

THE CSDA Signet

“And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YAH” (Exodus 28:36)

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The Three Sabbaths

One can in truth speak of sabbaths in the plural only as one can speak of many gods. "There is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Cor. 8: 4-6. So, though there be various "sabbaths," so called, there is but one true Sabbath, the Sabbath of YAH.

Yah's Sabbath

The word, "Sabbath" means rest. It is a Hebrew word transferred into the English language. When the Hebrews used the word "Sabbath," it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us: "Remember the rest day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the rest day of the Lord [YAH] thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor 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 [YAH] blessed the rest day and hallowed it."

We must not make the mistake of judging the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is. God's rest is not mere physical rest from weariness. This we know from two facts: First, "God is Spirit." John 4:24. Not "a spirit," as though He were one of many; but He is Spirit, as it is rendered in the margin of the Revised Version. Second, "The everlasting God, the Lord, the Creator of the ends of the earth,

fainteth not, neither is weary." Isa. 40: 28. The Lord therefore did not rest because He was tired, and His rest is not physical, but spiritual, since he is Spirit. "They that worship Him must worship Him in Spirit and in truth."

God rested, not because He was weary, but because His work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished His work, and as He surveyed it, He pronounced it "very good." There was no flaw in it. It was without fault before Him. Therefore since God's work was done and well done at the close of the sixth day, "He rested on the seventh day from all His work which He had made."

He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as, "tomorrow I must go to work again; nor, "I wish I had done this portion a little differently;" nor, "If I could do that over again, I could make an improvement;" nor, "That last day's work is so bad that I can not bear to look at it; I was so tired when I got to it that I couldn't half do it." Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which He was resting, because it was complete and perfect.

This is the rest which He offers to us. It is not something He imposes on us, but which He in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect, unalloyed rest. Jesus Christ is the One by whom the worlds were made, "for in Him were all things created, in the

heavens, and upon the earth," therefore He is the One who offers us this rest. To every soul He cries, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The rest is found in Him, because in Him the works of God are completed. In Him is the new creation, and if any man be in Him, he is a new creature. On the cross Jesus cried, "It is finished," thus showing that in His cross we find that perfect rest that comes alone from the finished work of the Lord.

This rest is gained by faith. "We which believe do enter into rest." How so?-- Because by faith we have the finished, perfect work of the Lord as our own. "This is the work of God, that ye believe on Him whom He hath sent." John 6:29. Believing on Him means receiving Him; and since in Him the works of God are complete, it follows that by believing on Him we find the rest.

The rest that Jesus gives is rest from sin. The heavy laden whom He calls to Him are those who are burdened with the weight of their sins. All men are thus burdened, "for all have sinned." Our best works are utterly worthless. Christ will have a people who are "zealous of good works" (Titus 2:14,15); but the good works must be those which God Himself has wrought for us in Christ. Only His work is enduring. "His work is honorable and glorious; and His righteousness endureth forever." Ps. 111:3. Therefore, "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Eph. 2:8-10.

It is "not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour." Titus 3:5,6. It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own, solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us His rest, not ours, because only His works can yield perfect rest. "He hath made His wonderful works to be remembered." (Ps. 111:4), or, literally, "He hath made a memorial for His wondrous works." That memorial is the seventh day, the day on which He has rested from all His works. That day He has blessed and sanctified, made holy. Its holiness has never departed from it, for "whatsoever God doeth, it shall be forever." No matter what man does, nor how man regards the day, its holiness remains.

"There remaineth therefore a rest to the people of God;" and the seventh day, which God forever declares to be His rest, is that by which He makes known to us the perfection of His rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator, who has wrought and laid up great goodness for them that trust in Him before the sons of men. Ps. 31:19. It reminds us that we are "complete in Him, which is the head of all

principality and power." It tells us that, although we have sinned, and brought the curse on God's perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made. "Thanks be unto God for His unspeakable gift."

The Jewish Sabbath

There is such a thing as "the Jewish sabbath," or the sabbath of the Jews, but it is so far a different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day, he is keeping the Jewish sabbath; but that does not at all follow. No one keeps the Jewish sabbath if he keeps the Sabbath "according to the commandment." There is the same difference between the Jewish sabbath and the Sabbath of the Lord that there is between a man and God. Let us explain:

"The seventh day is the Sabbath of the Lord [YAH];" but we have seen that the Lord's rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labor.

It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from His perfect work, which is found only in Christ. "We which believe do enter into rest." Therefore no Jew, so called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord.

Do you see the difference? The Jewish sabbath falls on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus, "What shall we do, that we might work the works of God?" They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is far from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. "The seventh day is the Sabbath of the Lord," but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

The Papal Sabbath

This is something entirely different from the sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing Him to work both to will and do of His good pleasure; the Jewish sabbath represents the vain attempt of zealous and self-confident men to do the works which God Himself does, and which God alone can do; but the pope's sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews' sabbath is the observing of the form of the Lord's Sabbath, without the substance, which can come only by faith. It falls on the same day, but it is man's sabbath, not the Lord's. The papal sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus a Roman Catholic book, entitled "A Sure Way to Find Out the True Religion" says, "The keeping holy Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy' (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation."

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord [YAH],-- a day which even God Himself could not possibly have made His Sabbath, since on it He began His work,-- in order to emphasize its claims to be above God. It would teach men to obey the church rather than God.

Notice that the citation speaks about the necessity of "keeping holy the Sunday." But God has not made the Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome. The only day that God has ever spoken of as holy is the seventh day of the week. That day He Himself has made holy, and all He asks of us is to keep it holy. But since God has not made the Sunday holy, it follows that if man is to keep it holy, a man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday sabbath, therefore, stands as the sign of man's pretended power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The papal sabbath is thus the sign of the pope's claims to take the place of the Lord [YAH] as the sanctifier of sinners.

While the seventh day is the sign of God's power to save by His own works, the Sunday is the sign of man's assumed power to

to save himself by his own works, entirely apart from and in spite of the Lord. It repudiates the Lord in repudiating His Word. Take notice that this is said of the Papal Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the papal day, honestly supposing it to be the Sabbath of the Lord. Such, of course, believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord's Sabbath is justification by faith; the papal sabbath means justification by works, and that man's own works.

On which side will you stand?

"Christ was never neutral or negative. His statements were unequivocal. They not only could be understood, but they could not be misunderstood. He was straightforward, clear cut, positive, dynamic. People always knew where He stood. He did not attempt to gain popular favor by flattery or by lowering standards. Sin was sin to Him, and He called it by that name. It was these traits in Christ which the Pharisees hoped would make it easier for them to find some accusation against Him that would count with the people."

- M.L. ANDREASEN



BIO FEEDBACK

In the medical field, the term “bio feedback” is used to refer to a system by which the normally involuntary processes, such as heart rate, blood pressure, and sweating, are monitored. The purpose of this is to give the subject an increased awareness of these ordinarily automatic factors, with the intention of teaching him or her techniques to reduce stress, promote health, and develop more bodily control.

Regardless of what the mainstream medical community may think of this technique, there is a clear and necessary spiritual application when it comes to the Church of Christ. We read: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.” (1Cor 12:12, 26)

In the physical body, to which the apostle Paul is comparing the Body of Christ, there is a network of nerves that carry messages between the various parts. A stubbed toe produces a response in the brain, and a reaction is manifest in the arms, legs, eyes, mouth, and various other places. Similarly, a sweet taste in the mouth may enlighten the eyes, and affect the entire mood, of a hungry man. (1Sam 14:29)

In the Spiritual Body of Christ, while some of the communication is indeed automatic, we are not mere “parts” but “lively stones,” (1Pet 2:5) each with minds and talents unique within the Body. As we are not robots, so our responses are not automatic either, and the responsibility in many cases is our own for communicating our joys and pains to the brethren around us. We read of this as follows: “Bear ye one another’s burdens, and so fulfil the law of Christ.” (Gal 6:2) “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” (James 5:16) This is the pattern of society within the Church of Christ.

Consider the lessons to be found in the examples of the Pharisees and the Sadducees. They communicated often, one with another. Their debates were notable, and transcripts of their official disputations are available to this day. Yet they did not communicate effectively with the “common” people over whom they were placed as shepherds. Worse still, the common people did not feel free to communicate with the teachers and rabbis, suffering instead under increasingly stringent instructions in order (they were told) to safeguard their spiritual lives. (Mat 23:4)

When Yahshua came and taught the truth, we read that while the religious leaders were offended, “the common people heard Him gladly.” (Mark 12:37) Why was this?

The Pharisees and Sadducees became sick on good teachings.

At John the Baptist’s life-giving words they had their spiritual illnesses clearly identified. In conflict with the Savior their dietary deficiencies (*i.e.*, their spiritual diet) were made obvious to all. Christ’s statement regarding coming to save the sick was somewhat ironic, (Mark 2:17) because the religious leaders were far more ill than the common people and even, in many cases, the Gentiles. Why was this?

Unidirectional teaching rarely works. Christ was the perfect Teacher, and there is a time and a place for things like Sermon on mount, but look how His closest followers reacted even to these “official” discourses. Those who were nearest to the Son of Man came and spoke to Him about parables in order to get the greatest blessing from His words. “And the disciples came, and said unto Him, ‘Why speakest thou unto them in parables?’ He answered and said unto them, ‘Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.’” (Mat 13:10, 11)

The people loved the Messiah, not because He was of any great family, or had a respected earthly teacher Himself. They loved Him because of the excellence of His character, and this as manifest in His willingness to be “one of them.” Although none understood just how much Yahshua had sacrificed to become a human being, none could miss how deeply He cared for all whom He met, speaking with Samaritans, healing Gentiles, eating with publicans and sinners, while those who had been entrusted with the elect flock remained distant, for fear of polluting their morals and (more importantly) their reputations. (Mat 9:10, 11)

This was the King of All Creation, yet the slaves and the beggars, the blind and the lame, spoke to Him and heard replies in tones of mercy and love. This was a true teaching; this was a doctrine that none could deny.

Communication is necessary, not only for the instructed, but the instructor. We are told, “Let him that is taught in the Word communicate unto him that teacheth in all good things.” (Gal 6:6)

Husbands and wives must communicate, or they will lose their relationship. The same is true with Christ and the Church; when earnest prayers cease, then apostasy is the natural result. The same is true also *within* Church, for the members must communicate, or any sense of brotherhood will quickly be lost.

We read of the apostle’s joy in hearing from the brethren during a difficult time, “For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” (Heb 10:34) We read of even the Son of Yahweh, requesting of His followers in His distress, “Tarry ye here, and

watch with me.” (Mat 26:38)

Let the people encourage the elders, for their responsibility is great, and their job often trying. Let the people not merely hear the sermons they are privileged to attend, but discuss the things they have learned, and the principles they have gathered, among themselves and with the pastor.

There are few experiences more discouraging than to pour a heartfelt lesson out of one’s self over an un-moved audience, and to watch them file out of the sanctuary doors greatly unaffected. And, conversely, there are few experiences sweeter to a minister of the Gospel than to hear, from some sincere soul, “Thank you. I never saw things in such light before.”

Of course, what we must diligently do is guard against any undue praise, and any and all flattery. The ministers of Christ are not there on Sabbath mornings to receive attention, or to collect tithes of men’s praise. All such blessings are to be directed Heavenward; yet how eagerly do the husbandmen look forward to seeing grapes on their vineyards! How merrily do faithful servants rejoice when their labors provide a large and healthy harvest for their beloved Master? The harvest time in Israel was an occasion of great joy, (Deu 16:13, 14) and how much more joy may we expect at the final global harvest of earth? (Rev 14:15)

In the cold and formal churches of Christendom, the pastors preach, the people say, “Praise the Lord,” the organ plays, and then the pews are emptied again until the next week’s service. In the “celebration” style churches of Christendom, self-control and propriety are lost when the ministers and deacons begin to jump up and down, speak in strained syllables and dance. There is always a call, and always a reason, to rejoice, (Phil 4:4) but in the Sanctuary of the Most High there must be reverence and order. (Lev 19:30; Hab 2:20; 1Cor 34:14, 40)

Between these two ditches we find the Highway of Holiness. Let the people sit and listen, as in the very and divine presence of Yahweh. Let them praise the Most High for shedding His light and mercy on their path. Let the joy that comes from the assurance of full salvation translate into the faces and voices of those who speak and sing. Let the universe know that Yahshua’s people are alive, for “the joy of Yahweh is your strength.” (Neh 8:10b) And let the under-shepherds know that their work is appreciated.

“Let the elders that rule well be counted worthy of double honour,” it is written, “especially they who labour in the word and doctrine. For the scripture saith, ‘Thou shalt not muzzle the ox that treadeth out the corn.’ And, ‘The labourer is worthy of his reward.’” (1Tim 5:17, 18)

All must learn to speak the language of Heaven, in which praise may be offered without flattery, and received without either pride or false humility. This may take some effort for some people, who have not had the benefit of a sanctified home and wise parents, but the CSDA movement is not just “any other

Church.” In this movement is fulfilled the prophecy: “Then they that feared Yahweh spake often one to another; and Yahweh hearkened, and heard it, and a Book of Remembrance was written before Him for them that feared Yahweh, and that thought upon His name. ‘And they shall be mine,’ saith Yahweh of hosts, ‘in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.’” (Mal 3:16-18)

“But to do good and to communicate forget not, for with such sacrifices God is well pleased.” (Heb 13:16) Give feedback. Discuss things with the teachers, and ask questions.

- D. Aguilar

Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been--the defender of religious freedom.

—Ellen G. White, *The Great Controversy*

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