**“The Sabbath a Sign of Creation” The Bible Echo 8, 23, pp. 361, 362.**

A. T. JONES

IT is written: “Hallow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the LORD your GOD.” Ezekiel 20:20. Notice, He does not say, It is a sign that I am the LORD, but “a sign that *ye may know* that I am the LORD your GOD.” There is that in the Sabbath of the LORD which makes it to man the means of finding the true knowledge of the true GOD. For men only know GOD truly when they know not that *He is a rewarder* of them that diligently seek Him.” Hebrews 11:6. In answer to the question, “What is his name?” He said, “I AM THAT I AM.” Exodus 3:14. Not only “I am,” but “I am *what* I am.” Not merely “I am” in point of *existence*, but “I am *what* I am,” in point of *character*. For when He proclaimed his name more fully He proclaimed it: “The LORD, the LORD GOD, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” Exodus 34:5-7. This is the LORD, the true GOD; and the Sabbath of the LORD is the sign by which, when it is hallow! men *may know* that He is such. {BEST November 15, 1893, p. 361.1}

Again, GOD is known as He is, only in JESUS CHRIST, for “No man knoweth the Son, but the Father: neither knoweth any man the Father save the Son, *and he to whomsoever the Son will reveal Him*.” Matthew 11:27. “They shall call his name EMMANUEL, being interpreted is, GOD with us.” Matthew 1:23. He is the Word—the expression of the thought—of GOD. So that practically and really He is GOD to us, as well as GOD with us. Therefore as GOD is known as He is, only in and through JESUS CHRIST, and the Sabbath of the LORD being the sign by which men *may know* that the LORD is GOD; it is plain that the Sabbath of the LORD is the sign of what JESUS CHRIST is to men, and by which men *may know* what JESUS CHRIST is to them. {BEST November 15, 1893, p. 362.1}

It is a sign, says He, “that ye may know that I am the LORD your GOD.” Wherein is it a sign? The first of all things that GOD is to anything or any person in the universe is Creator. Therefore of the Sabbath it is written: “It is a sign, ... for [because] in six days the LORD made heaven and earth, and on the seventh day He rested and was refreshed—[took delight].” Exodus 31:17. It is a sign, therefore, by which men may know the Creator of all things, and that the LORD JEHOVAH is He. And in these days when “science” is taking the place of GOD, and evolution the place of creation, it is time that men should know GOD and his creative power for themselves. And now is the time as never before, when the sign—the Sabbath of the LORD—by which men may know Him, shall be exalted that men may find Him and know Him for themselves. It is not strange, therefore, that the enemy of all righteousness should take supreme measures to shut away from the world the sign by which men may know the creative power of GOD in JESUS CHRIST. {BEST November 15, 1893, p. 362.2}

For it was through JESUS CHRIST that the power of GOD was manifested in the creation of the heavens and the earth and all that in them is. For “GOD, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us *by his Son*, whom He hath appointed heir of all things, *by whom* also *He made the worlds*.” Hebrews 1:1, 2. “GOD ... created all things by JESUS CHRIST.” Ephesians 3:9. And this is why He challenges all false gods upon the point that they have not made the heavens and earth. Jeremiah 10:1-15. It was JESUS CHRIST who spoke, when “by the word of the Lord were the heavens made and all the host of them by the breath of his mouth.... For He [JESUS CHRIST] spake, and it was done: He commanded, and it stood fast.” Psalm 33:6, 9. It was JESUS CHRIST who rested the seventh day at the close of creation. It was He who blessed the seventh day; it was He who hallowed it, and sanctified it. It was He, JESUS CHRIST, who thus made the Sabbath—the rest—of the LORD on the seventh day. And the seventh day is the Sabbath of the LORD JESUS CHRIST, the Creator, is to man. And this is why it is so emphatically true that they who repudiate and put away the seventh day, the Sabbath of the LORD, do in effect repudiate and put away JESUS CHRIST. This is what the Sabbath was to man before he sinned. This is what it would have still been to him if he never had sinned. {BEST November 15, 1893, p. 362.3}

**“The Sabbath a Sign of Redemption” The Bible Echo 8, 24, pp. 369, 370.**

A. T. JONES

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, 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 not 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.” Ephesians 2:10. “Create in mea clean heart, O GOD.” Psalm 51:10. “If any man is in CHRIST, he is a new creation.” 2 Corinthians 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 sane 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; Colossians 1:12-18; Hebrews 1:1-3; Ephesians 3:8-12; Isaiah 40:25-29. {BEST November 22, 1893, p. 369.1}

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.” Isaiah 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 is this sign. The LORD made it so, He says so, and it is so. For again it written: “I gave them my Sabbaths to be sign between Me and them that they *might* know that I am the LORD *that sanctify them*.” Ezekiel 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. {BEST November 22, 1893, p. 370.1}

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?* {BEST November 22, 1893, p. 370.2}