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The Battle Against the Sabbath and Its End-time Importance

Norman R. Gulley
Southern College of Seventh-day Adventist

God and the principles of His law are eternal. The law is an outward manifestation of His character. The two are inseparable and unchangeable. As Ellen G. White put it, “His law is without variableness, unalterable, eternal, because it is the transcript of His character.”¹ “‘God is love.’ His nature, his law, is love. It ever has been; it ever will be. ‘The high and lofty One that inhabiteth eternity,’ ‘whose ways are everlasting,’ changeth not. With Him ‘is no variableness, neither shadow of turning.’”²

The unchangeable God (Mal 3:6) gives expression of Himself in His unchanging law (Matt 5:18, Luke 16:17). One can no more change His law than change God. Both God and His law transcend created beings in such a way that they function, in different ways, to change human beings rather than be changed by them. That change comes from the law exposing human need (Rom 7:7). The law shows people what they are really like (Rom 3:20). The law exposes their desperate need of God.³ The law changes their distorted self-esteem. God changes them to see their true self-worth—in Him (Eph 1:3, 4; 2 Cor 3:18).

Lucifer Attacks God’s Law

Sin originated in one bent on changing the law and disputing Christ’s supremacy (cf. Isa 14:12-15; Eze 28:13-15). “In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the

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Creator, and the sacred, unchanging nature of His law.”⁴ What was his response?

While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.”⁵

Behind his pretense, jealousy of Christ consumed Lucifer. How inexplicable! All He was and had come from Christ. He held the place of highest honor among created beings. He stood as the covering cherub at the throne (Eze 28:14). He owed his very existence to Christ. For Christ created everyone and everything (Col 1:15,16; Heb 1:1,2). Yet Lucifer plunged down a path that led inexorably to Calvary. He would kill the One who gave Him life. He would go on, in the Christian age, to overthrow the Sabbath which reminds humans of their Creator (Exod 20:11). Satan’s whole rebellion is Christ-centered. Calvary and Sunday expose his hatred of Christ. Sunday is Satan’s creation, not a day in honor of Christ’s resurrection. Whether realized or not, Sunday honors Satan’s work (change of commandment) rather than Christ’s work (resurrection). Sunday is Satan’s fourth commandment in place of the Sabbath command of the pre-incarnate Christ (Deut 5:22).

In his counterfeit role as promoter of loyalty to God, Satan reacted against angels who were really loyal.

Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy

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freedom. Great numbers of the angels signified their purpose to accept him as their leader.⁶

Since that time it has been Satan's purpose "to secure the abolition of law,"⁷ and he has "exerted all his power and cunning to destroy Jesus."⁸ He hates the law, because He hates Christ. His long political campaign of deception has been to oust Christ and His law, and to take their place. In the end-time on planet-earth it will appear that he has succeeded. With consummate cunning Satan will come pretending to be Christ and promoting Sunday. Here is the ultimate deception—coming as Christ, but with his own version of the fourth commandment.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish, he charged upon the loyal angels. The same policy of deception has marked the history of the Roman Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God and to change His law.⁹

God's authority as Creator is referred to in only one commandment, in the "Sabbath of the Lord thy God" (Exod 20:10). An attack against the Sabbath is an attack against God. It is also an attack against all that the Sabbath represents. The Sabbath is a memorial of Christ's creation (Exod 20:11), the liberation of his people (Deut 5:15) and His relationship with His followers (Ezek 20:12). To set up a substitute sabbath (Sunday) is the work of a substitute Christ (Satan). This is the bottom line. Satan hates Christ, wants to overthrow Him and wrench from Him His rule, and does so in part by promoting Sunday as the Christian Sabbath. Satan's coming advent as Christ to push Sunday sacredness is the ultimate attack against Christ and His day.

In this article we will see that throughout history, Satan has promoted Sunday by falsely linking it with Christ. Satan has hidden the fact that he changed the day by giving credit to Christ for the change. With cunning deception He has promoted his work against Christ as the work of Christ Himself. In the name of Christ, countless Christians have and will fight for what they believe to be

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the Sabbath of Christ, not knowing that it is the Sabbath of Satan. We will consider what some early church fathers thought about the Sabbath, the thinking of Augustine, Aquinas, Calvin, and two recent books. We will then consider the Sabbath as a creation-ordinance, the Sabbath as a Christian belief, the end-time Sabbath test and how to prepare for the coming crisis will close our study.

The Sabbath: Displaced in Christian History

Early church fathers who speak about the Sabbath include Justin Martyr, “Epistle of Barnabas,” Ignatius, Tertullian and Victorinus. In this article our reference to them will necessarily be brief.¹⁰ They discuss a number of matters. One dealt with when the Sabbath was instituted. Was it at creation, or much later at the time of Israel? Justin Martyr believed that followers of God before Moses and Abraham “observed no sabbaths,”¹¹ and so it is not a creation-ordinance. On the other hand Tertullian believed it was kept by Adam, Abel, Enoch, Noah, Abraham and Melchizedek.¹² Barnabas concurred that “the Sabbath is mentioned at the beginning of the creation.”¹³ So there was a difference relative to when the Sabbath was instituted. This developed two views, one that saw the Sabbath as relevant for all human beings, being given at the creation of the race; whereas the other group saw the Sabbath as only relevant to the Jews, because it was instituted for that nation alone.

Besides these two beginning dates, Tertullian thought there were two different Sabbaths in scripture, that is, the “temporal sabbath,” considered human, and the “eternal sabbath,” considered divine. The temporal sabbath was merely “temporary.” The temporal sabbath merely foreshadowed the eternal sabbath.¹⁴ Here is a type/antitype paradigm that would become a persuasive evidence for the temporal nature of the Old Testament Sabbath, because many would conclude that it merely pointed to Christ who came to fulfill/replace/transcend it.

Another question concerned what Christ thought of the Sabbath. Tertullian suggests that Christ broke the Sabbath when He excused His hungry disciples, after plucking some ears of corn, to rub them in their hands to get food. He qualified this statement by saying, “Christ did not at all rescind the Sabbath; He kept the law thereof, and both in the former case did a work which was beneficial

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to the life of His disciples, for He indulged them with the relief of food when they were hungry, and in the present instance cured the withered hand. . . .”¹⁵

The so-called “Epistle of Barnabas” (generally regarded as written by a Christian in Alexandria, c. 130) projected the six days of creation onto history, with each creation day representing one thousand years of historical time. The author says:

“‘He finished in six days.’ This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. . . . Therefore, my children, in six days, that is, in six thousand years, all things will be finished. ‘And He rested on the seventh day.’ This meaneth: when His Son, coming (again), shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day.”¹⁶

That future seventh day will be followed by an eighth day. Putting words into the Lord’s mouth, The author says, “I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead.”¹⁷ Here is an early reference to Sunday observance. It ignores the obvious parallel of creation Friday and crucifixion Friday being followed by a seventh-day Sabbath celebration, with Sunday as merely the first day of the week. Rather, it invents an eighth day, never found in Scripture, and attempts to identify the first day of the week with some supposedly eighth day new world time. It is understood that human history is to be six thousand years, the millennium is the seventh day, followed by the new earth time as the eighth day.

Interestingly the time-grids of the author of Barnabas and Tertullian do not synchronize. For how can the eternal sabbath of Tertullian function from the second advent onward, when the Epistle waits to the new world for the eighth day sabbath to begin? The millennium is left hanging. Even though the Epistle of Barnabas refers to the Psalms as source for the eighth day idea (Psa 6, 12), there is no such reference. The “eighth day” is mentioned only twenty times in Scripture, and not one reference supports the imaginary views of the Epistle of Barnabas and other early church fathers.

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Augustine of Hippo (354-430)

Augustine was the greatest theologian of his time, and one of the greatest of all time. His voluminous writings became the basis of Catholic theology for centuries. He is also the theologian most quoted by the Reformers in their attempt to attack the Catholic church, which speaks of the selectivity at work by both sides that looked to him as authority. Behind this is the fact that Augustine has given contradictory ideas in his theology.

By the time we come to Augustine, we have moved away from the early church fathers' thinking about the Sabbath. Even though some of Augustine's thinking finds its roots in theirs, he is much clearer in his antipathy to the Sabbath. Augustine said of the Sabbath, it "ought not to be kept by a Christian."¹⁸ He reasoned that the Sabbath merely "prophesied" Christ's first advent. After Christ arrived on earth the Sabbath had no more usefulness than any other prophecy about his birth. As Augustine put it, "The Lord did break the Sabbath; but was not therefore guilty. What is that that I have said, 'He broke the sabbath'? He, the Light had come, He was removing the shadows."¹⁹ So all of Christ's Sabbath miracles and instruction about the Sabbath are dismissed as a process of removing the shadows (the Sabbath) now that He the Light had arrived. Just as the sacraments of wine and bread show forth the Lord's death till He comes the second time, so Augustine's Sabbath was a sacrament fulfilled by Christ's first advent.²⁰

Hence, according to Augustine, Christ replaced the Sabbath when He came. But when did He come? Augustine answers this question by looking at creation days as types of historical periods.

For these days were not without reason ordained in such order, but for that age also were to run in a like course, before we rest in God. . . . As therefore God made man in His own image on the sixth day: thus we find that our Lord Jesus Christ came into the sixth age, that man might be formed anew after the image of God. . . . The sixth day beginneth from the preaching of John, and lasteth unto the end: and after the end of the sixth day, we reach our rest.²¹

Apparently mankind is still in the sixth day with the sabbath in the post-advent future, for the creation Sabbath being open-ended can only be fully realized in the open-endedness of eternity. Augustine's time periods do not agree with those of Barnabas.

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Augustine's sixth historical day began a millennium before the sixth historical day of Barnabas.

To Augustine the creation account in Genesis is mystical, for God merely spoke things into existence by His omnipotent power during six days. Creation work was easy for Him, so how could He possibly need the seventh-day Sabbath rest that followed? Augustine said, "How could He require rest after the world was made, as if to enjoy leisure after toil, He who in commanding never toiled?" Augustine makes too much of the anthropomorphism of rest, not allowing the word "rest" to mean anything other than rest from toil. He apparently has no room for "*rest*" meaning a change from creation-work to its celebration, without reference to any toil. He certainly has no room for the Sabbath being a celebration of Christ's finished work of creation or of redemption. Not only that, Augustine goes on to conjure up a meaning not found in the text. "Consequently these sayings are mystical, and are laid down in this wise that we may be looking for rest after this life, provided we have done good works."²² Just as Christ's work issued in rest after it was completed, so will Christians rest in the eternal day after their life of works. Again the Sabbath is confined to the eternal future.

Although the sacramental/typical sabbath signifying Christ is not to be kept by Christians, anymore than they should sacrifice lambs, Augustine paradoxically (in view of what has been said thus far) urges Christians to be even more diligent in their observation of the sabbath than the Jews. He said, "'Observe the Sabbath-day' is enjoined on us more than on them, because it is commanded to be spiritually observed. . . . The Christian observes the Sabbath spiritually, abstaining from servile work. For what is it to abstain from servile work? From sin."²³ "For this is the spiritual Sabbath, to have no sin. In fact, brethren, it is of this that God admonishes us, when He commends the Sabbath to our notice: 'Thou shalt do no servile work.'²⁴ For Augustine, the sabbath seems to be a seven day experience of sinlessness.

He sees the fifty days from Passover to the day Moses received the Ten Commandments at Sinai as typical of the fifty days between the death of Christ and Pentecost. He recognizes that the Holy Spirit is called "the finger of God" (Luke 11:20). Just as God wrote the Decalogue with His finger on external tables, so the Holy Spirit

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as the finger of God writes “the new law” on the tables of the heart.²⁵ The new law within does not include the Sabbath as a day, but as an experience.

One must keep in mind that the Sabbath-keeping of the Jews, contemporary with Augustine, was often in the background of his Sabbath comments. Like Ignatius,²⁶ Augustine speaks of Sunday observance over-against the Jewish Sabbath-keeping. His revulsion for the Jewish Sabbath caused him to over-react to the Sabbath. His mystical bent is seen in the way he compares the Sabbath for Christians with the Sabbath for the Jews.

Lo, this day is the Sabbath, which the Jews at this period observe by a kind of bodily rest, languid and luxurious. They abstain from labours, and give themselves up to trifles; and though God ordained the Sabbath, they spend it in actions which God forbids. Our rest is from evil works, theirs from good; for it is better to plough than to dance. They abstain from good, but not from trifling, works. God proclaims to us a Sabbath. What sort of Sabbath? First consider, where it is. It is in the heart, within us; for many are idle with their limbs, while they are disturbed in conscience. . . . That very joy in the tranquility of our hope, is our Sabbath. This is the subject of praise and of song in this Psalm, how a Christian man is in the Sabbath of his own heart, that is, in the quiet, tranquility, and serenity of his conscience, undisturbed; hence he tells us here, whence men are wont to be disturbed, and he teaches thee to keep Sabbath in thine own heart.²⁷

This existential rather than weekly Sabbath ignores the uniqueness of the Sabbath. For on each day Christians should be tranquil as they rest in Christ. So Augustine projects the Sabbath into the future and within, to the eternal and internal, to the eschatological and to the existential. He does this at the expense of the present historical claims of the Sabbath. He ignores these. This is reminiscent of later Preterist and Futurist schools of prophetic interpretation that ignore the historical. Furthermore Augustine can even merge these two horizons (eschatological/existential). For example, in the last paragraphs of *The City of God*, he speaks of the perpetual sabbath, saying “There shall be the great Sabbath which has no evening, which God celebrated among His first works, as it is written, ‘And God rested on the seventh day from all His works

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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 began to make.’ For we shall ourselves be the seventh day, when we shall be filled and replenished with God’s blessing and sanctification.”²⁸

Thomas Aquinas (1224-1274)

Satan’s attack against Christ is made in a Christian guise. What a tragedy that so many Christians, through the centuries, have jettisoned the Sabbath in what they thought was support for Christ. Think of the awful irony: they rallied to be true to Christ only to help His enemy. Here we find the deceptive front of Satan, clothing Sunday with Christ’s garb to deceive, as verily as he will clothe himself as Christ in the end-time. Fooled by the Christian garb, the vast majority of Christians fall into the enemy’s camp without knowing it. Early church fathers and Augustine fell into the trap, what about Aquinas and Calvin?

Aquinas joins Augustine as the most important theologian for Catholic theology. He compares the old and new laws. “The New Law is compared to the Old as the perfect to the imperfect. . . the New Law gives what the Old Law promised.”²⁹ To Aquinas the Old Law was merely pointing to the New Law, as shadow to substance. He said,

The reality is found in Christ. Wherefore the New Law is called the law of reality; whereas the Old Law is called the law of shadow or of figure.³⁰

Here Aquinas is comparing the Old Law, including the Sabbath, as merely a shadow that was overtaken by its reality in Jesus Christ. To keep the seventh-day Sabbath would be no better than slaying lamb’s in the Christian age.

However, unlike so many since his day, Aquinas understood why Jesus apparently broke the Sabbath command. Whereas many scholars believe Christ broke the law to show that He transcended the law, Aquinas saw it differently. He writes,

But He did seem to break the sabbath according to the superstitious interpretation of the Pharisees, who thought that man ought to abstain from doing even works of kindness on the sabbath; which was contrary to the intention of the Law.

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Aquinas speaks of God's resting on the seventh day as a cessation "from creating new creatures."³¹ Because God had no need of the creatures He made, Aquinas can say, "When all things were made He is not said to have rested *in* His works, as though needing them for His own happiness, but to have rested *from* them, as in fact resting in Himself, as He suffices for Himself and fulfills His own desire."³² He also believed that "God rested in giving rest to us."³³ But, the most important fact, for our purpose, is the focus of Aquinas on Christ taking the place of the Old Law, including the Sabbath. For Aquinas, Christ, and not the seventh-day Sabbath, is meant for Christians.

John Calvin (1509 - 1564)

Calvin believed that there was no commandment which God more strictly enforced than the Sabbath command. He concurs with those who hold that the OT Sabbath was typical of Christ, and, like all other types, met its fulfillment in Christ. Christ "is the truth, at whose presence all the emblems banish; the body, at the sight of which the shadows disappear. He, I say, is the true completion of the Sabbath."³⁴ But he says this is only half of the meaning of the Sabbath. For,

First, under the rest of the seventh day, the divine Lawgiver meant to furnish the people of Israel with a type of the spiritual rest by which believers were to cease from their own works, and allow God to work in them. Secondly, he meant that there should be a stated day on which they should assemble to hear the Law, and perform religious rites, or which, at least, they should specially employ in meditating on his works, and be thereby trained to piety. Thirdly, he meant that servants, and those who lived under the authority of others, should be indulged with a day of rest, and thus have some intermission from labour.³⁵

Like others before him, Calvin distinguishes between the meaning of the Sabbath as "the mystery of perpetual resting from our works," from the ceremonial part of the Sabbath. He affirms that "on the advent of our Lord Jesus Christ, the ceremonial part of the commandment was abolished." But the existential part of the Sabbath continues every day of our lives. It is a daily experience. "Christians, therefore, should have nothing to do with a superstitious observance of days."³⁶ In this way Calvin jettisons the

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weekly Sabbath. So what is the purpose of the Sabbath commandment? Calvin sees its purpose in providing a day for public worship and a day for the laborer's vacation.³⁷

Calvin rejected any continuance of the seventh day as a holy day given to mankind to keep. The seventh day was identified with Jewish superstitions. Another day was chosen by Christians to place distance between them and the Jews. But why was Sunday chosen? Calvin says,

It was not, however, without a reason that the early Christians substituted what we call the Lord's day for the Sabbath. The resurrection of our Lord being the end and accomplishment of that true rest which the ancient Sabbath typified, this day, by which types were abolished, serves to warn Christians against adhering to a shadowy ceremony.³⁸

He went on to say that "I do not cling so to the number seven as to bring the Church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition."³⁹ So Calvin's advice was: choose any day you wish as long as it is free from superstition, for the distinction between the seventh day from the rest was only typical.⁴⁰

Summary

In our brief overview of these church leaders, Augustine, Aquinas and Calvin, we notice some differences, but also a theme running throughout. The theme is that Christ is the antitype of the seventh-day Sabbath, just as He is the antitype of all Christological types in the OT. Even though the Sabbath is seen as vested with more than typical value, it is the typical that designates it as temporary and fulfilled/transcended by Christ. We have seen that Satan's cunning deception has been to pretend to promote Christ while behind that guise he attacks Christ and His Sabbath. This is a forceful argument that recurs again in later times. We will delimit our attention to two recent books.

The Ratzlaff/Carson Books

A recently published book, entitled *Sabbath in Crisis*,⁴¹ rejects the seventh-day Sabbath as a day to be kept holy by Christians. The tragedy is that the book is written by Dale Ratzlaff, a former

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Seventh-day Adventist minister.⁴² D. A. Carson has written the foreword. Carson edited the book *From Sabbath to Lord's Day* (1982),⁴³ a volume written by a group of scholars at Cambridge University. The work was essentially a response to Adventist Samuele Bacchiocchi's book *From Sabbath to Sunday* (1977).⁴⁴ Ratzlaff's book is a popularized version of the basic thesis found in the more scholarly Carson tome.⁴⁵

There are three views⁴⁶ concerning the Sabbath today: 1. Sunday sabbatarianism, which considers Sunday as the Christian Sabbath (transfer/modification). This view alleges that the Sabbath of the OT was transferred to Sunday in the NT, with modification of Sabbath keeping regulations. 2. Saturday sabbatarianism, which considers Saturday as the continued Sabbath (reformation/continuation). This view, held by Seventh-day Adventists, believes that the Sabbath of the OT was kept by Jesus, who reformed Sabbath keeping by overthrowing the human rules that bound it. This reformed Sabbath of the OT continues to be the Sabbath of the NT. 3. Non-sabbatarianism, which considers the Sabbath to have culminated in Christ (fulfillment/transformation). This view alleges that the Sabbath of the OT was fulfilled by Jesus, and the symbolism of the Sinaitic Sabbath has been transformed into other symbols in the new covenant. The Ratzlaff/Carson books subscribe to this non-sabbatarian view. Their view, though different in some details, is in essential agreement with the church theologians, Augustine, Aquinas and Calvin. All replace the Sabbath with Christ.

The non-sabbatarian thesis is this: The fourth commandment Sabbath is only for Israel,⁴⁷ is essentially different from the creation Sabbath,⁴⁸ and is merely a type of the salvation-rest Christ brought.⁴⁹ Hence, like the priesthood, sacrifices and Messianic prophecies, the Sinaitic sabbath met both its reality⁵⁰ and fulfillment in Christ.⁵¹ So the Sabbath has undergone transformation from physical rest to salvation instead of transference from Saturday to Sunday.⁵²

Behind their thesis, the Carson and Ratzlaff books posit a radical difference between the old covenant and its Sabbath and the new covenant and Christ.⁵³ But, does not such a distinction between the two covenants call in question the unity of the Old and

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New Testaments and the unity of the plan of salvation? Does God change? Is He different in the New Testament and its covenant from what He was in the Old Testament and its covenant? The Bible is clear that God changes not (Mal 3:6). He “is the same yesterday and today and forever” (Heb 13:8).

In fact, the new covenant is the same as the everlasting covenant (Gen 17:13, Heb 13:20), with the old covenant a temporary teaching device used by God to meet people fresh out of slavery, with a view to preparing them to enter into the everlasting covenant, which by contrast to this old covenant is called the new covenant. This is the “historical period” view of the covenants, where the new is really older than the old, even though the old covenant is a historical period that precedes the new covenant as a historical period.

There is another way to look at the two covenants. This is the “existential,” or “experience” view. Here the old covenant is a works or legalistic response to God, whereas the new covenant is a faith or relationship response to Him. In this view David, who delighted in God’s law (Psa 119:70), had the new covenant experience though living in the old covenant historical period; whereas some legalistic believers in Galatia (Gal 1:6-9) experienced the old covenant while living in the new covenant period.

Therefore, if the new covenant is the same as the everlasting covenant, then both are the same as the one plan of salvation. Sabbath, salvation, and everlasting covenant each reveal God’s desire to be with humankind. All three are equally included in the everlasting gospel. As such, the Sabbath is a creation ordinance and not tied to the temporary and passing old covenant. The Carson/Ratzlaff books fail to relate the new covenant to the everlasting covenant and the Sabbath to creation. In linking the Sabbath only to a temporary covenant, an unbiblical dichotomy between law in the OT and gospel in the NT is made.

It must be observed that while no NT writer doubts the importance of the new covenant, none of them speak against the seventh-day Sabbath, or speak of its replacement through Christ’s salvation. Given the sacredness of the seventh-day (Exod 20:8-11), the death penalty for failure to keep it in the past (Exod 31:14), the Babylonian captivity caused in part through Sabbath breaking (Jer

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17:19-27), and the prophets' support of the Sabbath (Ezek 20:12-24, 22:8, 26, 23:38; Isa 56:2-6, 58:13-14; Neh 10:31, 13:15-22), one would expect a clear announcement of any Sabbath change if such was a part of the gospel good news. No command to forsake the seventh-day Sabbath or to keep any other day exists in the NT. Equally significant, Christ never suggested a change of His Sabbath, which He kept (Mark 1:21, 3:1; Luke 4:16-27, 13:10). Yet He instituted the Lord's Supper to replace the Passover (Matt 26:17-30), even designating the cup as "the new covenant in my blood" (Luke 22:20, cf. vs. 7-20).

In spite of these facts, in the Carson/Ratzlaff books the old covenant law is replaced by the new covenant Holy Spirit.⁵⁴ The Sabbath is replaced by the Lord's Supper.⁵⁵ The moral/ceremonial distinctions of law are not considered the self-evident biblical basis for any continuity/discontinuity.⁵⁶ In other words, the Sabbath as moral law does not remain for Christians on the basis of being in the moral law (Decalogue).⁵⁷ The Sabbath is even placed within the ceremonial category.⁵⁸ Whereas in history the fourth commandment is dichotomized as moral (time for God) and ceremonial (time of week), with the moral "rest" remaining, while the ceremonial "seventh" does not;⁵⁹ these books view the salvation-history mission of Jesus as fulfilling/transforming/transcending/replacing the old covenant Sabbath.⁶⁰

"In short the physical rest of the Old Testament sabbath has become the salvation rest of the true Sabbath. . . the Sabbath keeping now demanded is the cessation from reliance on one's own works (Heb 4:9, 10)." The Old sabbaths have been "superseded," "transformed."⁶¹ Christ's mission "brought the true sabbath rest of the end time into the course of history,"⁶² throwing the law into eclipse,⁶³ making it obsolete,⁶⁴ so that He taught a new sabbath law,⁶⁵ and His resurrection "fulfills the rest signified by the Old Testament sabbath."⁶⁶

At best, the Ratzlaff/Carson books attempt to understand the Sabbath in the light of Christ, even though their attempt is a dismal failure. But at least they tried. That's more than the Jews did in the time of Christ with all their six hundred *halakot*, or man-made laws, to keep the Sabbath. The Jews bent on trying to earn their own salvation through the Sabbath, did not see through the Sab-

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bath to the Savior. At least the Ratzlaff/Carson books make the attempt. But, as we will see later, they missed the most important aspect of the relationship between the Sabbath and the Savior.

Carson and Ratzlaff deny that the Sabbath is a creation ordinance,⁶⁷ stating that it only began with Israel. They claim that the creation sabbath was different in quality (different rest) and time (permanent, not one day) from the Sinaitic sabbaths.⁶⁸ This is reminiscent of Tertullian's "eternal sabbath" and "temporal sabbath." They note that there is no mention of the evening and morning in connection with the seventh day (Gen 2:2) as there had been for the other six (Gen 1:5, 8, 13, 19, 23, 31). They believe that the seventh-day of creation was open, that the sabbath rest continued until the fall. Christ's salvific mission was a new creation through His death and resurrection. Just as creation week concluded in an open-ended sabbath,⁶⁹ so Christ's re-creation brings this "divine rest of Genesis 2:2, 3."⁷⁰ It is claimed that "the New Testament testing truth is faith in Jesus. It is **not** the Seventh-day of the Sinaitic Covenant."⁷¹ Christ's Sabbath keeping is dismissed as not being a valid example for Christians,⁷² even though He was rejecting the *halakah* rather than the commandment as given by God.⁷³ It is claimed that the Jerusalem Council (Acts 15) did not require Gentiles to keep the Sabbath.⁷⁴

To summarize the major thrust of Ratzlaff's book, for example, it views the creation sabbath as a permanent rest (not a seventh day). This permanent sabbath was interrupted by sin, acted out by the Sinaitic Sabbath, and restored with Christ's rest. Now Christ's rest has arrived; it replaces the seventh-day Sabbath. Biblical passages are interpreted within this framework.⁷⁵

Ratzlaff likens the Sabbath to a map. This analogy gives insight into Satan's consistent attempt to garb falsehood with truth, to present Christ as the reason for replacing the Sabbath, when all the time Satan is the reason for the change. Here is the analogy:

The map and trail guide served important functions. But upon arrival at the destination it is time to put the map down and look up. So it is with the Sabbath. Rather than seek to keep a *day* holy let us put the day down and step into the arms of our holy *Creator*. Let us

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enter 'today' into fellowship, into a 'rest' which *remains* for those who have believed.⁷⁶

The only way to step into the arms of our Creator is to come with the Sabbath, which is the memorial of His creation. There is no either-or here. It is not Christ or the Sabbath. Nowhere in Scripture are the two mutually exclusive. We come to Him for rest (Matt 11:28), which is the only way to experience the Sabbath rest. We come precisely to Him so that we can keep all His commandments, including the Sabbath command. Disobedience, including Sabbath-disobedience, robs one of rest (Heb 4:3-11). When we step into the arms of our holy Creator, we step into the arms of the "Lord of the sabbath" (Matt 12:8). What God has joined together let not man (or devil) put asunder, is good theological as well as marital advice (Matt 19:6).

Sabbath as a Creation Ordinance

Although Carson and Ratzlaff deny the Sabbath as a creation ordinance,⁷⁷ scholars of the past have supported the creation ordinance of the Sabbath. For example, Philo described the Sabbath as "the birthday of the world' and 'the festival not of a single city or country but of the universe.'" We have seen that Tertullian and Barnabas believed the Sabbath was instituted at creation. Others supporting Sabbath as a creation ordinance include Martin Luther,⁷⁸ John Calvin,⁷⁹ Alfred Edersheim,⁸⁰ C. F. Keil and F. Delitzsch,⁸¹ Gordon J. Wenham,⁸² Robert L. Dabney,⁸³ Roger T. Beckwith and Wilfrid Stott,⁸⁴ John Skinner,⁸⁵ John P. Lange⁸⁶ and James G. Murphy,⁸⁷ to name a few, together with *The Bible Commentary*,⁸⁸ and *A Commentary, Critical, Experimental and Practical on the Old and New Testaments*.⁸⁹

Some contemporary scholars also support the Sabbath as a creation ordinance. For example, R. Alan Cole says, "It is highly likely that the origins of sabbath (like the origins of tithing and circumcision) go back well beyond the law, even though there is no direct biblical evidence for its observance."⁹⁰ Walter Elwell says, "The sabbath's setting in the biblical account of creation implies that it is one of those OT standards which are meant for all men, and not just for Israel."⁹¹ Some other scholars include D. A. Rausch,⁹² J. C. McCann Jr.⁹³ and J. H. Sailhamer.⁹⁴ Gordon J.

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Wenham states, “the Sabbath idea is as old as creation itself.”⁹⁵ The fact of manna not falling on Sabbaths before the commandments were given at Sinai (Exod 16), and the very term “remember” the sabbath in the fourth commandment (Exod 20:8), both presuppose a Sabbath commandment before Sinai.⁹⁶ Evidence supports the Sabbath as a creation ordinance. It is not good enough to say that there is no biblical record that the patriarchs kept the Sabbath. It is equally true that there is no biblical evidence that they didn’t keep the Sabbath. Arguments from silence are not sufficient to make a case, as they can be argued as evidence for opposite conclusions. At best, such arguments cancel out one another. Far more important is the fact that the biblical record refers to Sabbath keeping before Sinai. The logical conclusion is to ask from whence came that Sabbath deference. It involved a miracle from God, that is, manna not falling on the seventh day. In this way the sanctity of the Sabbath before Sinai is shown to be supported by God’s action in supplying a double quantity of manna on Friday so that the seventh day could be a day of rest. It would appear that such a practice is rooted in God’s blessing of the Sabbath at the end of creation week (Gen 2:3).

The fact that the seventh day does not have the usual “evening and morning” designation (Gen 2:3), as do the other six days of creation, in no way suggests that it was an eternal sabbath merely interrupted by sin, to be restored after the consummation, as some suggest. Though the creation record makes no mention of the word “sabbath,” nor a sabbath command, God’s act of blessing the seventh day (Gen 2:2) must be understood in the context of His other two blessings of animals (Gen 1:22) and man (Gen 1:28). As J. G. Murphy discerned, “The solemn act of blessing and hallowing is the institution of a perpetual order of seventh-day rest: in the same manner as the blessing of the animals denoted a perpetuity of self-multiplication, and the blessing of man indicated further a perpetuity of dominion over the earth and its products.”⁹⁷ Subsequent Sabbath commandments identify the seventh-day of creation as the day that God blessed and set apart as His holy Sabbath (eg. Exod 20:11, 31:15).

In the Carson tome, A. T. Lincoln, admits “If the hypothesis of the sabbath as a creation ordinance could be established, then,

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whatever the temporary nature of the sabbath as part of the Mosaic covenant, the appeal could still be made to the permanence of the mandate for one day of rest as inherent to humanity made in the image of God.⁹⁸ The Bible supports the seventh-day Sabbath as a creation ordinance, given to mankind as a perpetual memorial, to celebrate the finished works of Christ (cf. Mark 2:27).

In my opinion, the most serious failure of the Carson and Ratzlaff books is their unbiblical dichotomy between the work of Christ as Creator and His work as Redeemer, with the resulting discontinuity between the Sabbath of the Old and New Testaments. Scripture is clear that the Christ who came as Savior of mankind in the NT is the same One who created humankind as recorded in the OT (Heb 1:1-3; Col 1:15-17). Both were acts of Christ as gifts to all mankind. Both were creative gifts, creation out-of-nothing (*ex nihilo*) before sin and creation without human contribution after sin. Humankind made no contribution to either acts of Christ. Both were His acts, performed by His power, voluntarily and decisively as gifts to all the race. It was the same Christ who created the Sabbath. He blest it and set it apart from the other six days, as a symbol of the difference between man's working days and His need to rest in Christ's work. The Sabbath compared to the six days of creation was a powerful type signifying that man's work has a limit. Humans can do many awesome things, but no human can make himself or herself, and no human can save himself or herself. The Sabbath followed both gifts, for Christ created humans on creation Friday and redeemed them on crucifixion Friday. The first full day to follow both creations by Christ was the Sabbath: to celebrate Christ's finished work, and to rest in that work.

What is missing in the Ratzlaff/Carson books, as well as in the theology of some past church leaders, (Augustine, Aquinas and Calvin) is the deeper Christological significance of Christ's acts in both creation and salvation with respect to the Sabbath celebration of His work. The wedge placed between the Old and New Testaments fails to do justice to the everlasting gospel revealed throughout Scripture. And the severance of Christ from the Sabbath fails to acknowledge the salvific meaning of the Sabbath throughout Scripture. Readers interested in following the unfolding meaning of the Sabbath throughout Scripture can read my

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article “How to Survive the Coming Sunday-Law Crisis” in the *Journal of the Adventist Theological Society*, 2/1, Spring 1991. In other words, while these authors think they exalt Christ by rejecting the seventh-day Sabbath, they really reject the significance of Christ as Creator-Redeemer.

Sunday has traditionally been recognized as the Christian sabbath by those who believe it replaced the Jewish Sabbath in honor of the resurrection of Christ. This is by far the prevailing view of Christians throughout the literature, from earliest times till the present. This linking of Sunday with a great salvific event of Christ is a further example of clothing an attack against the seventh-day Sabbath in a Christian garb. Most Christians have bought the identity without stopping to think through the Christological insights that this view jettisons. But not all have viewed Sunday in this way. It is of interest that scholars writing in Carson’s book conclude that “it is all but impossible to believe that Sunday was established as the Lord’s Day, as a holy convocation, and as a Christian response to a creation ordinance in Palestine shortly after the Resurrection. The arguments against this position are virtually conclusive.”⁹⁹ Later the same work states: “It cannot be argued that the New Testament itself provides warrant for the belief that since the Resurrection God appointed the first day to be observed as the Sabbath.”¹⁰⁰ Concerning the Sabbath, it is admitted that “There is no biblical or compelling theological reason why it has to be Sunday.”¹⁰¹

In contrast to linking Sunday with Christ’s resurrection, and therefore rooting Sunday into a NT event, Dominion Theology links Sunday with the OT Jewish Sabbath. Advocates of Dominion Theology are calling for a reinstatement of all the sabbath laws in connection with Sunday, including the sabbath death decree. Forces now at work across the planet are leading to the fulfillment of Revelation 13. In that chapter John predicts that America will lead all the world to wonder and worship the Catholic church (Rev 13:11) and to enforce its Sunday keeping with a death decree (Rev 13:14-15). Never before this time has there been a global sabbath law. Paradoxically the law will be promoted as a memorial of Christ’s resurrection, but pushed with OT enforcement. It is necessary that Seventh-day Adventist be prepared to give a reason for

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why the seventh day is still holy, and be prepared to stand firm for truth. To stand when the whole world bows before a modern image on the plain of Dura (Dan 3:4-30) will necessitate not only knowing why the seventh-day is the right day, but what it means to keep that day holy. To this we now turn.

The Christian Sabbath

Christ began His ministry on a Sabbath (Luke 4:16), proclaiming His mission to set the oppressed and prisoners free and to announce “the year of the Lord’s favor” (vs. 18-19). As Samuele Bacchiocchi notes, most commentators refer this year to the Jubilee or sabbatical year.¹⁰² Christ cited Isaiah 61:1-2, claiming that “Today this scripture is fulfilled in your hearing” (Luke 4:21). Bacchiocchi asks a crucial question about this fulfillment. Did Christ view the sabbath as a type that met its fulfillment in Him, or did He identify His mission with the sabbath?¹⁰³ I believe the Sabbath was a type of redemption. Every week it came to bring relief from the burdens of work. It set workers free for a day. Thus the weekly Sabbath gives insight into Christ’s mission to set free those burdened with sin.

Yet the Sabbath was not a type in the sense that it met its fulfillment in the antitype and afterwards had no function. In His announcement Christ identified His mission with the essence of the Sabbath. He had come to bring rest to sin and sick weary people. He had come to set them free in Himself. He would demonstrate through miracles the total freedom He had to offer. And He often chose a Sabbath to perform that healing (Luke 4:31-37, 38-40; Matt 12:9-21; Luke 13:10-17; John 5:1-18, 9:1-41) so that the physical release could give some insight into the spiritual salvation He came to give. Christ gave the Sabbath and salvation to mankind. He illustrated the salvation gift through the Sabbath miracles.

The Sabbath gift of freedom had deteriorated into a day of work in Christ’s day. There were some six hundred *halakot*, or man-made requirements that smothered the day with legalistic burdens. The Sabbath was no longer an invitation to set the burdened free. It had become itself an instrument to shackle. In stark contrast, Christ came to set the prisoners free, and illustrated this freeing work through the Sabbath. He came to illustrate the for-

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gotten essence of the Sabbath (cf. Matt 5:17-19). Like His mission, the Sabbath came to set prisoners free.

Christ was well aware of the ceremonial law. He knew that it was a type of Himself. The function of the earthly sanctuary/temple came to an end at Calvary. The sacrifices came to an end in His sacrifice, circumcision gave way to adult baptism. The Jerusalem Council (Acts 15:1-29) met to consider the Pharisees' charge that Gentiles must be circumcised according to the law of Moses (vs. 5). Peter reported to the Council that Gentiles had received the Holy Spirit without being circumcised according to the law of Moses (vss. 7-11). Paul and Barnabas told of the miraculous signs and wonders God did among the Gentiles (v. 12). But nowhere do we read that the Sabbath was replaced by Sunday.

Types met their fulfillment in Christ, to whom they pointed, and in Whom they found their meaning. And these included ceremonial sabbaths, sabbaths that were connected with festivals such as Unleavened bread (Lev 23:6-8), Feast of Weeks (Lev 23:15, 16, 21), Feast of Trumpets (Lev 23: 24, 25), Day of Atonement (Lev 23:28, 32), and the Feast of Tabernacles (Lev 23:34, 39). These ceremonial sabbaths came to an end with the ceremonial feasts of which they were a part.

The cessation of these ceremonial sabbaths is the content of Paul's statement in Colossians 2:16,17, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ." Clearly Paul was not speaking about the moral law of the Ten Commandments. The separation of the Sabbath day—"one day in seven" rest—from the specified seventh, calling the first moral and the second ceremonial, has no logical or biblical foundation.

The seventh-day Sabbath must be more than a type. The fact that Christ saw the Sabbath in a far greater context is seen when He said, "The Son of Man is Lord of the Sabbath" (Matt 12:8; Mark 2:28; Luke 6:5). Christ also said, "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). Christ did not say the Sabbath was made for the Jewish race, but for mankind. Clearly Christ is rejecting the national confines placed on the Sabbath by

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human thinkers and squarely places it into its global context. This is tantamount to saying that the Sabbath is a creation ordinance. The Sabbath, as understood by Christ, breaks beyond national and typical confines and is solidly placed in its broadest context as transcultural and transgenerational.

As Gerhard Hasel expressed it,

The Son of Man as Lord determines the true meaning of the sabbath. The sabbath activities of Jesus are neither hurtful provocations nor mere protests against rabbinic legal restrictions, but are the kingdom of God in which man is taught the original meaning of the sabbath as the recurring weekly proleptic 'day of the Lord' in which God manifests his healing and saving rulership over man.¹⁰⁴

The New Testament corroborates this conclusion, for the secondary meaning of Hebrews 4 states that there still remains a seventh-day Sabbath rest (*kata-pausis*) for the people of God (vss. 4-5), and Hebrews was written in AD 70, nearly forty years after Christ's crucifixion (to which scholars look to discontinue the Sabbath because a type) and resurrection (to which scholars look to change the sabbath to the first day). Hebrews 4 denies the possibility of either of these reasons for both the Sabbath's demise or its change. Hebrews 4 agrees with Christ's linking of the Sabbath with the entire human race without exception relative to the Old and New Testament periods.

The Christian Sabbath is the day made holy by Christ in the creation of the world. It was Christ who created the planet and Adam and Eve. It was He who rested on the seventh day, setting it apart as holy. It was this seventh day given to mankind that Christ kept while He lived on earth as the God-man. He did not keep the Sabbath because he was a Jew, even though this can be said about His being circumcised and keeping the Passover. Rather He kept the Sabbath as He kept all Ten Commandments. In this He is an example for all humans and not just for the Jews. It is the same Sabbath Christ kept that will be kept forever in the new earth (Isa 66:22-23). The Jerusalem Conference (Acts 15:1-29) says nothing about changing the Sabbath from Saturday to Sunday.

The End-time Sabbath Test

Dale Ratzlaff rejects the Sabbath as the seal of God as an

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end-time testing truth. He says, "Nowhere in the New Testament is this type of evangelism taught or practiced. Rather, New Testament evangelism is always a proclamation of the good news of the gospel of Jesus Christ!" Furthermore, he says, "The SDA 'traditional evangelistic method,' as mentioned above, undermines the gospel. It takes the gospel out of the center and makes Sabbath observance 'the testing truth.'"¹⁰⁵

It is Ratzlaff that takes the Sabbath out of its gospel context, and excises the good news about coming events. Furthermore, no careful reading of Revelation 13-20 can escape the fact that the beast and its image is a significant factor in an end-time test over the gospel of Christ. We shall consider this omitted dimension of the gospel in this section, and see that the Sabbath is actually the very essence of the gospel in the end-time. There is no gospel without the Sabbath, and there is no Sabbath without the gospel. The two are inextricably combined in Scripture and in end-time events. An attack against one is an attack against both. This is a serious problem of Ratzlaff's book that he totally overlooks. While attempting to champion the gospel he rejects Christ's Sabbath that magnifies it. The sad fact in the end-time is that separation from Christ's Sabbath leads inexorably to separation from Him, or rejection of Christ leads to rejection of His Sabbath.

Satan has ever claimed to offer a more exalted existence to those who would free themselves from Christ. This took place in heaven, in Eden and will again be offered in the end-time.

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ. . . .¹⁰⁶

In Eden Satan said Eve would become as God if she ate the fruit (Gen 3:5). "As she ate, she seemed to feel a vivifying power,

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and imagined herself entering upon a higher state of existence.”¹⁰⁷ In the end-time “Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer.”¹⁰⁸

Throughout the great controversy this more exalted experience has been equated with freedom from God’s law. As noted above, in Heaven Satan “boldly avowed his contempt for the Creator’s law. . . . He denounced the divine statutes as a restriction of their liberty. . . .”¹⁰⁹ Yet, in the end-time, Satan will come to enforce his Sunday law with a death decree (Rev 13:11-15)!

The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.¹¹⁰

In the great time of trouble Satan will come as Christ and reign on planet-earth. He has always wanted to take Christ’s position and receive the worship due to Him alone. He will rule over billions of humans as the Savior, when really He has robbed them of eternal life. “While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation.”¹¹¹ He will send tornadoes, hailstorms, floods, earthquakes “in every place and in a thousand forms” and declare “that men are offending God by the violation of the Sunday-sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.”¹¹²

When the angels cease to hold the winds of strife in the end-time (Rev 7:1-3), unprecedented troubles will deluge the planet. These will include natural disasters and moral collapse. “Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.”¹¹³

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Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.¹¹⁴

After probation's close Satan will cause havoc. "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere."¹¹⁵

Satan's unholy Trinity¹¹⁶ of dragon (paganism, Rev 12:4), beast (Catholicism, Rev 13:1-3) and false prophet (Apostate Protestantism, Rev 13:11-12) will deceive the nations through miracles and bring them to the battle of Armageddon (Rev 16:12-16). Then the true Christ is pictured as a rider on a white horse coming to make war (Rev 19:11), and "I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army" (Rev 19:19). Here are the two sides. Those who follow the counterfeit Christ and those who follow the genuine Christ, those who keep the Sabbath and those who enforce Sunday. "The Sabbath question is to be the issue in the great final conflict in which all the world will act a part."¹¹⁷ The Sabbath question "will agitate the whole world,"¹¹⁸ as all the world wonders after the beast (Rev 13:3). "The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth."¹¹⁹

In the coming conflict, "The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy by honoring Sunday, the institution of this antichristian power."¹²⁰ "As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration."¹²¹

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“There will come a time when, because of our advocacy of Bible truth, we shall be treated as traitors.”¹²²

“Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith.”¹²³ “Satan has a thousand masked batteries which will be opened upon the loyal, commandment-keeping people of God to compel them to violate conscience.”¹²⁴ “All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and His Word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil.”¹²⁵

What will happen when this crisis overtakes Seventh-day Adventists? “The great proportion of those who now appear to be genuine and true will prove to be base metal. . . .”¹²⁶ So many will leave that “The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place.”¹²⁷

How to Prepare for the Coming Crisis

To survive the Sabbath test we need to experience the Sabbath rest: The Sabbath test is far more than mathematics. It transcends which day is the seventh. It goes to the essence of the Sabbath itself. The Sabbath teaches “the distinction between the Creator and His creatures.”¹²⁸ This is precisely what Satan has refused to acknowledge since the inception of his rebellion. In the end-time Satan seeks to replace His Creator when he comes impersonating Christ and promoting Sunday.

The end-time saints will not worry about the world-wide opposition against them. This is because sabbath keeping is more than a day—it is an experience. They keep Christ’s Sabbath and so can rest in Him. They experience the sabbath resting in a Creator Who alone can take them through. They recognize that they didn’t do anything to get into this world, and they cannot do anything to earn the right to get into the next one. Christ has done for them that which they could never do for themselves—He created them

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and redeemed them. The Sabbath is resting in this double finished work of Christ.

This is why the Sabbath follows creation Friday (Gen 2:2) and crucifixion Friday (Luke 23:54-24:1). Properly understood both Sabbaths were time to celebrate a finished work of Christ: His finished work of creation and His finished work of redemption. It is resting in these works of Christ that is the very essence of the Sabbath rest. We rest in Him as our Creator-Redeemer. Psalm 91 speaks of this rest during final events on planet-earth. "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust.' Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand will fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked. If you make the Most High your dwelling—even the Lord, who is my refuge—then no harm will befall you, no disaster will come near your tent" (Psa 91:1-10).

There are many OT texts that contain typological references to the last battle between truth and error. It is good to read these over and over to fix them in our memory to give us courage as we face the time when the Sabbath "will be the great point at issue."¹²⁹ These texts include Joshua 10:7-14 and Job 38:22-23, which indicate that God uses hail as a weapon against the enemies of His people. Rev 16:17-21 shows that He will do it again in the seventh plague. A number of texts speak of God causing the enemy to kill each other, eg, in Judges 7:19-23; 1 Sam 14:19; 20; 2 Chron 20:22-24; Isa 19:2, 31:8-9; Ezek 38:14-23; Hag 2:22. Other battles that typify Armageddon include Judges 4-5; 1 Kings 18:16-40; Isa 34:8-10; Jer 25:12-15, 29-38 and Zech 14:13. Finally, Isaiah 63:1-6 is typical of the description of Armageddon in Revelation 19:14-21. All of these texts share one common fact: without Christ the victory is impossible. In past battles, God's people were completely out-

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numbered. They felt helpless, but rested in their only Helper. This is the essence of the Sabbath rest in the coming battle.

The exodus out of Egypt is a type of the exodus from this world through final events: It was important for the children of Israel to recognize their utter need of God in the escape. God and they both had a part. Their part was infinitesimally small, but essential. God said to the leader, “Step into the water and I will do the rest.” Israel entered the Red Sea and crossed over on dry ground, while God opened up the waters for a safe crossing. As they traversed the passage through walls of water, with the world’s greatest army pursuing, they could only look to God for survival. Whether they knew it or not, they experienced the essence of the Sabbath—experienced the distinction between the Creator and themselves as creatures.

In the final exodus, God’s saints will have every earthly support taken from them. They can neither buy nor sell (Rev 13:17), the world is against them (Rev 13:3, 12), and a death decree hangs over their heads (Rev 13:15). All they can do is rest in God, realizing that it is His department to get them through. Their department is to trust in Him implicitly. They will cry out as Israel did in the time of Jehoshaphat, “O our God, will you not judge them? For we have no power to face this vast army that is attacking us. We do not know what to do, but our eyes are upon you” (2 Chron 20:12). God answered ““Do not be afraid or discouraged because of this vast army. For the battle is not yours, but God’s. . . . You will not have to fight in this battle. Take up your positions; stand firm and see the deliverance the Lord will give you”” (2 Chron 20:15, 17).

So it was in the Exodus. “Moses answered the people, ‘Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. The Lord will fight for you, you need only to be still’” (Exod 14:13-14). All Israel had to do was to follow God’s instruction to cross over. He did the rest. He protected His people (Exod 14:19). “The Israelites went through the sea on dry ground, with a wall of water on their right and on their left. That day the Lord saved Israel from the hands of the Egyptians” (Exod 14:29), and threw the Egyptians into confusion. “He made the wheels of their chariots swerve so that they had difficulty driving. And the Egyptians said,

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‘Let’s get away from the Israelites! The Lord is fighting for them against Egypt’” (Exod 14:25), and “not one of them survived” (Exod 14:28). He wrought mightily for Israel in a deliverance that was swift, complete and final.

No wonder liberated Israel sang the song of Moses: “I will sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea. The Lord is my strength and my song; he has become my salvation. He is my God, and I will praise him. . . . Your right hand, O Lord, was majestic in power. Your right hand, O Lord, shattered the enemy. In the greatness of your majesty you threw down those who opposed you. You unleashed your burning anger; it consumed them like stubble. By the blast of your nostrils the waters piled up. The surging waters stood firm like a wall; the deep waters congealed in the heart of the sea. . . . In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling” (Exod 15:1, 2, 6-8, 13).

After the exodus, Christ added a new reason for sabbath keeping beyond remembering Him as Creator. He said, “Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day” (Deut 5:15). Properly understood, the utter dependence upon Christ in the exodus is the essence of the sabbath: resting in Him.

The way to prepare for the coming crisis is to remember that Christ is our Creator and Deliverer. We need to enter the shelter of God’s presence, abide in Him, and allow Him to deepen our relationship with Him through Bible study, communion and through the infilling of the “Spirit of Christ” (Rom 8:9). Not until we realize the distinction between ourselves and our Creator, until we find nothing in ourselves to commend us to Him and to fit us for heaven, will we really rest in Him. Resting in Him is the heart of the Gospel. It is the good news that in Him alone is our title and fitness for heaven.¹³⁰ Having done all good things, we are still unprofitable servants (Luke 17:10). Gone is confidence in works, in position and title. We have become as little children (Matt 18:3)—trusting in Christ alone. Sabbath keeping is more than keeping a day, it is being kept by Christ in that day. It is a day that reminds us that He means

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everything to us. It is a day in which we find in Him alone our self worth. It tells us that He made us and redeemed us. We matter to God.

Modern Israel will come to the banks of the Red Sea when the Sunday law and death decree move in against them, and the whole world surrounds them as the enemy. Now the exodus type is to meet its cosmic antitype. A planet-wide escalation, including the worst time of trouble ever (Dan 12:1), closes in on God's remnant. Every earthly support is gone. They have only One to whom they can cling. Like Jacob they cling to Christ (Gen 32:22-26). Christ promised the saints, "never will I leave you; never will I forsake you" (Heb 13:5) for "I will be with you always, to the very end of the age" (Matt 28:20). Standing with us in the final fiery furnace (Dan 3:25), "He will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor 10:13). He promised, "I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth" (Rev 3:10). Dark will be the night of this world's end, but brighter and more glorious the deliverance. He will stand there with us in the trenches and open up a way through final events.

The saints will cross over on dry ground as Christ keeps back the devastating waters ready to destroy the remnant. Deliverance comes and the saints will sing "a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth" (Rev 14:3). This is "the song of their experience—an experience such as no other company have ever had. . . 'These are they which came out of great tribulation;' for they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments."¹³¹

What is this song they sing? They sing the song of Moses and the Lamb. "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your

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righteous acts have been revealed” (Rev 15:3,4). Like ancient Israel after the exodus they do not sing about themselves. Their song is about Christ. They worship and praise Him alone. This reveals how opposite they are to Satan. Whereas they know the distinction between the Creator and creatures, Satan denies this fact. The lost are those who try to take God’s place and lose their own. The saved acknowledge Christ’s place and remain content in their own. They do not try to be God. They rest in their Creator-Redeemer. They keep the Sabbath of Christ because He keeps them.

The crucial difference between the saved and the lost is this understanding and acceptance of Christ’s distinction from them. The saved will experience this distinction in their resting in Him. This is what will get them through the final exodus, through the end-events. This is the essence of the Sabbath. These are the ones who rest in Christ alone, and throughout eternity will sing about Him and their experience in the end-time (Rev 14:3). If its worth singing about on mount Zion (Rev 14:1-3), either in Heaven (Heb 12:22-23) or in the new earth, then it must be worth going through. It is from this perspective that we need to consider final events, for they will be a Sabbath resting in Him that will cause the saints to sing in the life to come the song of deliverance.

Central to the deliverance through the Red Sea and through the final events is the deliverance of Calvary: There Christ did not go unimpeded through the waters. He succumbed to the death we deserve. He became the enemy in our place. It was as if He became the Egyptian army and the Babylonian beast. He who knew no sin became sin for us (2 Cor 5:21), took our place, died our death (Rom 4:25), that we could cross over on dry ground. No wonder we will forever sing the song of Moses and the Lamb, the song of deliverance. Resting in His salvation is the heart of the gospel, and the very essence of the Sabbath. All attempts to change the Sabbath, even through a Christian guise, are a rebellious attempt to save oneself, to cross over in one’s own might and to deny to the Savior the proper distinction between Him as Creator-Redeemer and humans as His dependent creatures.

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Endnotes

Note: Biblical citations are from the New International Version unless otherwise noted.

1 Ellen G. White, *Signs of the Times*, March 12, 1896.

2 Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association, 1958), p. 33.

3 Ellen G. White put it this way, “The law makes sin appear exceedingly sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity. Man’s only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself.” *Advent Review and Herald*, July 25, 1899.

4 Ellen G. White, *Patriarchs and Prophets*, p. 36.

5 Ellen G. White, p. 38.

6 Ellen G. White, *Patriarchs and Prophets*, p. 40.

7 Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press, 1911), p. 499.

8 Ellen G. White, *The Great Controversy*, p. 501.

9 Ellen G. White, *The Great Controversy*, p. 591.

10 For further insights see Samuele Bacchiocchi, *From Sabbath to Sunday* (Rome: The Pontifical Gregorian University Press, 1977), pp. 27-29.

11 Justin Martyr, *The Ante-Nicene Fathers*, (afterwards as *ANF*), (Grand Rapids, MI: Eerdmans, 1989), 1.208.

12 Tertullian, *ANF*, 3.155

13 Barnabas, *ANF*, 1.146.

14 Tertullian, *Ibid*.

15 Tertullian, *ANF*, 3.363.

16 Barnabas, *ANF*, 1.146.

17 Barnabas, *ANF*, 1.147.

18 Augustine, *Nicene and Post-Nicene Fathers of the Christian Church*, ed. Philip Schaff, (Edinburgh: T & T Clark, 1987), 5/93, (afterwards to appear as *NPNF*).

19 Augustine, *NPNF*, 6.515-516.

20 Augustine, *NANF*, 7.115, 132.

21 Augustine, *NANF*, 8.456-457.

22 Augustine, *NANF*, 7.132.

23 Augustine, *NANF*, 7.24.

24 Augustine, *NANF*, 7.247.

25 Augustine, *NANF*, 5.95-96.

26 Ignatius said “‘He will come and save us.’ Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for ‘he that does not work, let him not eat.’ For say the (holy) oracles, ‘In the sweat of thy face shalt thou eat thy bread.’ But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God and not eating things prepared the day before, not using lukewarm drinks, and walking within a prescribed space, not finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord’s Day as a

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festival, the resurrection-day, the queen and chief of all the days (of the week).” Ignatius, *ANF*, 1.62-63.

27 Augustine, *NANF*, 8.453.

28 Augustine, *NANF*, 2.511.

29 Thomas Aquinas, *St. Thomas Aquinas Summa Theologica* (Westminster, MD: Christian Classics, 1981), 2:1110, (Q. 107, Art. 2).

30 Thomas Aquinas, *Summa Theologica*, 2:1110, (Q. 107, Art. 2).

31 Thomas Aquinas, *Summa Theologica*, 1:354, (Q. 73 Art. 2).

32 Thomas Aquinas, *Summa Theologica*, 1:354 (Q. 73, Art. 2).

33 Thomas Aquinas, *Summa Theologica*, *Ibid.*

34 John Calvin, *Institutes of the Christian Religion* (London: James Clarke & Co., Ltd., 1962), trans. Henry Beveridge, 1.340, (2.8.30).

35 John Calvin, *Institutes*, 1:339, (2.8.28).

36 John Calvin, *Institutes*, 2:341, (2.8.30).

37 John Calvin, *Institutes*, 1:342, (2.8.32).

38 John Calvin, *Institutes*, 1:343, (2.8.34).

39 John Calvin, *Institutes*, *Ibid.*

40 John Calvin, *Institutes*, 1:344, (2.8.34).

41 Dale Ratzlaff, *Sabbath in Crisis* (Applegate, CA: Life Assurance Ministries, 1989-1990).

42 Dale Ratzlaff, *Sabbath in Crisis*, p. 310.

43 D. A. Carson, ed, *From Sabbath to Lord's Day, A Biblical, Historical and Theological Investigation* (Grand Rapids, MI: Zondervan, 1982). That same year the Seventh-day Adventist church published its own contribution: Kenneth A Strand ed., *The Sabbath in Scripture and History* (Washington D.C.: Review and Herald, 1982). These contributions make no reference to each other, but some of the arguments found in *From Sabbath to Lord's Day* are answered in *The Sabbath in Scripture and History*.

44 Samuele Bacchiocchi, *From Sabbath to Sunday, A Historical Investigation of the Rise of Sunday Observance in Early Christianity* (Rome, Italy: The Pontifical Gregorian Univ. 1977).

45 In the *Journal of the Adventist Theological Society* 2/1, pp. 153-154, I made reference to these books, noting the need for a separate article (footnote no. 6). The present article is, in part, to meet this need.

46 Dale Ratzlaff, *Sabbath in Crisis*, pp. 274-277.

47 Dale Ratzlaff, p. 41. The Sabbath originated in Israel, (D. A. Carson, *From Sabbath to Lord's Day*, pp. 23-24), was not a creation ordinance, p. 34, cf pp. 349-350; and is transcended by Christ, p. 364).

48 Dale Ratzlaff, *Sabbath in Crisis*, pp. 245, 263. Genesis 1-2 does not institute a weekly Sabbath (D.A. Carson, *From Sabbath to Lord's Day*, p. 198).

49 The new covenant interprets, modifies and transforms the old covenant laws (including the Sabbath), with reference to Christ as center of the new covenant (*Sabbath in Crisis*, p. 81).

50 The Sabbath is likened to a map that serves merely to get one to a destination. Upon arrival it has no further function (*Sabbath in Crisis*, p. 267). With obvious reference to Hebrews 4:9, Ratzlaff claims, “The ‘sabbatismos’ (Gr.) rest of the new covenant is better than the ‘sabbaton’ (Gr.) rest of the old covenant for it deals with the *reality* to which the old covenant only *prefigured*. It moves from *observance* to *experience* (Dale Ratzlaff, *Sabbath in Crisis*, p. 268). “Jesus views the law as essentially prophetic of Himself and His ministry” (D.A. Carson,

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From Sabbath to Lord's Day, p. 84). "Christ's life, death, resurrection and teaching threw the law into eclipse" (*From Sabbath to Lord's Day*, p. 126). The OT law was transitory, imperfect and inferior to Christ (*op cit*, pp. 376-377). "Christ brings the spiritual reality; His work fulfills the intent of the Sabbath, and with Christ comes that for which the Sabbath existed. The reality of salvation rest supersedes the sign" (*op cit* p. 215).

51 Dale Ratzlaff, *Sabbath in Crisis*, pp. 223-236, 293; D. A. Carson, *From Sabbath to Lord's Day*, pp. 113, 369, 373-374.

52 Dale Ratzlaff, *Sabbath in Crisis*, pp. 265; D. A. Carson, *From Sabbath to Lord's Day*, pp. 134-135, 214, 216, 374. Cf p. 282. Those denying any connection between Sunday and the fourth commandment include Tyndale, Peter Helyn, J. A. Hessey and Willy Rordorf. Among those accepting Sunday as connected to the fourth commandment are Roger Beckwith and Wilfrid Stott (See Roger T. Beckwith and Wilfrid Stott, *The Christian Sunday, A Biblical and Historical Study* (Grand Rapids, MI: Baker, 1980), pp. vii-x.

53 Cf. "One cannot go both directions; he is a disciple of Jesus or a disciple of Moses" (Dale Ratzlaff, *Sabbath in Crisis*, p. 128, cf. p. 135 cf. p. 138).

54 Dale Ratzlaff, *Sabbath in Crisis*, pp. 187-188. cf. The resurrection fulfills/replaces the Sabbath (D. A. Carson, *From Sabbath to Lord's Day*, p. 205).

55 Dale Ratzlaff, *Sabbath in Crisis*, p. 265. "It is no longer 'remember the Sabbath day to keep it holy,' but **DO THIS IN REMEMBRANCE OF ME**" (*Sabbath in Crisis*, p. 274). cf. "It is just possible, in the Fourth Gospel, Jesus Himself replaces the Sabbath" (D.A. Carson, *From Sabbath to Lord's Day*, p. 84).

56 D. A. Carson, *From Sabbath to Lord's Day*, pp. 68, cf. pp. 79-80.

57 However Ratzlaff claims, "the **moral principles** upon which the Sinaitic Covenant laws were based are included in the **moral principles** of the new covenant" (p. 264).

58 D. A. Carson, *From Sabbath to Lord's Day*, p. 69. The Sabbath law is not moral law (p. 85). Compare the fact that second century writers believed that the Sabbath commandment, though in the Decalogue, was classified with the ceremonial ordinances that passed when Christ's fulfilled them (p. 267-268). "The writers of this period take one attitude towards the Decalogue but a different one towards the Sabbath" (p. 378). "The majority of second-century writers seem to have been sound in their instinct to treat the Sabbath as a temporary Mosaic institution" (p. 381).

59 For example, Thomas Aquinas (D. A. Carson, pp. 305-307). The moral/ceremonial distinctions of the fourth commandment originated with Thomas Aquinas. For historical insights see Samuele Bacchiocchi, *Divine Rest for Human Restlessness*, (Rome, Italy: Tesar, 1980), pp. 45-57.

60 Dale Ratzlaff, *Sabbath in Crisis*, p. 293; D. A. Carson, *From Sabbath to Lord's Day*, pp. 113, 205, 373-374; cf. p. 84.

61 D. A. Carson, *From Sabbath to Lord's Day*, p. 215.

62 D. A. Carson, *From Sabbath to Lord's Day*, p. 346

63 D. A. Carson, *From Sabbath to Lord's Day*, p. 126.

64 D. A. Carson, *From Sabbath to Lord's Day*, p. 378.

65 D. A. Carson, *From Sabbath to Lord's Day*, p. 202.

66 D. A. Carson, *From Sabbath to Lord's Day*, p. 205.

67 D. Ratzlaff, *Sabbath in Crisis*, p. 21; D. A. Carson, *Sabbath to Lord's Day*, pp. 28, 34, 198; cf. p. 65.

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68 D. Ratzlaff, *Sabbath in Crisis*, pp. 22-23, 245-246, 263; D.A. Carson, *Sabbath to Lord's Day*, pp. 349-351.

69 D. Ratzlaff, *Sabbath in Crisis*, p. 20; D.A. Carson, *Sabbath to Lord's Day*, pp. 348,

70 D. A. Carson, *Sabbath to Lord's Day*, p. 215; cf. D. Ratzlaff, *Sabbath in Crisis*, pp. 245-246.

71 D. Ratzlaff, *Sabbath in Crisis*, p. 333.

72 D. Ratzlaff, *Sabbath in Crisis*, p. 88.

73 D. Ratzlaff, *Sabbath in Crisis*, p. 115; D. A. Carson, *From Sabbath to Lord's Day*, pp. 73, 76, 345, 361-362; cf. an exception, p. 364.

74 D. A. Carson, *From Sabbath to Lord's Day*, pp. 117-118, 366, 375; Cf. D. Ratzlaff, *Sabbath in Crisis*, p. 218.

75 For example, Ratzlaff uses the Pharisees' words ("You are this fellow's disciple! We are disciples of Moses! John 9:28") to say "One **cannot** go both directions; either he is a **disciple of Jesus** or a **disciple of Moses**" (p. 135). He says "This is a key verse in this chapter and a very important one in our study of the Sabbath" (p. 135). Here his presupposition does not stop him from borrowing language from those in error to support his claim.

76 Dale Ratzlaff, *Sabbath in Crisis*, p. 267.

77 "The Sabbath is not viewed as a universal ordinance for all mankind but as a specific institution for Israel. As a sign of the covenant it was to last as long as that covenant." (Harold H. P. Dressler in D. A. Carson, *From Sabbath to Lord's Day*, p. 34). Keil-Delitsch deny a pre-Sinaitic Sabbath commandment (*Commentary on the Old Testament*, trans. James Martin, (Grand Rapids MI: Eerdmans, 1986), Vol. 2, p. 119). "The evidence thus leads us to the conclusion that while the notion of God's rest in Genesis 2 was treated eschatologically by the biblical writers, it was not held by them to be a 'creation ordinance.'" (A. T. Lincoln in D. A. Carson, *From Sabbath to Lord's Day*, p. 351).

Lincoln argues that the Sabbath is no more binding than marriage, for "marriage can be considered a creation ordinance (Gen 1:28; 2:24) but it is not binding on all men and women for all time, . . . for celibacy is . . . at least an equal option for obeying God (Matt 19:10ff.) and Paul considers it preferable (1 Cor 7)" (p. 347). In so doing Lincoln fails to distinguish between obedience and free choice. The Sabbath in Scripture is never given as optional; marriage is. Calvin rightly said of the Sabbath command, "Indeed there is no commandment the observance of which the Almighty more strictly enforces" (John Calvin, *Institutes* 1.339 (2-8-29). Wilfred Stott concurs, "No other commandment is so strongly emphasized as this, showing what great importance it held in Israel's history and carrying the death penalty for its infringement (Exod 31:14; cf. 35:3; Num 15:32-36)." (Colin Brown, gen. ed., *The New International Dictionary of New Testament Theology*, (Grand Rapids, MI: Zondervan, 1986) 3.405).

78 Martin Luther, *Luther Works*, ed. J. Pelikan, (St. Louis, MI: Concordia, 1958) 1.79-82.

79 John Calvin, *Genesis* (Grand Rapids, MI: Baker, 1989) 1.106.

80 Alfred Edersheim, *Old Testament Bible History* (Grand Rapids, MI: Eerdmans, 1982), p. 113.

81 C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 10 vols., Vol. 1, pp. 69-70.

82 John Skinner, *Word Biblical Commentary*, gen. eds., David A. Hubbard, Glen W. Barker, (Waco, TX: Word, 1987), pp. 34-36.

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- 83 John P. Lange, *Lectures in Systematic Theology* (Grand Rapids, MI: Zondervan, 1980), p. 376.
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- 85 *International Critical Commentary*, eds., S. R. Driver, A. Plummer, C. A. Briggs, *Genesis* (Edinburgh: T & T Clark, 1963) 1:35.
- 86 *Commentary on the Holy Scriptures, Critical, Doctrinal and Homiletical, Genesis*, trans., P. Schaff, (Grand Rapids, MI: Zondervan, npd) 1.196-197.
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- 88 *The Biblical Commentary*, ed., F. C. Cook, (Grand Rapids, MI: Baker, 1981) 1.37.
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- 90 R. Alan Cole, *Exodus, Tyndale OT Commentary*, gen. ed., D. J. Wiseman, (Leicester, England: InterVarsity, 1972), p. 158.
- 91 *Baker Encyclopedia of the Bible*, gen. ed., Walter A. Elwell, (Grand Rapids, MI: Baker, 1988), p. 1874.
- 92 D. A. Rausch, *Evangelical Dictionary of Theology*, ed., Walter A. Elwell, (Grand Rapids, MI: Baker, 1987), p. 964.
- 93 J. C. McCabb, Jr., *The International Standard Bible Encyclopedia* (Grand Rapids, MI: Eerdmans, 1988), p. 249.
- 94 J. H. Sailhamer, *The Expositor's Biblical Commentary*, gen. ed., Frank E. Gaebelien, *Genesis*, (Grand Rapids, MI: Zondervan, 1990) 2. 38-39.
- 95 Gordon J. Wenham, *Word Biblical Commentary*, eds., D. A. Hubbard, G. W. Barker, (Waco, TX: Word, 1987) 1. 36.
- 96 One commentary claims that the Genesis Sabbath account is a command, as follows, "And God rested on the seventh day from all His work, which He made; and God commanded (man) to bless and worship on the seventh day, and ordered (him) to sanctify it" (Robert Jamieson, A.R. Fausset, D. Brown, *A Commentary critical, Experimental and Practical on the Old and New Testaments*, pp. 28-29).
- 97 J. G. Murphy, *Barnes Notes. A Commentary on the Book of Genesis* (Grand Rapids, MI: Baker, 1983) 1. 71.
- 98 D. A. Carson, *From Sabbath to Lord's Day*, p. 346.
- 99 M. Max B. Turner in *From Sabbath to Lord's Day*, pp. 133-134.
- 100 A. T. Lincoln in *From Sabbath to Lord's Day*, p. 386.
- 101 A. T. Lincoln in *From Sabbath to Lord's Day*, p. 404.
- 102 Samuele Bacchiocchi, *From Sabbath to Sunday*, p. 20.
- 103 Samuele Bacchiocchi, *From Sabbath to Sunday*, p.21.
- 104 Gerhard F. Hasel, "Sabbath," *The Anchor Bible Dictionary*, ed. David Noel Freedman, New York, NY: Doubleday, 1992) 5:855.
- 105 Dale Ratzlaff, *The Sabbath Crisis*, p. 304.
- 106 Ellen G. White, *The Great Controversy*, p. 499.
- 107 Ellen G. White, *Patriarchs and Prophets*, p. 56.
- 108 Ellen G. White, *The Great Controversy*, p. 589.
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- 110 Ellen G. White, *The Great Controversy*, p. 582.
- 111 Ellen G. White, *The Great Controversy*, p. 589.
- 112 Ellen G. White, *The Great Controversy*, p. 590.

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- 113 Ellen G. White, *The Great Controversy*, p. 592.
- 114 Ellen G. White, *The Great Controversy*, p. 591.
- 115 Ellen G. White, *The Great Controversy*, p. 614.
- 116 See Ellen G. White, *The Great Controversy*, p. 588. The beast and false prophet are also mentioned in Rev 19:20 and 20:10.
- 117 Ellen G. White, *Testimonies to the Church* (Mountain View, CA: Pacific Press, 1948) 6. 352
- 118 Ellen G. White, *Evangelism* (Washington D.C.: Review and Herald, 1946), p. 236
- 119 Ellen G. White, *Testimonies to the Church*, 7. 141.
- 120 Ellen G. White, *Testimonies to Ministers* (Mountain View, CA: Pacific Press, 1944), p. 37.
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- 122 Ellen G. White, *Testimonies to the Church*, 6. 394.
- 123 Ellen G. White, *Testimonies to the Church*, 5. 450.
- 124 Ellen G. White, *Last Day Events* (Boise, ID: Pacific Press, 1992), p. 147.
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- 130 Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), p. 300.
- 131 Ellen G. White, *The Great Controversy*, p. 649.