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Description

It may be well to give one word of explanation as to my object in writing the following paper. I had noticed in the present day, on the one hand, a strong legal tendency - a positive imposition of the sabbath as a matter of righteousness - and on the other, a carelessness and indifference about the Lord's day. I feel it necessary to say, that I have no sympathy either with the Judaising, souldestroying doctrine of the former, or with the cold infidelity of the latter. If I hear anyone presenting the shadows of the law (of which the sabbath was one) as the ground of salvation, it is quite clear to me that he knows not the gospel, but is one of those spoken of in Galatians i. 7, a perverter of the gospel of Christ; and, at the same time, if I see one professing the name of the risen Son of God doing his own things, seeking his own pleasure, and gratifying his own will on the Lord's day, I have reason to fear that such an one neither knows the joys nor the claims of a risen Christ.

But having found much blessing to my own soul (and others in different places having in some measure shared that blessing with me) in tracing through scripture the use of the sabbath as a shadow of rest in Christ, I was urged to publish what the Lord has taught me in His word on this deeply interesting theme.

I would ask the reader to remember that in the first part of this tract there is not one thought of the Lord's day. It treats simply of the typical import of the Jewish sabbath. And even as to this the gospel aspect only is dwelt upon; my object being chiefly to lead doubting souls to Christ.

Dispensationally the earthly seventh-day sabbath points forward to the earth's millennial rest, just as the first day, or eighth day, points to the eternal state. It is also clear to me that a seventh-day sabbath will be observed again on earth when the Jews are restored. But into these views of the subject I do not enter here.

32 pages – Pamphlet – Author: C. Stanley