

and in type of great truths of God's being and character and of actions which He has done or intends to do. The Sabbath, standing among the Ten Commandments, is primarily part of the moral law, although it has ceremonial aspects, and also may lead to civil enactments, which may vary from period to period.

Our Lord said that the Sabbath was made for man. This brings out very clearly the great principle that the Sabbath is not simply something that is arbitrary, but that it is given because man has been so made, and the universe so constituted, that man has a need which is met by the resting of one day in seven. Thus the Sabbath has the purpose of giving this rest which is needed, and also of representing in visible form the principle of turning over a definite part of one's time to the service of the Lord in a special way.

Certainly we are not under the civil enactments regarding the Sabbath which are found in the Old Testament. These apply to the conditions of life found there. Under grace it is our duty to seek out the ways of observing the Sabbath which keep the principle and apply it properly to our circumstances.

I don't suppose there is any point in taking time to point out that the Sabbath was not promulgated at Sinai, but people were told there to remember that it was based upon creation. It is not something new at the giving of the law; it is something of which they are there reminded.

Now as to the general question of the Law and the Gospel, there was law before Moses but Moses gave the first complete presentation of law. By complete, I mean extensive and broad in scope. Previously there were individual enactments but no such complete presentation. Grace and truth came by Jesus Christ.

There was truth before Jesus Christ and there was also grace before Jesus Christ. No one was ever saved at any time except by the grace of God. However, the giving of the Law represented a step forward in the training of God's people, and was itself followed by another step forward, the step which came with the dispensation of grace. Thus the Law is a blessing. It points the way of sanctification. For this purpose it is still valid. It is a step forward in testing. It reveals to the unsaved man his lost condition. It still does that today. The ceremonial law points forward to Jesus Christ. It is now replaced almost entirely by ceremonies which point back to Christ and forward to His return. These