**“The New Creation” The Signs of the Times, 23, 5.**

E. J. Waggoner

“In the beginning God created the heaven and the earth.” “In six days the Lord made heaven and earth, the sea, and all that in them is.” At the close of each day’s work “God saw that it was good;” and at the close of the sixth day, when everything was finished, “God saw everything that he had made, and, behold, it was very good.” Genesis 1:31. Man himself was perfect, and all was as good as God himself could make it. {SITI February 4, 1897, p. 66.1}

“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.” Genesis 2:1-3. {SITI February 4, 1897, p. 66.2}

“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.” Exodus 20:11. {SITI February 4, 1897, p. 66.3}

The Sabbath was the sign of the power of God’s word. He had spoken all things into existence; and now he rested in perfect confidence that his word would uphold that which he had created. The Sabbath of the Lord-God’s rest-is therefore the mark of a perfect, new creation. {SITI February 4, 1897, p. 66.4}

But man, to whom the dominion of the earth had been given, sinned. He sold himself to the enemy of God, and received death as his reward. By his sin the curse came upon the earth, so that God’s perfect, new creation was everywhere marred. But God was not defeated; his purposes can not be thwarted, for he “worketh all things after the counsel of his own will.” Therefore his love devised means to insure the carrying out of his original plan. {SITI February 4, 1897, p. 66.5}

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. Christ was given to death, that man might receive the eternal life which had been lost through sin. {SITI February 4, 1897, p. 66.6}

But the cross of Christ is “the power of God.” 1 Corinthians 1:18. The Gospel is “the power of God unto salvation to every one that believeth.” Romans 1:16. But ever since the creation of this world, the eternal power of God has been manifested in the things that he has made. Romans 1:20. Therefore the cross of Christ-the Gospel-is the same power that is seen in creation. The same power of God by which man was created in the beginning, is now manifested through the Gospel to re-create him-to bring him back to the perfection which he had at first. {SITI February 4, 1897, p. 66.7}

This is shown very clearly in the Scriptures. “If any man be in Christ, he is a new creature,” or, as the Revision has it, “there is a new creation.” 2 Corinthians 5:17. Of course there can not be a new creature without there having been a new creation. So again, “We are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them.” Ephesians 2:10, margin. {SITI February 4, 1897, p. 66.8}

This new creation is signalized by rest. Christ says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matthew 11:28. Whoever comes to him is recreated and made new,—and then he finds rest-restoration of God. {SITI February 4, 1897, p. 66.9}

As the new creation is the same as that wrought in the beginning, and by the same means, the word of God, so it has the same mark, namely, the Sabbath of the Lord, the seventh day. Notice these points:— {SITI February 4, 1897, p. 66.10}

1. In Christ there is a new creation. In him all things are created in heaven and in earth. Colossians 1:16. {SITI February 4, 1897, p. 66.11}

2. With the new creation in Christ, there comes rest. Even so it was in the beginning. {SITI February 4, 1897, p. 66.12}

3. Christ is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. He is the truth, and he sanctifies himself, that we may be sanctified through the truth. John 17:19. {SITI February 4, 1897, p. 66.13}

4. The Sabbath of the Lord, the seventh day, on which Christ rested when he had finished the new creation in the beginning, is the sign of sanctification, which comes only through Christ. We read, “Moreover also 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.” Ezekiel 20:12. {SITI February 4, 1897, p. 66.14}

So now, as at the first, the Sabbath is the sign of the perfect, new creation. God has not changed, his power has not changed, neither has his sign changed. {SITI February 4, 1897, p. 66.15}

But this is not the end. In the beginning God had a perfect earth as the abode of perfect men. So again he will have a perfect abode for the men who are made complete in Christ,—a new earth for his new men. He says, “Behold, I make all things new.” And again, “He that overcometh shall inherit all things.” Revelation 21:5, 7. “We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter 3:13. {SITI February 4, 1897, p. 66.16}

There will be the same new creation that was in the beginning, at the close of the first six days; for it will be “the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts 3:21. And since it is the same new creation, the same thing, namely, the Sabbath, will mark it; for we read God’s sure Word to the new men whom he has created in Christ:— {SITI February 4, 1897, p. 66.17}

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” Isaiah 66:22, 23. {SITI February 4, 1897, p. 66.18}

If we would be part of God’s new creation, we must have it in God’s own way, and not refuse to allow God to place his own seal of perfection upon it. E. J. W. {SITI February 4, 1897, p. 66.19}

**“The Will of God” The Signs of the Times, 23, 8.**

E. J. Waggoner

Some people never think of the will of God except when some disaster comes. Somebody dies, and they say that is the will of God, and we must bow to it. They attribute only that which is terrible or sorrowful to the will of the Lord. When anything comes that we can rejoice in, they seem to think that that is something that slipped in when the Lord was not watching. That is heathenism. Molech, the god of the heathen, was made to represent the idea of God always watching in anger over the people, and they offered their children as sacrifices to appease his anger. The Lord is good. His tender mercy is over all his works. He sends joy and peace; and even the sorrow which come as the result of the curse and sin, he turns to our good, and those who love him will get good in them. “All things work together for good to them that love God.” {SITI February 25, 1897, p. 113.1}

We like to do everything we can for our children. We like to have them enjoy themselves. Sometimes they ask something that we know is not best, and we have to deny them. Suppose they should go away grumbling, and say that we never tried to do anything for them. “It is his will; and I suppose we must yield to it.” They know better. They know that we plan enjoyments for them, and desire their happiness; and when something comes up that is contrary to their minds, they feel it is all right. They thought it was the best thing, but they have confidence in our judgment, and so give it up. In that way they get the good out of that very thing that is denied them. {SITI February 25, 1897, p. 113.2}

Sometimes things may look very dubious. The way seems dark, and there are troubles and difficulties on every side. Now shall we groan over it and mourn and get all the hardness out of it? Some people seem to think that we must be duly solemn and mournful about a trial, because the Lord wants to make us miserable, and we must make it as hard as possible. No; there is good in it, and we get the good if we believe what the Lord says. We may not be able to see how there can be good in it; but he is the one who is to make it work for good. We do not have to make it work for good, and so we need not worry if we can not see how it will be done. We can not understand how the Lord will turn a temptation of the evil into strength for us. If he should tell us how he does it, we could not do it nor comprehend it. As it is his power alone that does it, we need not be troubled about how it is done. {SITI February 25, 1897, p. 113.3}

What a blessed thing it would be if men could recognize the will of God in prosperity, as well as in the adversity that they suffer! It is the will of God that men should be saved. Why do not men submit to that? If they should, they would find more pleasure in God’s will. {SITI February 25, 1897, p. 113.4}

It is the will of God that we should be delivered from this present evil world. Galatians 1:4. It is the “good-pleasure of his will” that he has made us accepted in the Beloved. It is the will of God that Christ should save us, and raise us up at the last day. John 6:39. Paul expected “a prosperous journey by the will of God,” to visit the church at Rome. And he had it too, although he was shipwrecked on the way; for he knew that “all things works together for good to them that love God.” Romans 8:28. {SITI February 25, 1897, p. 113.5}

If people who talk so solemnly about submitting to the will of God, whenever some affliction occurs, would talk also about submitting to his will in the sunshine, the showers, the air, the food, the flowers, and the fruits of the earth, they would soon learn that God is not always trying to make it unpleasant for his children; and they would soon be able to say, “I delight to do thy will, O my God; yea, thy law is within my heart.” E. J. W. {SITI February 25, 1897, p. 113.6}