**“The Sabbath and the Resurrection” The Present Truth 7, 6.**

E. J. Waggoner

“In the end of the Sabbath, as it began to dawn toward the first day of the week,” etc., Matthew 28:1. Here we have New Testament testimony upon the subject of what day should be called the Sabbath. It is the day that immediately precedes the first day of the week, therefore the Sabbath is the seventh day of the week. This is just what the commandment says: “The seventh day is the Sabbath of the Lord thy God.” And Luke, in speaking of the Sabbath day which immediately preceded that first day of the week in which Christ arose from the tomb, says that the women “rested the Sabbath day according to the commandment.” Luke 23:56. This item alone should be sufficient to firmly establish anyone who may be wavering concerning the Sabbath in the New Testament. {PTUK March 12, 1891, p. 89.1}

But some may say that this Sabbath was past before the resurrection, and that the change in the day could not take place until Christ had risen and appeared to his disciples. We reply that the resurrection of Christ has nothing to do with the matter. The gospels were all written years after the occurrence of the events which they record, and the names which they give to things must be the names by which the Holy Spirit wishes those things to be known throughout the entire Christian age. With one accord they speak of the seventh day of the week-the day immediately preceding the first day of the week-as “the Sabbath.” The first day of the week they call simply “the first day of the week,” and nowhere in the Bible is it given any other title. Now when the Bible says that the seventh day is the Sabbath, and throughout both the Old and the New Testament it is called the Sabbath, by what authority do men give that title to the first day? How dare men take such liberties with the word of God? The Lord looks with favour only on those who tremble at his word. See Isaiah 66:1, 2. {PTUK March 12, 1891, p. 89.2}

Facts must outweigh conjectures; yet even in the face of the uniform testimony of Scripture, some will argue that “redemption is greater than creation.” Well, suppose for a moment that it is; what has that to do with the Sabbath? How is it possible to find any connection between the alleged fact that redemption is greater than creation, and the Sabbath day. The seventh-day Sabbath rests upon the great fact that God created the heavens and the earth in six days and rested on the seventh, and that he afterwards blessed and sanctified that day. Now to make the redemption argument apply to the alleged change of the Sabbath, people must argue like this: “Redemption is greater than creation, therefore the Lord did not bless and sanctify the seventh day.” But says one, “That is nonsense.” Of course it is, and so it is nonsense to argue that anything in God’s plan of redemption can possibly affect the day which He Himself has made holy, and commanded all men to observe. {PTUK March 12, 1891, p. 90.1}

But who knows that redemption is greater than creation? Has it been revealed in the Bible? No. Then what man has known the mind of the Lord so well that he could declare it? Who can fathom infinity, so as to compare two infinite works? No power less than that of an infinite God could create a world, and it requires power to redeem it. And no mind but the mind of God can ever comprehend either work. Then it well becomes poor, ignorant mortals to accept the judgments of God, as “righteous altogether,” and not try to do for Him that which he has not done. {PTUK March 12, 1891, p. 90.2}

The idea that men can commemorate finished redemption by resting on Sunday is a wild one. In the first place it has never been commanded, and that alone is sufficient to condemn it. If it had been commanded, then we should have to observe two days, for no power can ever annul the fact that the seventh day is the sacred rest-day of the Lord. But God has not required another day of rest. The resurrection of Christ is a pledge of the final redemption of all who believe in Him; but it did not mark the close of redemption. Paul says that “the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Romans 8:22, 23. And he also says that the possession of the Spirit is simply the pledge of our inheritance, until the purchased possession is redeemed and given to us. See Ephesians 1:13, 14. Only when the saints shall stand around the throne of God, in the kingdom of glory, can they celebrate redemption completed; and those who share that triumph will have lived not according to their own views or preferences, but “by every word that proceedeth out of the mouth of God.” E. J. W. {PTUK March 12, 1891, p. 90.3}

**“The Spirit as Guide” The Present Truth 7, 7.**

E. J. Waggoner

When Christ told his disciples that he was about to go away, and that they could not follow him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from his teachings. They knew of no one who could fill his place. Peter had echoed the sentiments of all the disciples when, in answer to Christ’s inquiry if they also would go away, he said, “Lord, to whom shall we go? Thou hast the words of eternal life.” They knew that no one else could do for them what Jesus had done; and the thought of being separated from him was a sad one. {PTUK March 26, 1891, p. 104.1}

To comfort them, Christ gave them the assurance that He would come again and receive them unto Himself, and that by this means they could again be with Him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they do without the presence and counsel of their Lord? {PTUK March 26, 1891, p. 104.2}

Again Jesus meets the difficulty by promising that whatsoever they should ask in His name should be done for them; and He added, “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth.” John 14:16, 17. This Spirit was to be sent in His name, and was to take His place until His return. Said Christ, “I will not leave you comfortless [orphans]; I will come to you.” This coming does not refer to his personal, visible coming, when He will receive His people to Himself, but to the Spirit who should come in His name. The Spirit was to be their guide, to prepare them for His coming at the last day. {PTUK March 26, 1891, p. 104.3}

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said He: “These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:25, 26. It is as a teacher that the Spirit is here brought to view. {PTUK March 26, 1891, p. 104.4}

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing His Spirit to speak in contradiction of His revealed word. The fact that God cannot lie should convince anyone that His Spirit and His word must always be in harmony. {PTUK March 26, 1891, p. 105.1}

Christ prayed for His disciples, “Sanctify them through Thy truth; Thy word is truth.” The psalmist David said, “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” From these passages we learn that when Christ said, “When He, the Spirit of truth, is come, He will guide you into all truth,” He meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when He said, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written Word of God. {PTUK March 26, 1891, p. 105.2}

Paul gives testimony on this point which is not uncertain. In Ephesians 6:13-17, he describes the Christian’s armour. The following is the concluding portion: “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the Word of God.*” Christ said that when the Comforter, the Holy Spirit, should come, He would “reprove [convince] the world of sin, and of righteousness, and of judgment.” Paul says that “by the law is the knowledge of sin.” Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God’s Word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the Word of God is that through which it works. The two always act in unison. {PTUK March 26, 1891, p. 105.3}

We should look with suspicion upon any spirit that counsels opposition to the Word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: “To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them.” Isaiah 8:20. It is the spirit of darkness that leads men to act contrary to the word of God. E. J. W. {PTUK March 26, 1891, p. 105.4}