERMONS].

We now call the reader's attention to the remarkable changes which each of these writers makes in the reckoning of the week. We present the week of Mr. Fuller at three grand epochs; viz., at the creation, the exodus, and the resurrection of Christ. We also present the week, as reckoned by Akers, at each of these three points. As Dr. Jennings uses precisely the same week as Dr. Akers, except at the fall of the manna, we simply give Dr. J's week at that point. p. 215, Para. 4, [SERMONS].

FULLER'S WEEKS AT CREATION

```
 Creation                First Week

 1    2   3   4    5   6   7
Mon Tues Wed Thur Fri Sat Sun Mon Tues Wed Thur Fri Sat
                           1   2   3    4    5   6   7
SAB
                                [SAB=1st day of Adam's life]
Eternity                            Time
```

p. 216, Para. 1, [SERMONS].

The reader will observe that his first week of time is framed on the theory that the six days of creation belong to eternity, and that God's seventh day is the first day of time, the first day of the week, and the first day of Adam's life -- four remarkable falsehoods. Observe that Mr. F. has here one period, we cannot justly call it week, which has only six days in it. This feature has to appear once in each of the several theories. Observe next-- p. 216, Para. 2, [SERMONS].

FULLER'S WEEKS AT THE EXODUS
A WEEK WITH TWO SABBATHS
Exodus

```
Sab                         Sab                              Sab
 1   2    3   4   5    6   7   1   2   3    4   5    6   7
Sun Mon Tues Wed Thur Fri Sat Sun Mon Tues Wed Thur Fri Sat
                                      |    |
                          [15th of Abib]....[16th of Abib]
```

p. 216, Para. 3, [SERMONS].

Here are two of his weeks at the exodus. The first one has two Sabbaths in it, being that week in which the Sabbath was changed from Sunday back to Saturday. The second week is simply the ordinary week of the Jews, thenceforward having its Sabbath upon the seventh day instead of on the first day as it had had down to that time, according to Mr. F. Next we give-- p. 216, Para. 4, [SERMONS].

FULLER'S WEEKS At CHRIST'S RESURRECTION No. 1

TWO SABBATHS CAME TOGETHER

```
                            Sab Sab
 1   2    3   4    5   6   7   1   2   3    4   5    6   7
```

Sun Mon Tues Wed Thur Fri Sat Sun Mon Tues Wed Thur Fri Sat
| |
Crucifixion Resurrection
p. 217, Para. 1, [SERMONS].

Observe, two Sabbaths come together! One week ends with a Sabbath, and the following week begins with one! If he says, Not so, for the Jewish Sabbath was abolished at the cross, then we give an illustration of this view: p. 217, Para. 2, [SERMONS].

FULLER'S WEEKS AT CHRIST'S RESURRECTION NO. 2

One week without a Sabbath |Sab
1 2 3 4 5 6 7 | 1 2 3 4 5 6 7
Sun Mon Tues Wed Thur Fri Sat|Sun Mon Tues Wed Thur Fri Sat
| |
Sab abolished Resurrection
At Crucifixion
p. 217, Para. 3, [SERMONS].

Observe, this time we have a week which has no Sabbath in it. As he had a week in Egypt which had two Sabbaths in it, he has a right to give us one this time with no Sabbath at all! On an average, we hold our own on Sabbaths at Mr. Fuller's hands; so we must try to stand it! Now we illustrate p. 217, Para. 4, [SERMONS].

AKER'S WEEKS AT CREATION
Eternity

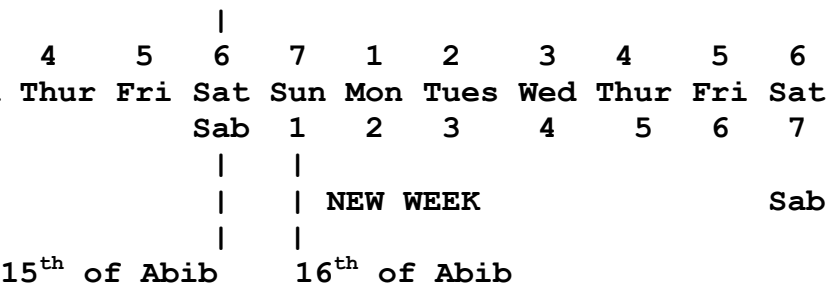
First Week Sab |Second Week Sab
1 2 3 4 5 6 7 | 1 2 3 4 5 6 7
Mon Tue Wed Thur Fri Sat Sun |Mon Tue Wed Thur Fri Sat Sun
p. 218, Para. 1, [SERMONS].

With Dr. Akers' division of time from eternity, we perfectly agree; the only error being the serious falsehood of calling the first day of the week Monday. And Dr. A. does this although he acknowledges that the New-Testament first-day of the week is Sunday. How he brings this around will appear in the diagram of p. 218, Para. 2, [SERMONS].

AKERS' WEEKS AT THE EXODUS
Last week of the old series, New
week, beginning with the last

containing only six days
day of the old week

Exodus



p. 218, Para. 3, [SERMONS].

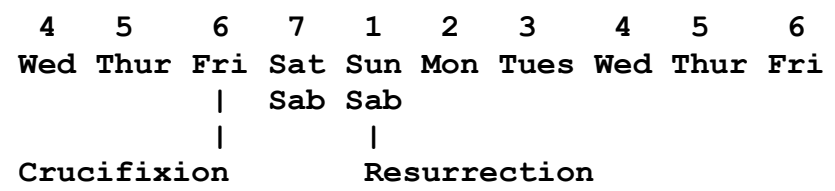
The first of these weeks has only six days in it, though its last day is made into the so-called Jewish Sabbath! But this sixth-day period is as essential to Dr. A. as to Mr. F. Observe that at the exodus Dr. A. changes, not only the Sabbath, but, unlike Mr. F. even the week also. Sunday now, by means of this six-day week, becomes the first day. p. 218, Para. 4, [SERMONS].

Next we give Dr. Akers' weeks at Christ's resurrection, though they are precisely identical with those of Mr. F. at that point. But we do it to show that, having changed his reckoning of the week at the exodus, in order to change the Sabbath from Sunday to Saturday, now when he changes the Sabbath back from Saturday to Sunday, his week refuses to change. It seems strange that it changed so easily in Egypt! p. 218, Para. 5, [SERMONS].

AKERS' WEEKS AT CHRIST'S RESURRECTION
NEW TESTAMENT WEEK,
Made from two of his
creation weeks

Sun Mon Tue Wed Thur Fri Sat
7 1 2 3 4 5 6

Jewish Week

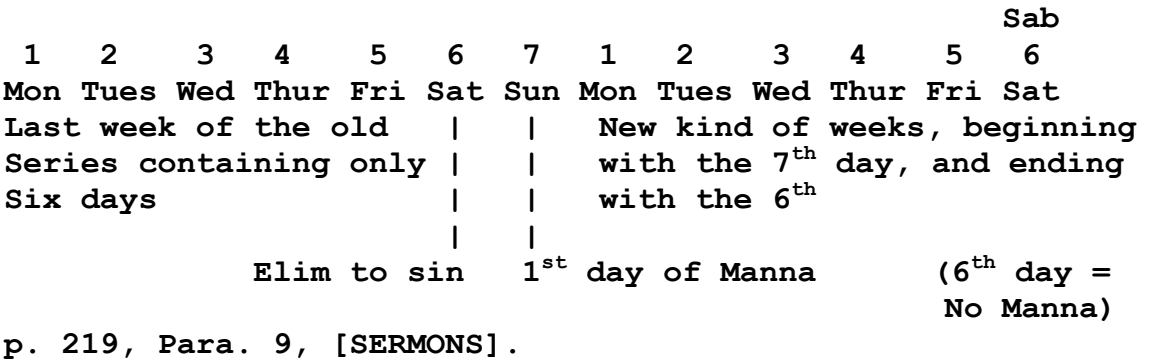


p. 218, Para. 6, [SERMONS].

The reader will observe that the upper line in this diagram shows the days of the New Testament week, as reckoned by Dr. Akers. So that if he is correct in the reckoning, our present week begins with the seventh day of the original week, and ends with its sixth! But if the evangelists are correct in the numbering of the week, then his order of the days in the week is false. p. 219, Para. 7, [SERMONS].

These illustrations must suffice for the theories or Mr. F. and Dr. A. As the theory of Dr. Jennings is precisely that of Dr. Akers, except with reference to the place where he changes the Sabbath the first time, we simply illustrate p. 219, Para. 8, [SERMONS].

JENNINGS' WEEKS AT THE FALL OF THE MANNA
TWELVE DAYS WITHOUT A SABBATH



p. 219, Para. 9, [SERMONS].

Though we give Dr. Jennings only one illustration, he contributes his full share toward interesting and edifying the reader. p. 219, Para. 10, [SERMONS].

Here is a period of thirteen days from one Sabbath to another! p. 219, Para. 11, [SERMONS].

But the reader will observe the indispensable period of six days neatly hidden under the ample robe of this thirteen-day week! That is to say, here is a week and six days with only one Sabbath for the whole period! And here is a theory, which, to prevent a journey on the Sabbath (which did not occur on that day), has the children of Israel gather manna for the first time on the Paradisiacal Sabbath! Dr. J. here robs us of one Sabbath-day in the count, and never makes up for it like Mr. F., by giving us a week with two Sabbaths in it! And let it be observed

that, whereas Dr. Jennings uses a week from the fall of the manna to this time, which begins with God's seventh day and ends with his sixth, Dr. Akers adopts such a week on the day of the exodus, while Mr. F., by assigning the six days of Gen. 1 to eternity, has such a week as this from the beginning! p. 219, Para. 12, [SERMONS].

Thus it is evident that while each one of these able writers is anxious to prove that Israel had another Sabbath besides the Sabbath of the Lord, they do not agree how they came by it, nor when it was given! The truth is, they are all wrong; and the reason why they do not agree as to the time and manner of the change is because no change of the kind was ever made! Each sees the weakness of the arguments used by his predecessors, and each attempts to place a firm foundation under the Sunday-seventh day, though to do it, he must remove that which those before him have laid. p. 220, Para. 1, [SERMONS].

But we have no disposition to dwell upon the peculiarly ridiculous character of the work which these men have wrought. There is another aspect of the case that demands our attention, and in the light of that all other things pertaining to it are, comparatively speaking, of small account. What we now call attention to, is the inherent and palpable wickedness of this work, more especially as exhibited in the effort of Dr. Akers and Mr. Fuller. p. 220, Para. 2, [SERMONS].

The testimony of the Bible, which we are about to present, directly and unequivocally establishes the fact that God did command the Hebrew people to observe his own hallowed rest-day. But with this plain testimony before them, these professed ministers of Christ deliberately affirm that God took from the Hebrews his own holy rest-day, and gave them, in its stead, the day next preceding it. The responsibility of such teaching is not to be estimated. It is time that such teachers should examine their right hands. See Isa. 44:20. p. 220, Para. 3, [SERMONS].

To justify the severity of this language, which certainly proceeds from no ill will toward those who have done this great wrong, we adduce some of the plainest statements of the book of God. p. 220, Para. 4, [SERMONS].

1. Here are the words of the grand Sabbath law: p. 221, Para. 1, [SERMONS].

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy 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; therefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8-11. p. 221, Para. 2, [SERMONS].

And now observe the following facts: p. 221, Para. 3, [SERMONS].

(1) We have here no occasion to argue that the law of God speaks to all mankind (Rom. 3:19), and that it does therefore speak to the Hebrews. We know that whether others are concerned or not, it was, when spoken, addressed personally to the Hebrews, and that was committed to them in ten oracles. Rom. 3:1,2; Acts 7:38; Ex. 20. p. 221, Para. 4, [SERMONS].

(2) When the fourth commandment enjoins the remembering of the Sabbath-day to keep it holy, it is, as all Bible students know, the same as saying in plain English, "Remember the rest-day to keep it holy;" for Sabbath in Hebrew, and rest in English, are the same. p. 221, Para. 5, [SERMONS].

(3) This precept plainly states whose rest-day it is that should be remembered; viz., the rest-day of the Lord of hosts, which is the seventh day. p. 221, Para. 6, [SERMONS].

(4) It also states the reason for the existence of this rest-day, and for the obligation of its observance; viz., that God rested on this day from the work of creation, and that he did, for this cause, bless and hallow the day. p. 221, Para. 7, [SERMONS].

It is therefore perfectly manifest, (a) That this precept does plainly and explicitly require the observance of the Creator's rest-day; (b) That it was spoken directly to the Hebrew people, and was certainly obligatory upon them, How inexcusable, therefore, is the conduct of those theologians who assert that God commanded the Hebrew people to keep the sixth day of the week! and that in proof of this they

should declare that, having counted the age of the world to a day, they have ascertained that the day which the Hebrews observed was one day *too early* in the week to be the Sabbath of the Lord! Would they ever thus charge God with folly, were it not that they hope to relieve themselves thereby from the absurdity of keeping as a Sabbath the day *after* the Sabbath of the Lord? p. 222, Para. 1, [SERMONS].

If the responsibility of enjoining and of observing the day before the true Sabbath can be fastened upon the Lawgiver and upon the Hebrews, then the people of the present day can relieve themselves from the folly of keeping the day *after* the Lord's Sabbath, and can prove that they are actually observing his seventh day in their first day of the week! And so learned ministers dare to meet the express language of the fourth commandment, and claim to prove, by a count of the days from creation, that the seventh day, observed by the Hebrews, was not the Lord's seventh day, but his sixth! And, moreover, that "the first day" of the four evangelists is not the Lord's first day, but his seventh! p. 222, Para. 2, [SERMONS].

2. But let us compare the fourth commandment with the record in Genesis second. The one is the grand Sabbath law, the other is the record of the origin of the Sabbath. p. 222, Para. 3, [SERMONS].

Gen. 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." p. 222, Para. 4, [SERMONS].

Ex. 20:10,11: "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." p. 223, Para. 1, [SERMONS].

The words, "hallowed," Ex. 20:11, and "sanctified," in Gen. 2:3, are both translated from the same Hebrew word, and each signifies to set apart, or appoint, to a holy use. Now it is plain, (1) That Gen. 2:3 does set apart to a holy

use the day of the Creator's rest. (2) It is also certain that the fourth commandment repeats the very words of the institution of the Sabbath, and that it enjoins the observance of the day thus instituted. So that in the fourth commandment, even though we except the rest of mankind, God did require the Hebrew people to keep the very day hallowed in Eden. p. 223, Para. 2, [SERMONS].

Yet by immense labor expended in attempting the exact count of days from Christ back to Adam, and from Adam forward to Moses, Dr. Akers satisfies himself, and many others, that the Hebrews, in attempting; to keep the seventh day, were obliged to take up with the sixth under a false name! and that those who are keeping the first day of the week are really keeping the true seventh day in disguise! So that the Hebrews failed to keep the seventh day thought they used their best endeavors to keep it! And the professed people of God, in these days, keep it without even intending to do it! Surely it is easier to obey God *now* than it was *then!* p. 223, Para. 3, [SERMONS].

3. But it is time to nail the wicked falsehood that the Hebrews kept the sixth day instead of the seventh; for it furnishes a plausible excuse for breaking the fourth commandment under pretense of keeping it in the observance of the first day of the week. We state the fact, therefore, in plain terms, and will prove it by the express language of the Bible that the Hebrews did keep the *seventh* day, and did not keep the *sixth!* p. 223, Para. 4, [SERMONS].

We have shown that the rest-day of the Lord, commanded in Ex. 20, is the very seventh day set apart to a holy use in Gen. 2:2,3. Now we will prove, (1) That that people knew, beyond all dispute, what day this seventh day was; (2) That they kept the very day pointed out by Him who commanded that his rest-day be observed; (3) That the language explicitly states that they did not keep the sixth day. p. 224, Para. 1, [SERMONS].

The reader is well aware that, some weeks before God spoke the ten commandments, he began to feed the Hebrews by bread from heaven. Ex. 16. This bread fell during six days, and did not fall on the seventh, and this course of things continued for forty years. Now it is perfectly certain that, when God, in the fourth commandment, required men to keep the seventh day on which he had rested, and that when in his providence he showed, by the miracle of the manna,

which day the seventh day was, the seventh day of the one was identical with the seventh day of the other, unless God can contradict himself. And we do read that the seventh day pointed out by the manna was "the rest of the holy Sabbath unto the Lord." Verse 23. And Israel did rest on the seventh day, but did on the sixth day gather and cook their manna for the Sabbath. p. 224, Para. 2, [SERMONS].

What then shall we say of those who undertake to prove that Israel kept the sixth day, and not the seventh, for the Sabbath? Which is more reliable, their counting of time, or God's designation of the numbers of the days? Is it not a dreadful crime to falsify God's word? p. 224, Para. 3, [SERMONS].

4. God gave Israel his Sabbath, to be a sign between them and himself. Ex. 31; Eze. 20. All other nations had forgotten the true God, and were worshipers of false gods of every kind. That Israel might keep in their memory the Creator, who is the only true God, he gave them his Sabbath which he hallowed when he made the heaven and the earth. The observance of the Creator's rest-day designated the Hebrews as the worshipers of the only true God. Those who attempt to prove by counting, and from various inferences, that God gave Israel the sixth day, and not the seventh, assert that the Sabbath could not have been a sign to Israel unless God gave them a different day from that which he ordained in the beginning. And yet when God gave them this sign, he made its entire significance to consist in their keeping his rest-day; because that he had created the heaven and the earth in six days, and rested on the seventh. Ex. 31:17. And this is therefore a decisive proof that the Hebrews did observe the day of the Creator's rest, and not one of the six days of his labor. p. 224, Para. 4, [SERMONS].

5. When God came down upon Mount Sinai, he is said (Neh. 9:14) to have made known his Sabbath, i.e., his rest-day. This cannot be spoken in an absolute sense, for they were already keeping it. It must imply that he made it known more perfectly, even as he made himself known in Egypt. Eze. 20:5. But how far from the truth is this language, if, instead of giving them his holy rest-day, he gave them the day before it, as proved by the count of Dr. Akers and Mr. F. To say, as does Dr. Akers, that he had just before given them another Sabbath, and authorized them to tread his own Sabbath under their feet, is a most inexcusable perversion

of the truth! p. 225, Para. 1, [SERMONS].

6. What God requires of the Jews and Gentiles alike, is to keep his holy day. Isa. 58:13. Who shall have the presumption to say that he authorized the Jews to disregard it and to keep another? p. 225, Para. 2, [SERMONS].

7. When the Saviour spoke of the design of the Sabbath, he said it was made for man. Mark 2:27,28. God made it out of the seventh day. Gen. 2:2,3. In the fourth commandment he bade Israel (and indeed all mankind) observe that very day. But though the Jews are men, and though they were amenable to the fourth commandment, yet Messrs. Akers, Fuller , and others, say that God gave Israel at the exodus a different Sabbath, and authorized them to violate his own rest-day, even from that time till the resurrection of Christ! And what is worthy of notice, our Lord had this second-rate Sabbath to keep, instead of the genuine! But this theory is proved to be false, even by the very fact that it was concerning this same so-called Jewish Sabbath, that our Lord was speaking when he said it was made for man. They had, beyond all dispute, therefore, the original Sabbath; for theirs was the one of which Christ spoke. p. 225, Para. 3, [SERMONS].

8. Finally, with one grand fact which cannot be counted down, nor counted out, we close this argument. The holy women who followed the Saviour to his burial, having made preparation to embalm his body, laid the spices aside at the approach of the Sabbath, and rested the Sabbath day according to the commandment. Luke 23:56. It is certain, (1) That they kept the very day observed by Christ and his apostles and by the Jewish people; (2) That they kept the very day ordained in the commandment; Ex. 20:8-11; (3) That that day was the rest-day of God set apart at creation; Gen. 2:2,3; Mark 2:27,28. And now mark the decisive fact: the next day after the rest-day of the Lord was the first day of the week! Luke 24:1; Mark 16:1,2. No wisdom of man can make the day of the Creator's rest, which the fourth commandment enjoins, identical with the first day of the week, which comes the next day after that rest-day is past! p. 226, Para. 1, [SERMONS].

How much wiser in God's sight the observance of the Sabbath of the Lord (for that is the institution enforced by the commandment of God), than is the mighty effort to move heaven and earth to show that the first day of the

week is, itself, the hallowed rest-day of the great Creator! p. 226, Para. 2, [SERMONS].

The text at the head of this discourse may well be cited at its conclusion: p. 226, Para. 3, [SERMONS].

Eze. 13:6: "They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word." p. 227, Para. 1, [SERMONS].

Are not these words true of these teachers? Reader, are you one of those, that have been made "to hope that they would confirm the word"? These men are not making up the breach in the hedge for the house of Israel to stand in the battle in the day of the Lord. They are not anxious to restore that which has been broken down in God's law. They have a very different work to perform; for their business is to build up a wall of their own, and to daub it with untempered mortar. The day of God is coming; and when its great hail stones shall fall, this wall will be broken down, and every refuge of lies shall, with it, be swept away. Would you stand in the battle of the great day? Then you must make the truth of God your shelter, and this you can only do by obeying it. p. 227, Para. 2, [SERMONS].