

The Sabbath a Sign of Redemption.

Last week we saw what the Sabbath would have been to man, had he never sinned. But he did sin. He did not remain faithfully a part of the LORD'S original creation. Through sin, man gave himself and all his dominion over to the enemy of GOD. All was wholly lost. But though man and all was lost, yet GOD in JESUS CHRIST freely and willingly became his Saviour. The Creator became the Redeemer. He by whom GOD created all things, is He by whom GOD would save all. He through whom the power of GOD was manifested in creation, is the same one through whom the power of GOD is manifested in salvation. And the power of GOD, whenever, or wherever, or unto whatever purpose it may be manifested, is the same power; for He is the same yesterday and to-day and forever, He changeth not, with Him is no variableness nor shadow of turning—it is ever the same power, the power of GOD, creative power. And the power of GOD manifested through JESUS CHRIST unto salvation is only the same power that was manifested through JESUS CHRIST unto creation. Therefore salvation is only creation over again. "For we are his workmanship, *created in Christ Jesus* unto good works, which GOD hath before ordained that we should walk in them." Eph. 2:10. "*Create in me* a clean heart, O GOD." Ps. 51:10. "If any man is in CHRIST, he is a new creation." 2 Cor. 5:17, R. V., margin. It is yet further evident that salvation is nothing more nor less than creation, over again, because the work of salvation, of redemption, when completed is only the accomplishment, in spite of sin, of the original creation as it would have been and remained had there been no sin. Therefore, salvation, redemption, being creation, it follows inevitably that in the nature of things the sign of creation is the sign of salvation. Redemption being the same power—the power of GOD manifested through the same one—JESUS CHRIST, unto the accomplishment of the original purpose, in the nature of things the same sign, the sign of the power of GOD manifested in the beginning of the original purpose, is still, the sign of that same power in the final accomplishment of the original purpose. Therefore it is the everlasting truth that the Sabbath of the LORD which He set to be the sign of his power manifested in creation is also, the sign of his power manifested in redemption. The Sabbath of the LORD, which He set to be the sign by which men may know that He is the LORD, is that indeed; and it is the sign by which men may know Him in redemption as in creation; for redemption is creation, the Creator is the Redeemer. See John 1:1-3, 14; Col. 1:12-18; Heb. 1:1-3; Eph. 3:8-12; Isa. 40:25-29.

As salvation is creation, as the Creator is the Saviour, so likewise He challenges all false gods upon the point that *they cannot save*, as well as upon the point that they cannot create. Thus: "They have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save*. Tell ye, and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? and there is no God else beside Me; a just GOD and a Saviour; there is none beside Me. Look unto Me and *be ye saved*, all the ends of the earth; *for I am God*, and there is none else." Isa. 45:20-22. Thus it more and more appears from every consideration of Scripture that He who created is He who saves, and that therefore that which is the sign of Him who created is also the sign of Him who saves; that the sign which He has given that men *may know* that He is the LORD our GOD, is also the sign by which men may know that He is the LORD our Saviour; for He is Saviour because He is GOD—"a just GOD and a Saviour, and

there is none else.” And the Sabbath of the LORD, the seventh day, is this sign. The LORD made it so, and He says so, and it is so. For again it is written “I gave them my Sabbaths to be a sign between Me and them that they might know that I am the LORD that sanctify them.” Eze. 20:12. And as certainly as there is no other true GOD, no other true Saviour, no other true Creator, and no other true Sanctifier—as there is no other and can be no other, so certainly there can be no other sign by which men may know as He is, the true GOD and Saviour, the true Creator and Sanctifier, than the sign which He has named—the seventh day, the Sabbath of the LORD thy GOD.

Therefore this Sabbath question is not a question of days as such; it is not a question merely as to whether we shall have one day or another as such; it is a question as to whether we shall worship the one true GOD, or another, and whether we shall have Him, the one true Saviour, or another. It is a question as to whether we shall honour the one true Creator, and have Him for our Sanctifier, or another. It is a question as to whether we shall wear the sign of the true GOD, and of his power to save, or whether we shall wear the sign of another and of his powerlessness to, save. Which sign do you wear?

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