



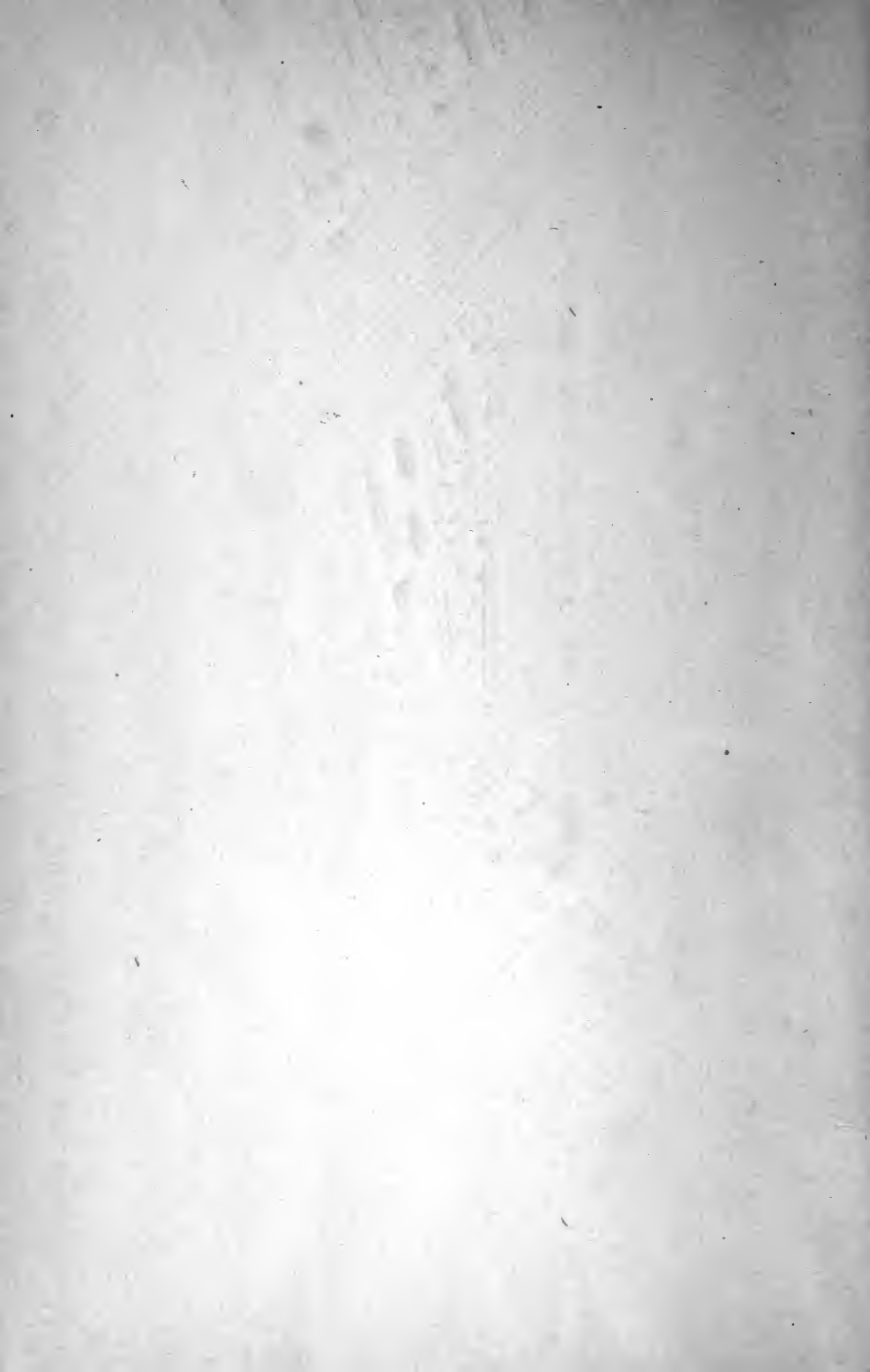
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DIVINE LAW And the Sabbath

In All Ages

L. K. MORGAN

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PREFACE.

My apology for placing this volume before the reading public will be better understood after the doctrine presented has been considered. I entertain the conviction that the devout searcher for truth will appreciate the effort to define the law of God, the law of Moses, the Sabbath, the origin of Sunday, and their relation to man in both dispensations—subjects which have provoked great controversy during the entire Christian era, but especially since the opening days of the Reformation.

In the Introduction I state the basis upon which I proceeded with my investigation. I have conscientiously sought to free myself from preconceived ideas, previous teaching, and everything else that would hinder impartial study concerning the law of God. My motive has been to please God and to maintain a conscience void of offense regardless of consequences. I have had no ambition to stir up a wrangle over *words* or *the law*—a fact

which, I hope, the reading of this little book will prove.

Whatever good may come from this work to the consistent searcher for truth is now in the hands of a merciful God, who knows the hearts of all men.

L. K. Morgan,
Anderson, Ind.

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INTRODUCTION.

You are entering upon the consideration of the law of God, a subject which has occupied the careful attention and study of many thoughtful students of the Holy Scriptures. Doctrines regarding it have widely differed. The distinction between the higher law, and the civil laws that belonged to Israel only, has not always been recognized. As a result, much error has been taught and believed. My purpose herein is to place before you that exposition of the subject which is consistent with the spirit of truth and with the Bible text.

To be *supreme* a law must be universally applicable. It must meet the demands of government in all the domain of God, who was before all things and who is over all things. It must be the expression of the divine nature. Though a law or a code of laws not universally applicable to all intelligences in all ages may have a local sphere of usefulness for a limited time, and though it may have relation in principle to the higher, or supreme, law, yet such must not be confounded with the supreme law, even should the law or code of laws be called

“God’s law,” “the law of God,” or other like names. Proceeding in my study from this view concerning law and the relation of God to the creatures of his care, visible and invisible, I came to the belief of the truths herein presented.

From the bigot and the critic, who take pleasure in contention, I expect no mercy, though I hope to convince even such that the doctrine herein set forth is sound and Scriptural. Examine it in the white light of revelation and make proof thereby. Truth can not lose value by critical examination. Do not be prejudiced. To gain all the benefit possible from Bible study you must be impartial. Prejudice not only hinders a person in supporting his own position, but also prevents him from receiving even the truth when it is taught by another. Some one has said that prejudice is like the cork in a bottle; before the contents can be poured out, the cork must be removed, and, likewise, if an empty bottle is to be filled. At the very beginning of this study, then, lay aside every hindrance to a fair consideration.

Divine Law and the Sabbath.

CHAPTER I.

God's Right as Sovereign.

“The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. The Lord most high is terrible; he is king over all the earth.” Psa. 103: 19; 47: 2.

The above quoted words briefly state a fact the theory of which almost everybody is willing to acknowledge. Some, however, though they admit the sovereignty of God, are unwilling to obey; therefore they live in sin, or open rebellion. Another class, being wrongly informed by would-be teachers, are laboring under a yoke of creed-bondage in an effort to do that service which they are instructed will please Jehovah. Few really understand and do the will of God perfectly. If there has been a time “to loose the bands of wickedness,

to undo the heavy burdens, to let the oppressed go free, to break every yoke," and to teach the people that their allegiance must be to God alone, it is now. God is the one to whom every knee must bow. Before his judgment we shall stand or fall. God has delegated no man to dictate the Christian duty of any of his little ones.

As I reflect on the past, consider the present, and await the future, I am constrained to thank God more and more for the spirit of loving forbearance that I recognize in the One with whom we have to deal and before whom we shall all soon be gathered in final judgment. Upon the authority of revelation I affirm that now is the time allotted to you and me individually to prepare to meet our God. We can not retrace the past, but we can improve the present. Through Christ we may now have the knowledge of salvation by the remission of sins and may know that triumphant victory awaits us.

The end will come—not just the end of our sojourn in this old world, but the end of

all things which now are. I am glad that we are not left to wonder what will then be. It would not be hard for one who is spiritual to conjecture, but this we need not do, for we may read plainly—"Then cometh the end; when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 24-28.

I will call your attention to four cardinal facts that you may find in these verses:

1. There is rule, power, and authority in this world that are manifestly opposed to Christ and God.

2. Christ is now reigning over them with

the definite object "to put all enemies under his feet"—destroy them.

3. At the conclusion of his reign in this world there will be remaining a kingdom—the church of God—which Christ will deliver up to God.

4. Then God will be all in all.

When that time comes, where shall we stand? Where will you? where shall I? The choice of destiny can not be made then. Now is the accepted time; now is the day of salvation. In this day of salvation you and I have the privilege to choose whether we shall be for or against the King of kings.

Controversy and strife in matters of religious faith may be witnessed on every hand, for the conflict referred to in the above is in religious and spiritual things. How the controversy arose we shall not discuss now, nor in this treatise on the law, though that question has to do with our subject. Incidentally we mention the question and touch such points as have direct bearing upon our subject.

The confusion arising from the teaching of

religious doctrines contrary to the truth in regard to the supreme law of God demands that the latter be defined in order that all may have the opportunity to be free from creed-servitude. We shall, therefore, consider the relation of God to all things, and to men; also what divine government consists of. Then we shall briefly contrast God's government with civil authority, idolatrous worship, and false religions that profess to be Christian.

**God the
Creator.**

It is very plain that God proposed to teach us his relation to all things by what Moses through inspiration wrote in Gen. 1:1—"In the beginning God created," etc. When John, nearly two thousand years later, wrote his Gospel, it was necessary for him to remind us that "in the beginning was . . . God." Call to mind anything you know in earth, sea, or sky, the great lights in the heavens, or even the heavens themselves; consider all living creatures, visible and invisible; and then remember that "in the beginning," a time when all creatures and things were not, God was. Paul says, "God

made heaven and earth and the sea and all things that therein are." John also speaks of God as he "who created heaven and all things that therein are, and the earth and the things that therein are." Paul further teaches that things "visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him [Christ] and for him, and he is before all things, and by him all things consist [or hold together]." Language could not be clearer. These quotations have been given merely to establish that the territory over which God has dominion is more vast than our finite minds can grasp.

It is important at the present that we clearly understand that before territory was created, whether heavenly or earthly, before any creature was made to inhabit the seen or unseen worlds, our God existed. Before man was created, provisions necessary to sustain his life had to be provided. With God, however, it was not so. He was before all things and he is self-existent. This fact is too great for

us to comprehend. Blessed is the man who believes it.

**God's Purpose
in Creation.**

Occupying such a relation to all things, God in his very nature was supreme. His word, his law, his will, were above all things. Nothing could exist except by his pleasure. Every thing and every creature, when coming first from the hand of the Creator, could have no purpose for existence other than that to glorify God. The purpose for the existence of every thing, whether animate or inanimate, whether heavenly or earthly, was to magnify the Creator. This could be done only so long as the creatures remained in harmony with the purpose of their creation. Before any thing was given form and before any creature was given life, the purpose for their existence was planned. This truth is clearly set forth in the texts previously quoted.

Harmony or correspondence between God and his creation could result in nothing less than the same relation among the creatures themselves. Therefore, so long as they should con-

tinue to fill the purpose for which they were made, perfect unity would exist throughout the universe of God. The very nature of God would be manifested in every creature possessing intelligence. It could not be otherwise.

**The Character
of God's Law.**

The character of God and his law can not differ. To know the one is to understand the other. The law establishes relationship between creature and Creator, for without law God could not become known.

God is love. This fact is often repeated in the Word. In our examination of God's dealings with his creatures we shall find this characteristic in everything. Moreover, since God is love and in him is necessarily the very embodiment of his law, every thing and every created intelligence must be filled with the same nature in order to render worthy praise and give him the glory. Hence since God is love and man was created for God's glory, it follows that by creation love must have been man's very nature—the very love, the nature, of God him-

self. This we shall clearly show. But first let us consider the following analysis of love and thus prove that love is a law, the supreme law, the term defining the character of God.

Love

Element 1.

The apostle Paul, through the power given him by God, has done much to help us to understand something about love. In three short verses he has described the various elements embraced in a character comprehended by this little word. Beginning with verse 1 of 1 Corinthians 13, he contrasts love with other things, clearly showing that, though we might possess all attainments possible to men from a human standpoint, and though we might sacrifice all our possessions and even life itself, yet unless our motive were prompted by love, which he begins to define in the fourth verse, we should not be in any wise profited.

The first element is patience. Paul expresses it thus: "Love suffereth long."

Love

Element 2.

Next, "It is kind." Kindness is active love. One can not have love without manifesting it; for the

law of love demands expenditure of effort—effort put forth out of pure, kind feeling for the recipient; effort that can not be remunerated by the one who receives the benefit. How easily we may determine whether a person is filled with love, by impartially observing the acts of his every-day life!

Love “Love envieth not.” Here
Element 3. generosity is expressed. Envy is the feeling of self-centered ill-will. Generosity prompts one to render all possible assistance, comfort, and pleasure, without being prompted by the hope of personal benefit. Nor does one who envies not, crave for popularity. Love causes a person to be contented with his station in life even though it be a humble one.

Love “Love vaunteth not itself, is
Element 4. not puffed up.” This beautifully describes the grace of humility. Love not only prompts one to do for another with perfect generosity, but also makes him content to be unknown and prevents him from exalted feeling when praised.

Love

Element 5.

“Doth not behave itself unseemly.” No words could more completely express the grace of courtesy. Love makes its presence felt by courteous deportment. A person who, when measured among those of intellectual attainment would be most obscure, might prove himself the greatest in society if a possessor of the grace which “doth not behave itself unseemly.”

Love

Element 6.

“Seeketh not her own.” Thus has inspiration expressed unselfishness. Love does not seek even that which is her own; nor is this all: love does not have to seek her own against the selfishness of contrary spirits, for selfishness destroys those who cherish it. Love, therefore, is manifested as not contending even for her own rights. Those who are unselfish in spirit are content to be unobserved even when performing their most praiseworthy deeds.

Love

Element 7.

“Is not provoked.” This is the element of good temper. However may go life's battles, whatever may arise seemingly to defeat purposes, the law of

love permits no ill temper. Love is ever the same. It is patient, kind, courteous, generous, and humble. Under the most severe trials, love maintains the same temper, the same good will.

Love**Element 8.**

“Thinketh no evil.” Evil is destructive; love is creative.

Love can not think evil. Before an evil thought can enter the heart filled with love, the nature must be changed. The word best expressing the character of one who thinks no evil is guilelessness—a term meaning freedom from guile, deceit, duplicity. There is no suspicion or superstition in one who has this grace perfected. By the spirit of love one readily recognizes it in others who possess the grace. Where love is there can be no evil surmising as to what some one else may feel and think. One either knows or does not know a thing. A Christian spends no time in questioning. One who thinks evil is “shriveled up” and small; he is self-centered—selfish. Love has an expanding and ennobling influence. It causes one to view in the most hopeful light every action

of his fellow men. It delights to live in this state of mind; indeed, it can not live in any other.

Love

“Rejoices not in iniquity.”

Element 9.

Could words better express obedience to law? When love animates the soul, there can not be rejoicing in iniquity—lawlessness, absence of just dealing. This element is faithfulness. Let evil arise on every side, love ever remains the same, steadfast to all eternity.

Love

Element 10.

“Rejoices in the truth.” Here

is the last element comprehended in the little word “love” as given in this scripture. This element may be known as sincerity. Love can not endure a falsehood. Love is not a thing of enthusiastic emotion, but rejoices in that which is firm, rich, strong, consistent, eternal.*

The latter part of the chapter is a defense of law, showing that when every contrary ele-

*Due credit is hereby acknowledged for the benefit derived from the reading of Henry Drummond's little book—“The Greatest Thing in the World.” His beautiful expository thoughts on 1 Corinthians 13 were helpful in preparing our definition of love.

ment has passed away, love will still remain; for in love is truth and light. As the apostle John expresses it, "That light is the life of men."

**Power of
God's Law.**

Does God possess these elements by which Paul defines the character of *love*? and if so, do they adequately define the great eternal One? God certainly does embody all that we have said about love in our feeble attempt to describe it; but how far short have we come of telling only a little of Him whom we love and honor, the spirit of reverence for him alone can know. The thought we wish to leave with you is this: that love is a law operating from within, actuating a continuous flow of benefit to all who may come within the range of its influence. Love understands how, and is of such a nature as to compel one to do anything and everything in so patient, kind, generous, humble, courteous, unselfish, good-tempered, guileless, faithful, and sincere a way that one is irresistibly constrained either to bow the knee in adoration to God, the source of love, or to

turn to the place of the damned with those who are incorrigibly wicked.

**Love Is
a Law.**

Whatever else may be said about God and his law by the more erudite scribe, the one expression, "Love," will include. To further emphasize the fact that love is a law requires only that we cite the injunction of the beloved John, who wrote, "For this is the message [commandment, margin] that ye heard from the beginning that ye love one another"; or the Master's own words, which he preached throughout the time of his earthly ministry: "A new commandment I give unto you that ye love one another as I have loved you." And again, "This is my commandment, that ye love one another as I have loved you." Thus love, with all that it implies, is made a standard of righteousness, the command that we are to obey. And since God is the embodiment of love, he is the complete expression of the perfect and supreme law. His likeness and image in a created being could convey no other impression to the mind than that of the graces above mentioned, exemplified

in living character—a character going about doing good to others without the least self-centered interest. Every act, every thought of God toward man finds expression in loving deeds continually. The magnitude of his goodness is beautifully told in the following verse:

*“Could we with ink the ocean fill,
Were all the skies of parchment made,
Were every blade of grass a quill
And every man a scribe by trade,
To write the love of God to man
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from earth to sky.”*

CHAPTER II.

The World in the Beginning.

Did Adam, when given life by the Creator, receive the nature and character of God? Let us examine the evidence in order that we may know. "And God said, Let us make man in our image, after our likeness." Gen. 1: 26. As we have observed before, all things were created for the purpose of bringing glory to God (Eph. 3: 9-11; Rev. 4: 11); therefore the expression in this text, "make man in our image, after our likeness," can mean nothing less than that God gave Adam by creation the very nature of God himself. Adam did not have to become perfect in love and obedience after he was made. In the very work of creation he was made perfect without effort on his part. Indeed, is it not self-evident that he could have had no part in the work of making himself one thing or another? As he was created by the hand of God from the dust of

the earth, the only *first* thing he could do or be was written in every fiber of his nature by the God of all things, who said, "In the image of God created he him."

It is evident, therefore, that Adam began his existence with life, and that his life was an expression of God's likeness and image. His life was not, as some would have us believe, given to him on the terms of obedience to some code of laws. The very law of life, the law of love, actuated the first impulse of his nature; and if there was one thing that he could choose and that in his creation was not in his nature, it was that which he later did choose—sin.

**The Gift of
Divine Grace.**

Before leaving this point we wish to make it clear that man received his life in the beginning by the act of divine grace or favor. Life was manifestly a gift from God. He could give or withhold. God chose to give life to the creature man, in order that he might magnify the glory of God. No man can teach by divine right that man merited life through obedience to law nor that

God was under obligations to give life to him. The life of Adam came through the favor of God—divine grace. Note also Paul's argument in Eph. 2: 8, 9. Life "is the gift of God."

Whether the life that Adam received at creation made him immortal, whether he was neither made mortal nor made immortal, does not concern the subject that we are discussing. The theory that Adam could purchase eternal life—*the gift of God*—through obedience to law has in itself such a palpable inconsistency that argument against the theory would seem almost unnecessary. It is true that the doctrine of man's nature, present and future, must be made clear because of prevalent false teaching, but we must not here deviate to give it notice.

**Divine
Government in
This World.**

It is plain that before sin entered into the world man's every action and emotion was modified by the law of love imparted to him by God, so that in this respect he was equal with the Creator. Man was made, however, to occupy a subor-

dinate plane. The Psalmist says, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Psalms 8; Hebrew 2. God, who had made man a perfect being, provided for him a perfect home and profitable employment to occupy his time. This made necessary such laws, operative within man's subordinate sphere, as would define the will of God for the home which he had made.

Did God supply the needed code? Yes, in every detail. When all things were ready, God "took the man and put him into the garden of Eden to dress it and keep it" (Gen. 2: 15). The instruction to dress and keep the garden was just as definitely a law requiring obedience as the command in verses 16 and 17 regarding the forbidden fruit. Thus we see that Adam was under a law regulating his temporal affairs. Did he enter upon his work willingly? Yes. His nature was made submissive to it by the supreme law—the law of love—written in his members. This duty to keep the garden, to replenish the earth, to sub-

due it, and to have dominion included all that is said about the establishment of divine government in the subordinate sphere which Adam was to occupy. Every law, you will note, came from God.

**Enforcement
of Law
Unnecessary.**

Man had a self-governing nature while he remained in harmony with God. It was the outworking of love—that law which was created in his members. That nature, described in words, finds expression in the Sermon on the Mount: “All things whatsoever ye would that men should do to you, do ye even so to them.” Matt. 7: 12. The power to perform righteously the principles of this law was given to Adam by God. Any number of men having the same nature as Adam could dwell together harmoniously without a ruler or overseer to enforce law. Thus it will be seen that the principles of divine government are within the individual and keep him in a perfectly righteous relation with everybody and everything within the range of his influence. The subjects of divine government are in their character divine crea-

tures; and while they so remain, they can, in the very nature of things, do nothing but that which is in harmony with the divine character.

**Obedience to
God Not
Compulsory.**

But obedience to God was not compulsory upon Adam. He was left free to will and to do—a free moral agent. Love demanded that he be made thus. While Adam was made with a character to love, the privilege to hate could not be withheld. Between God and man there had to be a relation that would fully manifest the character of love to man's intelligence; hence Adam had of necessity to be left free to choose, regardless of results, a nature contrary to the one in which he was created. The opposite of love and obedience is disobedience and death. Love demanded that the way to death be left open. Not only so; the way to death must not be hidden as if God were fearful that Adam would choose it. It must not be left so that the inquiring mind of man, finding it by chance, would seek to investigate it. No, the way of death must be placed in the very midst of the garden so there could be

no possible excuse to investigate it. And, furthermore, the way to avoid it must be plainly pointed out, and all necessary instructions regarding it be given. All this God did in the day when he created man.

**Man Must be
Left Free
to Choose.** To illustrate the point we have just discussed, we will suppose the following example: A father, who desires his children to obey him out of love, could not know whether the service rendered was voluntary or not, unless the children had an opportunity to do otherwise. Suppose he knows that immediately outside of the room in which he has placed them there is fearful danger. He tells them of his love for them, places in the room everything possible for their comfort and entertainment, and tells them to remain inside, but leaves no possible way for them to go out. On returning to them after a time, could the father say, "My children have so loved me that they remained where I placed them"? Hardly. They could not have done otherwise than remain; they could not have exercised a choice. But suppose that the fa-

ther had left the door open and had told them of the fearful danger just outside, into which they would fall immediately upon passing out; that temptation to leave the room came from an attractive display of some kind and through a person who demanded belief in a lie; and that belief in that lie against the parent must mark the first step toward leaving the room. Then if upon his return the father should find his children enjoying the benefits and privileges provided, he could with assurance know that his will had been regarded and that his children had, out of pure love, remained in harmony with his desires. After this manner was Adam's loyalty tested.

**God Instructed
Adam.**

Having finished the work of arranging the paradise home, God "took the man and put him into the garden of Eden." He then instructed him with reference to all that was therein and told him to dress and keep the garden in its original beauty. In their tour of inspection they came to the tree of knowledge of good and evil "in the midst of the garden." Here was the way

of danger—the way to misery and death. Upon their reaching it, “the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. 2: 16, 17. Thus God himself taught Adam his will, and left him free to perform it. Duty was defined and the way was left open that Adam might choose a character different from that which he was given in creation.

The law concerning this tree we should understand as being admonitory, as defining the results of disloyalty—departure from love—the belief of a lie—and as being provided to protect against choosing a nature of sin. Love fully manifested itself in making every provision necessary to life and happiness, and then clearly defined the results that would follow should the way of death be pursued. With God’s love thus exemplified, can we not hear even the very nature of things reverberating with these words? “If ye love me, keep my

commandments; and this is my commandment that ye love one another. All things whatsoever ye would that men should do to you, do ye even so to them." Such is divine government. Such is the government of God.

CHAPTER III.

Civil Government.

The essentials of civil and of divine government differ greatly. We have found that in divine government the disposition to obey is created in the nature of each individual that enjoys its privileges. We shall find that in civil government the existing conditions demand laws limiting the conduct of the subjects because among them are some who are essentially evil. The power of civil government may be defined as the exercise of authority by a ruler according to prescribed limitations and consent of the people within a given jurisdiction. Civil government has existed in all stages of human society and in various forms, such as oligarchy, monarchy, democracy, etc. Instead of the law of love being written in the heart of each individual member of the government, the sinful condition of the human heart demands that a code of laws be provided for the restriction of the subjects. These laws

are placed in the hands of men, delegated and empowered by the majority will of the people over whom they rule, for enforcement. So long as a subject of a civil power abides by the requirements of the law, he "purchases" for himself the right to the protection provided. He obeys the laws, or lives within its limitations, merely because of the benefits that may be derived from obedience.

Requisites for Civil Government. Within a civil government we find territory and people, or inhabitants. Without territory in which to live we could not have a civil government. Therefore the first thing of importance for the existence of a government among men is territory; next there must be people. Subsequently to territory and people, law is necessary—necessary for governing relationship. These three features, namely, territory, people, and laws, are indispensable to civil government.

Had sin never entered the world, there would have been no occasion for the administration of human *authority* over men. Nor may we hope that men will ever be brought nearer God

through the enforcement of either civil or religious law so long as the heart remains unchanged. It is not law, but love, that draws out the heart's affection.

**The Tendency
of This World.**

When men refuse to be governed by the supreme law of God—the law of love—their natural moral tendency is toward total depravity. Civil government can not save them from this. The fact is very easily demonstrated that when men refuse the government of God their tendency is toward incorrigible wickedness. To illustrate, let us suppose that a man, utterly refusing to obey the laws, withdraws from a harmonious community, such as God designed and designated in the beginning, but, not being able, as we shall consider, to go beyond the bounds of that government, is obliged to remain within the jurisdiction of its laws. He is now on his way to ruin. Let a number of men of the same mind leave this just government and join him. These, now, are all of the same sinful mind, and even though they *would*, they *can not* live in perfect harmony, for their nature

leads them to be rebellious. When they, or any of them, agree to obey a law of perfect harmony they will return to where the rightful ruler governs. All men through Adam have departed from God (see Rom. 5: 12), and hence they are sinners by nature. Toward greater moral depravity is the tendency of this world. Utter confusion and final destruction are its doom.

A False Hope. Adam lost his divine character through sin, and thus became incapable of self-government. Hence when men began to multiply upon earth, it became necessary to have civil laws to provide protection from evil-doers and to limit social and civil privileges. Many men are today deceived by the false hope of "better times," when men will become righteous because of better government. They hope for a time of peace, of equal rights, the millennium. Reader, if you are cherishing such a thought, may God bless you by the removal of it. Some teach that, since man has learned from past experience about better forms of civil government, he may finally

cope with wrong-doing and establish peace on earth through the influence of civil government instead of through a change of heart. O reader, escape the snare of the devil.

True, we have devised a better way of administering civil law by national authority. We have learned the terrors of monarchy and oligarchy. At the present many nations are experiencing the benefits of democracy, while some men fondly indulge the day-dream that the world will be made better under the rule of Socialism; but history demonstrates that proportionately as we have learned how to cope with increasing evil, lawlessness as regards the righteousness of God has increased. The introduction of better forms of government and of laws calculated more perfectly to regulate the civil relations of society does not turn men to God. The Scripture says, "Evil men and seducers shall wax worse and worse." 2 Tim, 3: 13. In civil affairs the passing of more stringent laws is the signal, as though it were the ringing of a school-bell, to a course of study on how to evade obedience and remain

unobserved. Thus the tendency of the unchristian world is from bad to worse. Perhaps it would not be speculative to predict that the end of the world will come at a time when man has reached the limit of his power to govern and restrict the unregenerate heart by the most approved form of civil restraint.

In view of these facts one hope of salvation today presents itself. It is the hope of the gospel, which was made in promise to Adam and is now made sure through the shed blood of Christ. To this hope we point you while we briefly mention some of the world's history at the beginning.

**Early Civil
Government.**

The first organized national authority in this world of which we have authentic history is that of Nimrod (Gen. 10: 8-11). Though this was evidently a minor form of government, yet it provided for certain restrictions of evil men in several cities which are mentioned. Gen. 10: 11, 12 presents Ashur as building the second government in earth. We might at length follow the history of governments of earth from

this early date to our present time; but what we have said may suffice to illustrate how civil powers began. From that early date to the present better forms of national government have been instituted, but all the way along only the gift of divine grace has proved the means of salvation. So it has ever been; so it will be until God's purpose for man has been accomplished.

The Contrast. Space does not permit, nor is it important, that we further show that civil government has been provided for the restriction of evil until the close of the gospel work in the earth, and that this is its only mission. We shall, therefore, merely contrast the nature of the unregenerate man with the character of man saved by the grace of God. In the latter case God writes his law of love in the heart. This divine work transforms the nature and makes him obedient to anything that will bless another. On the other hand, unchristian men keep the civil law and do with a selfish motive whatever good thing they may perform. They expect a personal benefit. At

first thought, this may appear to be a little exaggerated; but if you will note the outworking of the evil heart, you will see that the results justify our statement. It is well to understand this contrast between civil and divine law and government, in order that we may profit by what follows.

CHAPTER IV.

The Redeemer Promised.

To Adam, after his fall, the promise was made that he and all of his race who would depart from evil should be saved through the merits of Christ the Redeemer (Gen. 3: 15). The acceptance of this promise did not restore in Adam the divine nature; but from a study of the record it appears that God's design, from the time the promise was given, was that those who accepted and believed it should remain separate and distinct from unbelievers—from those who continued in the rejection of God and of his proffered grace.

**Noah and
Abraham.**

Passing rapidly over history, we find that in Noah's day the deluge destroyed all the world with the exception of Noah and his family. Through that man of God the benefits of the promise (Gen. 3: 15) made to Adam were perpetuated (Gen. 6: 18). Wickedness again increased, and after a few generations, God

called Abraham to leave those who followed worldly practises. To him God said, "I will establish my covenant between me and thee." Gen. 17:7. Up to the time of Abraham there is no record of national jurisdiction for God's children, but in the Abrahamic covenant there is a promise that God would at some time establish Abraham's posterity within their own land. This promise naturally provided for the giving of a separate code of laws—another covenant.

**The Promise
and the Law.**

The Lord did not establish the nation at once. The Bible record of the interim between the promise and the giving of the national law is brief, but is filled with interesting facts. In Gal. 3:17 Paul tells us that "the law" was given four hundred and thirty years after the covenant, and in no way modified it. He draws a distinct contrast between "the law" and the covenant made with Abraham. Notice the words: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years af-

ter, can not disannul, that it should make the promise of none effect." Notice that Paul definitely says that if the terms of "the law" are considered the fulfilment of the covenant made with Abraham, the *effect* of that covenant is destroyed. He clearly defines that the covenant with Abraham answered for one thing, and that the law, given four hundred and thirty years after, answered a distinct purpose of its own. The law to which Paul refers is the one given at Sinai.

**Paul's
Argument.**

Lest the Galatian brethren might fail of comprehending this distinction between the promise made to Abraham and the law covenant made with his descendants as a nation, Paul introduces an allegory (chap. 4: 21). The four principal characters in this allegory are Hagar, Ishmael, Sarah, and Isaac. Hagar and Sarah are plainly stated to represent two covenants. Each of these covenants has a law for the government of the subjects who come within its benefits. Hagar represents the covenant made at Sinai in Arabia (verse 25), with established

headquarters later in Jerusalem, the capital city of Palestine. Her children, Paul says, were in bondage. The nature of the bondage here spoken of is not generally understood.

We have already introduced the thought that civil law is made for the restriction of evil men, or, in other words, to limit men from doing according to the inclination of their carnal hearts. The children of Abraham were not different from Gentiles in this respect, for all were born in sin—had carnal hearts. Nor were they made righteous by obeying the law, “for the law made nothing perfect” (Heb. 7: 19). Consequently, perfect conformity to the law of Israel did not, neither could, change, or make perfect, the heart.

**Nature of the
Carnal Heart.**

The law given to Israel at Sinai prescribed civil and religious duties. These the Jews were expected to be acquainted with and perform. Every act of their life was regulated, not by what was written in the heart, but by what was written in the law. It was necessary for them to have teachers to instruct them in the law and to

see that it was faithfully observed. The law continually stood ready to condemn them for any contrary thing they might do. Thus the law was a source of bondage. It restricted them. Even those who kept the law perfectly were not made subject to it through such obedience; for that law made nothing perfect—brought nothing to perfection. As a consequence, their natural heart, though constantly guarded against evil, brought them in conflict with, and in bondage to, the supreme law at all times.

**Paul's
Experience.**

This is the thought that Paul wishes to convey by the language in Gal. 4: 25. Describing his own condition before he was made free from sin through the blood of the everlasting covenant, he says "For I know that in me dwelleth no good thing: *for to will* is present with me, but *how to perform* that which is good I find not." Rom. 7: 18. Thus it was with the poor Jew who tried to get righteousness out of obedience to the law but did not discern the demand of the basic principles of the law nor what obedience

to the law signified. The Sinaitic law stood as authority over him to execute judgment, and thus every disobedience brought him into bondage. It was to the Jew, the law that demanded death; for it embraced the sanctions of justice, which had been operative in the higher law from the foundation of the world (Rom. 5: 13).

From Heb. 9: 13, 14 we learn that the sacrifices offered under the law *sanctified to the purifying of the flesh*. That is, so long as the penitent sinner (because sin is displeasing to God) came with his offering in accordance to the law, he was purged from his guilt. Nevertheless, he could see that as he was higher than the beast which he offered, justice demanded a better sacrifice for his sin, which was a violation not only of the national code but also of the supreme law. His conscience of sin, therefore, remained even after he had complied with the requirements of the temporal law. Although in a temporal way, after the manner of the law, in those things which he could do in the flesh, he was free from con-

demnation, it was clear that a high and holy God could not accept the offering of an animal, which is so much lower than man, a conscious and volitional being, as adequate to the justice of divine law.

Thus the contrite sinner under the law, in fact, in all Old Testament times, found that, though he possessed a desire to do good, yet the power to perform the good must come from God through the act of divine grace. Man was unable to provide a sacrifice, even himself, that could pay the penalty for sin and redeem him from death (see Psa. 49: 6-9, 15). After doing all that he could, he was still left in bondage to the law of his mind—his conscience—which had been brought to understand the enormity of sin, and he had to trust himself to the love of God.

**The Children
of Promise.**

Sarah represents the new covenant, and Isaac, the children of promise, who are free. This freedom is not liberty from law, or license to do as one may please, but represents the spiritual birth, which is from above (verses 26-28). Isaac

was a child of promise. His mother, Sarah, was superannuated, or as Paul states it, "as good as dead." Hence the birth of Isaac had to be accomplished contrary to nature. Isaac represents that class of people who are born from above and given the spirit to do right. The divine nature is implanted in them. As it is written, "But we as with open face, beholding as in a glass the glory of God, are changed into the same image from glory [the promises and privileges of the ceremonial law and old dispensation] to glory [the benefits of the gospel] even by the Spirit of the Lord." When writing to the Ephesian brethren (chap. 4: 24), Paul expresses this change to be the putting on of the "new man, which after God, is created in righteousness and true holiness." The Modern English renders this text in Ephesians thus: "Clothe yourselves with a new creature, one made to resemble God, in the righteousness and holiness demanded by the truth."

This change makes man a "new creature: old things have passed away: behold, all

things are become new" (2 Cor. 5:17). Whereas, in the Jerusalem of old, her children, because their natures were not changed, were in continual fear of breaking the law and, at best, retained the consciousness that their sacrifices were of themselves inadequate to pay the penalty for sin, the children of the new Jerusalem are, by the power of God, changed from a carnal nature to a nature made subject to the supreme law of God, and have the assurance that a complete sacrifice has been offered. They have the spirit of the supreme law written in their hearts.

**Israel Saved
by Faith.**

We do not wish to convey the thought that the children of Israel, who were subject to the Sinaitic covenant, could not experience a transformation of heart, but rather that obedience to the law given them at Sinai was not the means by which that transformation was accomplished. Intelligent obedience to the law of sacrifices and other ordinances, which were imposed upon the Jewish nation after their deliverance from Egypt manifested faith in the promise given to Abra-

ham. Whenever Israel fell into formality in their worship of God, he sent faithful prophets, who warned them of their departure from the faith in the promise, and clearly defined that *their* sacrifices, their keeping of sabbath and of new moons, were an abomination.

**Formality
Rebuked.**

Therefore the prophet Esaias said to Israel, who had fallen away from faith (chap. 1: 11-15): "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye

make many prayers, I will not hear: your hands are full of blood."

After the Lord had thus expressed his abhorrence of their formal observance of ritualistic ceremonies, he continued, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Verses 16, 17. Then when Israel had put away the evil of their doing, the Lord says, "Come now, and let us reason together." In verse 19 he clearly defines that his purpose for Israel was that they first be willing, and then obedient. They must believe the promises, and offer the appointed sacrifices, which derived their virtue from the great sacrifice of the Son of God typified by them. Subsequently to a willingness to believe these promises of God, they must be obedient to every detail in carrying them out. God then required perfection according to the standard set for the old dispensation, just as he now requires perfection according to the gospel. To further

emphasize details in this particular is not important in this connection.

Israel's Law in Force Till Christ. We see, then, that the allegory mentioned in Galatians 4 clearly sets forth that the law given at Sinai pertained only to the nation to whom it was given. Nor are we left in doubt about when the law should cease; for the statement is clearly made in chap. 3: 19 that the law, which was given four hundred and thirty years (verse 17) after the promise was made, was ordained until the time when Christ, to whom the promise was made, should be revealed. Please read carefully the texts following, as rendered in various translations. Not because it is necessary in order to support the doctrine here presented, but rather to indicate the extensiveness of harmony.

First, Rotherham's. "But this I say: A covenant previously confirmed by God, the law, which after four hundred and thirty years has been brought into existence, does not annul, that it should make the promise of no effect. For if by law is the inheritance, no

longer is it by promise; but, unto Abraham, through promise, has God favored it. Why, then, the law? Because of the transgression it was added, until what time the seed to whom it has been promised should come; which law was given in charge through messengers, at the hand of a mediator.”

**Second,
Syriac.**

“And this I say: That the covenant which was previously confirmed by God in the Messiah, the law which was four hundred and thirty years after, can not set it aside, and nullify the promise; and if the inheritance were by the law, it would not be by promise: but God gave it to Abraham by promise. What then is the law? It was added on account of transgression, until that seed should come to whom belonged the promise: and the law was given by angels through a mediator.”

**Third,
Standard.**

“Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the

inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator.”

**Fourth, The
Twentieth
Century.**

“My point is this: An agreement already confirmed by God, the Law, which came four hundred and thirty years later, does not cancel so as to cause the promise to be set aside. If our heritage is the result of Law, then it has ceased to be the result of a promise. Yet God conferred it on Abraham by a promise. What, then, you ask, was the use of the Law? It was a later addition, to make wrong-doing an offense, and to last till the coming of that ‘offspring’ to whom the promise had been made. It was delivered through angels by a mediator.”

**Fifth,
Young’s.**

“And this I say, A covenant confirmed before by God to Christ, the law, that came four hundred and thirty years after, doth not set aside, to make

void the promise; for if by law be the inheritance, it is no more by promise, but to Abraham through promise did God grant it. Why, then, the law? On account of the transgressions it was added, till the seed might come to which the promise hath been made, having been set in order through messengers in the hand of a mediator.”

Sixth,
Wilson's.

“Now this I affirm that a covenant-engagement previously ratified by God, the Law, issued four hundred and thirty years afterwards, does not annul, so as to invalidate the promise; for if the inheritance be by Law, it is no longer by promise; but God graciously gave it to Abraham by promise. Why then the Law? It was appointed on account of transgressions, till the seed should come to whom the promise related; having been instituted by means of angels, in the hand of a mediator.”

It is evident that the law made at Sinai was distinct from the promise made to Abraham, that “the promise” made was concerning Christ, and that it was fulfilled by his first advent into

the world. A little careful study of the text will make it clear to you that the promise which Abraham received was one made to Christ and concerned him primarily. Each of the above translations of the text in Galatians makes this very plain. Note the words:

1. "Until what time the seed to whom it has been promised should come."

2. "Until that seed should come to whom belonged the promise."

3. "Till the seed should come to whom the promise hath been made."

4. "To last till the coming of that 'offspring' to whom the promise had been made."

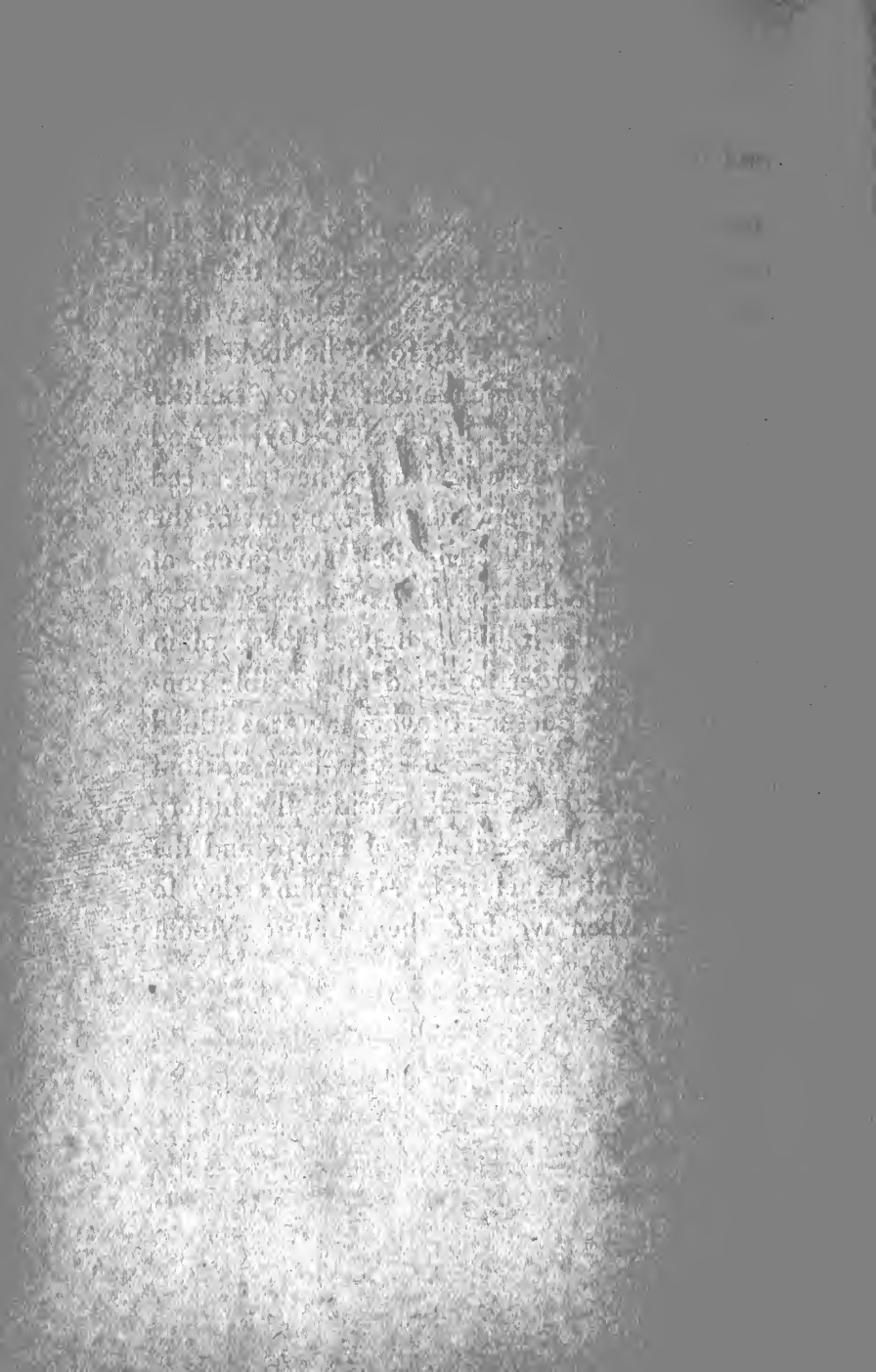
5. "Till the seed might come to which the promise hath been made."

6. "Till the seed should come to whom the promise related."

The Promise to Abraham Was Eternal. That which Abraham's faith laid hold of was not merely a temporal blessing. The primary thing he saw in the promise was not a temporal nation. Paul makes it very clear in Hebrews 11 that while Abraham was in the land of promise he

sojourned as in a strange country. While the promise that was made him included the land wherein he sojourned—Canaan—he knew that it embraced more. Therefore “he looked for a city which hath foundations, whose builder and maker is God” (verses 8-16). And further, it is made clear that when the seed should come to whom the *primary* part of the promise belonged, then the law given at Sinai would be thenceforth no longer in force.

It would be folly to oppose these plain truths; but in order to avoid all possible confusion over the question of what law was added because of sin, and because of whose sin that law was added, we shall consider the history leading up to the beginning of Egypt and the experiences of Israel from Abraham’s day to the time when we find them before Mount Sinai.



CHAPTER V.

The Origin and the Religion of Egypt.

How has there come to be so many heathen? Certainly if the Bible tells the truth (and it does) there was a time, as we have before seen, when the progenitors of men knew God. For the benefit of those who are confused because there are so many heathen in the world we cite Rom. 1: 21: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." This explains the cause for all the heathen darkness that may be found in the world today. There was a time when the ancestors of the heathen knew God. Nor may we without fear of condemnation cast reproach on God at the present by saying that he has forgotten the heathen, for he is mindful of every cry that comes from an honest, though benighted, heart. Therefore, as we consider the origin of Egypt, let us not feel that there was no hope for their salvation.

We shall find, however, as stated in 1 Cor. 15: 33, that "evil communications corrupt good manners." Therefore when we have found the origin of the Egyptian nation, we may understand better why they clung to heathen customs and worshiped false gods.

**Origin of the
Egyptian
Nation.**

Turning to the ninth chapter of Genesis, we may read that after the flood the earth was populated through the descendants of Noah. "And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread." Verses 18, 19. The children of Ham were wayward and more given to doing sinful things than were the rest. Egypt is the land of Ham. "Israel also came into Egypt, and Jacob sojourned in the land of Ham." Psa. 105: 23. Also verse 26: "He sent Moses his servant, and Aaron whom he had chosen. They showed his signs among them [the Egyptians], and wonders in the land of Ham, and [God] smote all the first-

born in Egypt; the chief of their strength in the tabernacles of Ham." Psa. 78: 51. "They forgot God their savior, which had done great things in Egypt; wondrous works in the land of Ham; terrible things by the Red Sea." Psa. 106: 21, 22. Thus we see that Egypt was settled by the descendants of Ham. But it is not to be supposed that immediately after the flood Ham departed into the land which later became the country of Egypt. Doubtless, these descendants of Noah migrated to their future homes proportionately as they multiplied.

**Ham's Four
Sons.**

Turning again to Genesis 10, we find (verse 6) that Ham had four sons. To these sons were born such men as Nimrod, who founded the heathen kingdom of Babel (Babylon). In this country the tower of Babel was built, and the people began to worship the sun instead of the true God. Another of Ham's descendants, Ashur, builded Nineveh, a city which was renowned for its wickedness. In verse 14, we locate two more of Ham's descendants—Path-rusim and Caslu-

him. Out of them came the Philistines. These were the people with whom the children of Israel had so much trouble later (verses 15-19). The descendants of Canaan were the Jebusites, Amorites, Girgasites, Hivites, Canaanites. They settled in the land promised to Abraham as a temporal possession. The early history of the sons of Ham would lead to the conclusion that their descendants began spreading over the country lying toward the south, from the land of Palestine into Arabia, and over into Egypt on the other side of the Red Sea.

**Religion of
Ham's
Descendants.**

No doubt our reader is somewhat familiar with the religion of the tribes and nations to whom we have just referred. They were idolatrous in the extreme. They regarded Baal as god and attributed to him the power of a creator. Worship of him consisted in bowing before an idol—image—and in making sacrifice to him in honor of the sun, which was regarded as the manifestation of his glory. *Century Dictionary and Encyclopedia* (Article Baal) says:

“The name of a Semitic solar deity worshiped with much license and sensuality. ‘Baal’ was derived from the Babylonian *Bel*, a deity of much higher type. Its original generic sense is lord.”

Thus, in progress of time after the flood, these sons of Ham who migrated into Egypt ceased to worship God and substituted sun-worship. Other idolatrous practises were also observed. At a very early time we find one day of the week set apart for festival and entertainment, and called Sunday. This day is spoken of in history as the “wild solar holiday of all pagan times.” Webster has the following: “*Sunday*. So called because anciently this day was dedicated to the sun or its worship.” Worcester’s dictionary says, “*Sunday*. So named because anciently dedicated to the sun or its worship. The first day of the week.” From Chambers (Article Baal) we quote, “The early history of Baal is involved in darkness, but it is certain that from the most distant times it has been the chief seat of sun-worship, as its name implies.”

Schaff's Bible Dictionary gives the following: "Sunday is of heathen origin, and means the day of the sun, or sacred to the god of the sun." Much more might be said regarding Baal-worship and the early observance of false religions, but the above quotations will no doubt suffice to confirm our reader in the belief that in Egypt and the countries inhabited by the descendants of Canaan the idolatrous practise of sun-worship was included in their prevailing religion.

On these matters we shall say more later. At the present let us locate the chosen people of God and find how Egyptian religion influenced them.

CHAPTER VI.

Israel in Egypt.

The children of Israel sprang from Abraham, or Abram, as he was at first known. Abram came from Ur of the Chaldeas, or Chaldeans. He was a subject of the Babylonian monarchy. The religion of that people generally was, as with the ancient Arabians and Syrians, the worship of heavenly bodies. This consisted in offering sacrifices upon altars to Bel, Baal, Na, and Meni, which service was rendered in adoration to the sun, moon, and stars. It was because of this false religion and the evil effect it would have on Abraham's descendants that the Lord separated him from his father's house and from his kindred when he (the Lord) made the covenant that through Abram all the nations of the earth should be blessed. "Abraham believed God, and it was counted unto him for righteousness." Rom. 4: 3. As Abraham moved out upon the promise of God, his integrity was

honored by the Lord, who at various times renewed his promise and made clear the details. Also he was told of the long sojourn of his posterity in Egypt and of their triumphant deliverance.

**God Foretells
the Egyptian
Bondage.**

The first intimation given to Abraham concerning the period of four hundred years or more of exile experience for his posterity prior to the time when they would be established in their own land, may be found in Gen. 15: 13-16: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again."

Here is a prophecy of promise manifesting God's interest in the future of his people. The sign of circumcision—a seal of righteousness—had been given to Abraham and his descend-

ants as a mark of separation to God. Abraham's seed were to remain a stranger in a land that was not theirs, just as they had maintained separateness in the land of Canaan—a separateness not only in tribal relation, but unto God as well. If in a land that was their own they must be sojourners, looking for a better country, "even an heavenly," much more must they remain separate and distinct from those around them when in a country that was not their own.

**Israel Lost
the Knowledge
of God.**

But did Israel, while in Egypt; remain separate?

Only in a tribal sense did they as a whole so remain. Remembering the promise made to their father Abraham, they clung to distinctiveness as a race, but they did not serve in faithfulness their father's God. The early married life of Moses shows that he was not faithful to the rite of circumcision given to Abraham. Zipporah, his wife, was not required to circumcise his son, nor did she consent to do so until Moses on the way to meet Pharaoh took sick at the hotel. She then obeyed because

she feared Moses' death (see Exod. 4: 24-28). Evidently the people of Israel were not more faithful than the man whom God had chosen from among them as a leader. The fact is, as we shall find later, that they turned to sinful ways, and by the time of the fourth generation they had to a great extent lost the knowledge of God.

Even a cursory reading of Abraham's life reveals a striking contrast between his experience and that of Israel in Egypt. Abraham had little faith at the beginning of his experience under the definite promise that God gave to him; but as we read his history and note the experiences through which he passed in such triumph, we find a positive and strong development in his faith to the last. Abraham not only remained separate from the nations around him, but increased in fidelity toward God.

With Israel in Egypt the very reverse was true as regards fidelity to God. Even before leaving Canaan they had departed greatly from the faith of Abraham. Note, in evidence, the lives of Jacob's sons as given in the

Scriptures. But in order that they might preserve their racial distinction while they dwelt in the land of Egypt, they were advised by Joseph to settle in the land of Goshen. Their request for the privilege to live there being granted, they had opportunity to remain separate. Through their intercourse with Egypt, however, they became acquainted with the ways of the heathen, and turned more and more to sin. They lost sight of the true God, and worshiped the gods of Egypt. The Psalmist says, "We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies." Psa. 106: 6, 7.

**God
Remembered
His Promise.**

But God had promised that after four hundred years of affliction he would remember his people and would bring them back to their own land. When the time was expired, he looked upon their distress and raised up Moses to be a deliverer. The whole time of the sojourn was four hundred and thirty years (Exod. 12: 40,

41). Evidently some years passed before the increasing numbers and the thriftiness of the tribes of Israel alarmed Egypt (Exod. 1: 6-10). When "Joseph died, and all his brethren, and all that generation, there arose a new king over Egypt, which knew not Joseph." Then persecution and hardship began.

God, however, blessed those who retained faith in him, even though in some matters they had become slack. As the end of the fourth generation drew near, there were some who still regarded the promise. The entire trace of faith had not been obliterated. Moses was born in the family of one who was faithful to God. They had remained "a stranger" and believed the covenant of promise. God honored this faith. When Moses came to years, he still believed the instruction of his childhood, embraced the promise of God, and refused to be called the son of Pharaoh's daughter. He later became a prophet and leader, and eventually the mediator, or messenger, through whom God gave Israel's "national covenant"—the law (John 1: 17).

Reasons for Giving the Sinaitic Law. Having reviewed the history of Israel, briefly noting sufficient evidence to establish the fact that they had gone into sin, even though they maintained *their right* to the Abrahamic promise, we can better appreciate the reason for the law which was "added because of transgressions." The promise made to Abraham pointed forward to Christ. Had Israel remained in the integrity of Abraham their father, no place for the law that was added would have been found. Hence there was only one object for its appearance, and that is the one given by Paul. He tells us that the law was added after the promise was given, or at the time when Israel went out of Egypt (Exod. 12: 40, 41); that it was added because of their sin; and that it was a schoolmaster to bring them to Christ—the fulfilment of the promise—in order that they might be justified by faith (Gal. 3: 17-29).

The nature of the law given at the time of deliverance from Egypt, then, had to be such as would instruct in divine service and keep

the people who obeyed it separate from the nations around them. Faith in the promise had accomplished this for Abraham; but now that Israel had lost faith and also a knowledge of the true God, there must be given them a code of laws to obey, which would take their attention from the gods they had served in Egypt and direct them to Him who is the source of faith. This law having been given for such a purpose could justly be termed a schoolmaster. This schoolmaster was to remain until the fulfilment of the promise that was by faith.

CHAPTER VII.

From Egypt to Sinai.

During the time that the descendants of Abraham suffered under the bondage of Egypt, they learned the false worship of the heathen and so far forgot their father's God that they no longer knew his name. With the names of the false gods of Egypt, Israel had become familiar, but they remembered very little about the God of heaven. Though Moses' parents were among the more faithful Israelites, yet even his brother, Aaron, whom God chose to be priest, proved at the first of his experience that he was not very strong in the Lord.

When God called Moses to deliver the people, it was necessary that he instruct them as to what was the name of God. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers has sent me, and they shall say unto me, What is his name? what shall I say unto them?" Moses knew that they were unac-

quainted with even the name of God, much less with his nature and power; hence his question. "And God said unto Moses, "I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me. Jehovah the God of your fathers. This is my name forever, and this is my memorial unto all generations." Exod. 3: 14, 15. (American Standard Version.)

**The Cause for
Ignorance
of God.**

The poor souls of Moses' generation were not so much to be blamed for knowing little about God. They had inherited (so to speak) their idolatrous devotion. They thought that they were worshipping the true God, and they expected him to hear and deliver them. Yea, and God did hear them; for we read: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and

honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt." Exod. 3: 7-10.

Nor should we get too high an ideal of Moses' form of worship of the true God prior to his instruction at the burning bush. When Moses fled from Egypt, he went into the land of Midian and there married the daughter of a priest or prince among the Midianites, who were idolaters—sun-worshipers. These very people (the Midianites) later became one of Israel's worst enemies.

**Moses at the
Burning Bush.**

In view of these facts, it is folly to suppose that Moses was much better acquainted with the true worship of God than were his people, the Israelites, in Egypt. Therefore the Lord approached him at a burning bush, which, though it burned, was not consumed. Wonderful indeed was such a sight. Naturally, Moses turned aside to see what such a thing could mean. From

the bush God spoke to him and instructed him.

Has the striking similarity ever appealed to you, that even as Moses was instructed by the Lord out of the bush that burned, so a little later all Israel, encamped before Mount Sinai, were also instructed out of the midst of the fire and smoke? Yea, did not God make that very burning bush a miniature illustration of the manner in which he would instruct the whole camp of his people? Read it for yourself. (Exod. 3: 12.)

**The Burning
Bush Token.**

Talking with Moses out of the fire, God said: "I am come down to deliver them [Israel] out of the hand of the Egyptians. . . . Come now therefore, and I will send thee to Pharaoh, that thou mayest bring forth my people. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he [God] said, Certainly I will be with thee: and *this shall be a token* unto thee, that I have sent thee: when thou hast brought forth

the people out of Egypt, ye shall serve me upon this mountain." What was to be "the token"? Ah, such strange things as Moses had seen and heard—the fire, smoke, cloud, and voice of God at the burning bush—but the token would be on a larger, grander, more spectacular scale. The children of Israel were not only to see the strange sight, but also to hear, even as Moses had heard, the voice of God speaking into their own ears, teaching them his will concerning the promise made with their father Abraham. Thus they were to worship at the mount. Such was the token.

Moses doubtless instructed Israel concerning this token while they were yet in the land of bondage. The demand was then made to Pharaoh, "Let my people go that they may hold a feast unto me in the wilderness" (Exod. 5: 1). This was a command from the God of heaven. He had manifested his power in the signs given to Moses at the bush that burned but was not consumed. And the promised token was an assurance to Moses that when the people had seen the wonderful sight of burning

Mount Sinai and had heard the voice of God, they would believe God forever.

**Moses Instructs
Aaron and He
the People.**

You will note that when Moses finally decided to return to Egypt as a deliverer, Aaron, according to the word of the Lord, was ready to join him (see Exod. 4: 27). After Moses had met and greeted Aaron, "Moses told Aaron *all the words* of the Lord who had sent him, and *all the signs* which he had commanded him." What was the result of this meeting? We may read it in the next verses: "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped." (See also Exod. 4: 14-17, 27-31.)

Notice that Moses had certain commandments to teach Israel through Aaron, and cer-

tain signs to show Pharaoh. When Moses met Aaron and told him all the words of the Lord, Aaron believed. And when the people heard that the Lord had visited Israel, they bowed and worshiped. Thus they acknowledged their willingness to obey all that God would have them to do. Then, for the first time, they began to see the contrast between the true God and their idolatrous worship.

Israel Given the Law of Ordinances before Leaving Egypt. The fact that Israel was about to be established as a nation confirms the conviction that

Moses in quite a complete manner delivered to Israel the laws which afterward they heard from the Lord himself out of the midst of the fire and smoke of burning Mount Sinai. In the fourth chapter of Exodus we find that Moses complained. "I am not eloquent," said he; "neither heretofore nor since thou hast spoken unto thy servant." If you will turn to your Bible and read in the margin, you will note that the wording indicates that Moses spent several days at the burning bush with the Lord. For the benefit of those who have not at hand

other translations of the Word I will quote from The Seventy: "And Moses said to the Lord, I pray, Lord, I have not been sufficient before yesterday, neither before the third day, neither from the time that thou hast begun to speak to thy servant. I am weak in speech and slow tongued." Also Young's translation: "And Moses saith unto Jehovah, 'O my Lord, I am not a man of words, either yesterday, or before, or since thy speaking unto thy servant, for I am slow of mouth, and slow of tongue.'" From these texts one naturally concludes that the subject-matter of God's message to Moses and for Israel is only hinted at in what is given in chapter 4. That which God had given Moses to teach contained *many words* of instruction concerning the future of a nation and the work of a leader. Several days were evidently occupied in instructing Moses in all that pertained to his important work as mediator and deliverer. It would not require a man of fluent speech and of extraordinary ability to tell of the wonder of the burning bush and of a voice coming from it, if nothing more

was said than is recorded in Exodus 4. But when asked what the voice said and whose voice it was, Moses realized that ability such as he did not boast of was needed.

At this time Moses was formally called and made the leader and deliverer of Israel. Not only did such a commission demand of him to free Israel from cruel bondage, but as a leader he was expected to teach the people the ways of God. Therefore it was doubtless at this time that God told Moses rather fully about their national law, sabbath-day keeping as a memorial of deliverance from Egyptian bondage, in honor to the real Creator of the earth, and that the time had come to separate the children of Abraham into their own land, and to make them a strong nation on condition that they would obey his will.

Sabbath-keeping Moses having thus been in-
Required before
Reaching Sinai. structed in the law before Israel left Egypt, it was a perfectly natural thing for him to say at the time of the giving of the manna in the wilderness (Exodus 16), "This is that which the Lord *hath* said, Tomor-

row is the rest of the holy sabbath unto the Lord. . . . Six days shall ye gather it [the manna], but on the seventh day, which is the sabbath, in it there shall be none." From this time till receiving the law at Mount Sinai, or about one month, they kept sabbaths (Exod. 16: 1; 19: 1, 2). By establishing this sabbath-keeping custom, God called attention to the fact that in creation's week the world and all that therein is, was made. Thus the Lord would have his people to worship him on another day than that on which they had been accustomed to worship while with the heathen in Egypt. Besides this, the weekly observance of sabbath-service was a reminder to Israel of his supreme power.

**At the Base
of Mount Sinai.** From the time Israel left Egypt, they had manifested considerable faith. Their forms of worship had been remarkably changed. They had proved their willingness to walk out upon the promises of God. True, they had shown some reluctance until they understood, and had done some complaining; but finally they yielded to

the word of the Lord. God had honored Moses' faith, and the Lord's presence by fire, as shown to Moses in the burning bush, had gone before the children of Israel in a cloud of fire and smoke and had given them light by night and protection by day.

"In the third month, when the children of Israel were gone forth out of the land of Egypt, . . . came they into the wilderness of Sinai." Exod. 19: 1. Here they pitched tent before the mount. The time had come for the Lord to verify his promise to Moses. Him we find, when everything had been arranged in the camp, going up into the mountain before the Lord. "And the Lord called unto Moses out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is *mine*."

It is interesting to note in these words how the Lord contrasts his great power with the power of the gods they had been worshiping, and calls attention to the fact that he has brought Israel to himself. Then he says,

“Therefore [or because of seeing this power in me], if ye will obey my covenant, then ye shall be a peculiar treasure unto me.” Moses, at the burning bush, received instructions concerning the covenant and the laws about to be given, as we have before stated, and some of these were taught to Israel prior to their having encamped before the mount. While assembled here Israel was doubtless awaiting in expectancy to hear the voice of God proclaim their national covenant. Hence it was perfectly fitting that the Lord should say, prior to speaking audibly with Israel, “Therefore, if ye will hear my voice, and keep my covenant,” etc.

On receiving this charge from the Lord for Israel, Moses returned to the people to deliver his message. He called for the elders and laid before them all the words that the Lord had commanded him. It is quite likely that

Moses reviewed again the instructions and the promises that he had given them before leaving Egypt. The people understood the meaning of this message, "and all the people answered together, and said, All that the Lord hath spoken we will do." Moses, acting as mediator between the people and God, returned and appeared before Jehovah, and delivered "the words of the people unto the Lord."

**The People
Prepare to
Meet God.**

Thus far the people and Moses have complied fully with God's requirements, and now the Lord promises that he will meet the people and confirm all the words that Moses has delivered to them in the capacity of a mediator. The Lord is about to fulfil his promise of the token and to keep his covenant, given to Moses at the burning bush. He said, "Lo, I come unto them in a thick cloud, that the people may hear when I speak with thee, *and believe thee forever.*" Bounds are set about the mountain, and the ground is sanctified—consecrated—for a considerable distance. Here, just as at the burning bush, a place is made sacred.

The Lord wanted the people to understand that their ways must be made right before they could have communion with him. Moses was to them an example of meekness and holiness. When he was at the burning bush, he was told to take the shoes from off his feet. This was doubtless a figure of making his paths straight, honest, and holy in the sight of God. Moses had submitted to God at the burning bush, and so on this occasion he was able to go up into the mountain alone and talk with God. But the people had not yet learned how to appreciate the greatness of God; nor were they able to know his might and power until they by personal experience had heard his voice and had seen the wonderful sights of burning Mount Sinai. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off."

**Israel Choose
Moses to Be
Their Mediator.** This demonstration was a spectacular scene. In his wisdom God knew it to be important to give such

an external evidence of power and grandeur as would totally eclipse all false gods. Amid the awful grandeur of this occasion the Lord proclaimed unto Israel his covenant. No longer did the people need to doubt the source from which Moses had received his instruction. They felt their insufficiency and began to recognize in some measure the extent of their depravity in the sight of Jehovah. So when Moses came to them later they said, "Speak thou with us, and we will hear." Here is a terse admission on their part that they now believed that all Moses *had* spoken unto them came from God, and that they, because of their unworthiness, would rather have a mediator between them and the holy God than to come directly into his presence. Therefore we read, "Let not God speak with us, lest we die." Moses encouraged the people. "Fear not," he said, "for God is come to prove you, and that his fear may be before your faces, that you sin not."

Thus Israel accepted a "schoolmaster" in the hands of a mediator, in order that they

might be taught to keep their faith in the covenant made with Abraham their father and thenceforth always serve their father's God. And this "schoolmaster" they accepted over them until the fulfilment of the promise made to Abraham, in order that they might remember the covenant made prior to the giving of this law.

CHAPTER VIII.

The Schoolmaster, or Sinaitic Covenant.

“After that faith is come we are no longer under a schoolmaster.” In these words Paul makes direct reference to the law given at Sinai: “The law was our schoolmaster.” This schoolmaster law contained precepts for directing Israel back to God, and defined the duty of the nation until Christ, the substance of the promise that was given to Abraham, should come. It prescribed civil, ceremonial, hygienic, and moral laws with sanctions. The principles of the whole old-covenant system are expressed in what is commonly known as the decalogue—the ten commandments. The details of the law are given at great length and in minute completeness in Exodus, Leviticus, and Deuteronomy.

**The
Decalogue.**

For ages it has been taught that the decalogue is the supreme law of God and that wherever “the

law," whereby is a knowledge of sin, is mentioned in the Bible, direct reference is made to the ten commandments. Therefore the professed Christian world has believed that code to be the standard of Christian faith. This doctrine is so venerated that some will hardly dare to consider anything that would set aside the old belief, they fearing there would be no way by which to define sin. The utter folly of such an idea is attested by the holy lives of thousands who know the truth about the law doctrine, but who, while yet in sin, were convicted by the Spirit of truth and led to repentance.

Theologians have been less credulous than many who listen to their teaching. Having found that the old, or Sinaitic, covenant includes the ten commandments, some have attempted to distinguish between the decalogue and the ceremonial code. They have set forth that the ten commandments have been God's standard of judgment in heaven and on earth, and that, in the giving of the covenant on Sinai, that code was incorporated because of the very

nature of things. It must be so, they say, since Israel was God's chosen people and the ten commandments is God's supreme law. They fail, however, to give satisfactory proof of their contention. They have taken a liberty in this that is unwarranted by the Scripture; hence we call particular attention to the fact that there exists no difference, but rather that all is one law. It should always be remembered that an unsupported statement is not proof.

**The Sinaitic
Covenant
Includes the
Decalogue and
Ceremonial Law.**

Writing by inspiration, Moses calls the ten commandments the covenant: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similtude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 12, 13. See also Exod. 34: 4, 28: "And Moses rose up early in the morning, and went up unto Mount Sinai, as the Lord had commanded, and took in his hand the two tables of stone.

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." These texts could not more plainly teach that the ten-commandment law, given to Israel at Mount Sinai, was the covenant. This covenant was a schoolmaster to Israel to bring them back to a knowledge of God and to faith in the promise concerning Christ.

While in Egypt they had followed false gods, but now through the law they were being directed to the Creator, who by a mighty and outstretched arm had delivered them from the house of bondage. Moses reminded the children of Israel of the fate of the Egyptians because they had not hearkened to the voice of the Lord, neither had been turned from their false gods by the power manifested in the plagues. He also thus called the Israelites' attention to the time when they suffered from plague on their journey. "Your eyes," he said, "have seen what the Lord did because of Baalpeor: for all the men that followed

Baalpeor the Lord thy God destroyed them from among you, but ye that did cleave unto the Lord your God are alive, every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. Keep therefore and do them." Deut. 4: 3-6. Faithful and intelligent observance of what had been commanded Israel would be the only safeguard against falling into their former idolatrous practises.

**Sinaitic
Covenant Not
Made with
Abraham.**

In Deuteronomy 5, where the decalogue is given in full, it is expressly stated that this covenant was not made with their fathers. Note carefully the following: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." This covenant is the one which, in chap. 4: 10-13, was spoken "out of the midst

of the fire and smoke." It was made, not with their fathers, but with the Israelites that were alive at this time and stood before the mount and heard the words. Could anything be plainer or harmonize more perfectly with Paul's statement in Galatians, that this covenant was distinctly separate from the one made with Abraham and the fathers prior to the giving to Israel of the code of laws which were to be their basis of government? Read it again—"The Lord made not this covenant with our fathers, but with us, even us, who are all alive this day, and the Lord talked with you face to face in the mount, out of the midst of the fire." Here is, in part, what the Lord said:

- The Ten Commandments.**
1. "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me." Verses 6 and 7.
 2. "Thou shalt not make thee any graven image: . . . thou shalt not bow down thyself unto them, nor serve them." Verses 8 and 9.

3. "Thou shalt not take the name of the Lord thy God in vain." Verse 11.
4. "Keep the sabbath-day. . . . The seventh day is the sabbath." Verses 12-14.
5. "Honor thy father and thy mother." Verse 16.
6. "Thou shalt not kill." Verse 17.
7. "Neither shalt thou commit adultery." Verse 18.
8. "Neither shalt thou steal." Verse 19.
9. "Neither shalt thou bear false witness." Verse 20.
10. "Neither shalt thou covet." Verse 21.

Conclusion. "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Follow carefully, if you will, the succeeding chapters, and note that each one of the ten precepts is taken up and discussed, in order that the nation might understand just what

obedience to the ten commandments implied. Also, we find (Exod. 19 to 24: 8) that the old covenant included not only the ten commandments but also all the statutes and the judgments, which were the ten commandments amplified and defined, and the punishments prescribed for the violation of every precept defined in the statutes. You will notice, too, that every precept of the ten commandments is enlarged upon and defined in the statutes and the judgments in Exodus, chapters 21 to 23. Hence the "law of Moses" was *moral* as well as civil and ceremonial.

The Two Great Divisions of the Decalogue. By creation Adam was, as we have shown, made in harmony with the supreme law of God. Beside this, he was given laws to regulate man's relation in the subordinate sphere that he was to occupy. Israel having departed from the Lord and gone into gross sinfulness, even to the extent of serving idols, it was necessary that they have, in addition to what was known of God since the fall, such precepts clearly defined as would lead them to understand fully both

the nature of God and what he expected of them in the subordinate sphere.

The first four commandments of the decalogue, defined and amplified, teach the relation that God expected of Israel toward himself. Included in these were all the ceremonies and all the various holidays—sabbaths—which pointed to, and found fulfilment in, the coming of the Messiah. The last six commandments, amplified and defined, gave Israel an understanding of the proper civil relation and duty of man to man, and the penalty imposed upon violators. These commandments embraced both civil and social teachings. Neither of the ten precepts as taken separately nor the precepts as enlarged upon and defined could be transgressed without incurring the displeasure of God and violating the principles of the supreme law. (See Chapter I.)

**The Law of
Moses Is the
Decalogue
Amplified.**

The ten commandments constitute the whole law in brief, and the whole law, or law of Moses, is the ten commandments amplified, or enlarged. In Deuteronomy, ninth chapter,

Moses recounts the experience at the time when he broke the first tables of stone. In this chapter he again plainly confirms our statement that the covenant was embodied in the precepts that were written upon the tables of stone. He does so in the following words. "When I was gone up into the mount to receive the tables of stone, *even the tables of the covenant which the Lord made with you*, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly." Verses 9 and 10. It was "out of the midst of the fire" that God spoke with Israel and thus verified by word of mouth that which was written in the covenant *comprehended in the decalogue*. There could be no doubt, then, on the part of Israel as to the origin of this law, nor could there be room to conjecture that Moses was not the mediator of God's appointment.

It is worthy of note that when Moses had finished reading the book, "wherein was written according to all the words which the Lord spoke" in the mount, he took an oath from the people according to the custom of those days. Here is how it was done: "He [Moses] took the book of the covenant; and read it in the audience of the people: and Moses took blood and sprinkled it upon the people and said, Behold the blood of the covenant which Jehovah hath made with you concerning all these words [or upon all these conditions, margin]." *Exod. 24: 7, 8.*

**Manifest
Inconsistency.**

In view of such plain Scripture, the inconsistency of an effort to separate the "ten-commandment covenant" from the "book of the covenant," wherein were given all the conditions concerning the covenant, is apparent. As though the Lord would be doubly careful that we clearly understand, he caused to be written, for our benefit as well as for the benefit of the Jews, "*He [Moses] took the book of the covenant and read*" — *the covenant which Jehovah made*

upon all these conditions. Thus we have it plainly stated that the “book of the covenant” contained the conditions of the covenant. And this covenant, the ten commandments, of which the “book of the covenant” was an amplification, was not made “with our fathers, but with us, even us, who are all of us here alive this day” (see Deut. 5: 3).

**The Covenant
Was Placed in
the Ark.**

Thus it may be clearly seen that the book concerning the covenant was an enlargement in detail upon the ten principles written in stone, four of which contained Israel’s duty toward God and six of which contained their duty among themselves and toward other nations. The fact is that the ten-commandment law is the old covenant, as is also the whole law of Moses, which was simply an amplification or definition of the decalogue. This covenant was for Israel for that time—the old dispensation period. The old covenant was “made with” Israel (Heb. 8: 9).

That it was the ten commandments that as a covenant was “enjoined” unto, or “ap-

pointed" unto, Israel is positively asserted, as we have previously found by several Old Testament texts. Now let us read the text that tells the place where it was to be kept. 1 Kings 8: 21, "I [Solomon] have set them a place for the ark wherein is the covenant of the Lord which he made with our fathers when he brought them out of the land of Egypt." Could words be plainer? Deut. 9: 9, which we have previously cited, says, "The tables of the covenant which the Lord *made with* you." Here the "covenant" "made with" Israel is plainly stated to be the one written on "tables." That covenant written on tables was made with Israel. The place for keeping it was in the ark, which in due time would be done away in the greater and perfect gospel day.

**Life under
the Law.**

Again turning to Gal. 3: 12, we find the very familiar text, "The law is not of faith: but, The man that doeth them shall live in them." The confusion arising in the minds of many as to the import of this text, results from not understanding what life is referred to, or from a wrong conception

of the terms of eternal life under the old covenant. Paul is contrasting faith with works of the law, which are not of faith. Service which is of faith did not come from obedience alone to the national laws of Israel. Because of the very wrong interpretation often given to this text, its sweet spirit is entirely lost. Shall we forget the apostle's inspired comment on the law? He said it was the schoolmaster to bring us (the whole world, Gentile as well as Jew) to the time of the fulfilment of the promise—to Christ. Was the law given in vain? Most certainly not. While the law was not of faith, the man who penitently sought to please God manifested his faith in the promise of the Messiah by reverently observing every detail of the ceremonial code. God looked at the heart.

Service of Faith Required. If the motive that prompted obedience was wrong, there was no life in the formal observance of those things required by the law. As we have previously shown (Chap. IV, p. 51-54), God required more than ritualistic observance of the ceremonial ordinances. The Lord, through the

prophet Isaiah, said of the Jews that were not right in the sight of God, "This people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men." Isa. 29: 13; Matt. 15: 7-9. God has in all ages demanded service from a willing heart (see Isa. 1: 19). Thus it is written, "Abraham believed God, and it was accounted [imputed] unto him for righteousness. Therefore they which are of faith, the same are the children of Abraham." Gal. 3: 6, 7. Though it was not possible under the law to realize all the blessings that are ours in the gospel dispensation, yet the faithful worshiper could see, with the holy men of old, that not unto himself, but unto us, did the fulness of the blessing belong which was in the promises and which was typified by the services then required. Looking forward to the time of the fulfilment of the promise, when he with us should be made perfect, he was hopeful. Thus while the law that he observed was not of faith, it could be said of the man under the law who

believed the promises made to Abraham's seed (Christ), "He who doeth them [the works of the law] shall live in them."

Since Christ the Sinaitic Law Is No More. We have before made clear that the existence of Israel as a nation was to serve until Christ should come, to whom the promise was made (Gal. 3: 19). Therefore he who did the things contained in the law lived in them until the fulfilment of the promise. After the coming of Christ, faith in God could no longer be manifested by obedience to the ceremonies prescribed in the law of Moses, for that to which they pointed had come. Therefore Paul teaches that he who observes the law must intelligently acknowledge the import of those things which it typifies. It being clear that the unintelligent observance of the law could not be wholly acceptable with God at any time, it follows that at no time could there be the hope of life nor even of national tranquillity through formal obedience. God had called Israel from among the surrounding nations for a definite purpose, and when that purpose was fulfilled through those who believed

God, then the time for observance of all typical things was done away.

**The Trouble
in Galatia.**

In the churches of Galatia, Paul had been preaching life through faith in Christ. Afterward, Jews, who were of the circumcision and who were very zealous for the law they had practised prior to their conversion and that they still in part, at least, continued to observe, came into the churches during Paul's absence and taught that it was necessary to observe certain ceremonial customs which were obligatory under the Sinaitic covenant. Therefore Paul clearly defines between the supreme law—the new covenant—that gives spiritual life, and that law which was purely national and by obedience to which one manifested his belief in God prior to the coming of the Messiah.

God's mission for the nation of Israel was that they serve a double purpose. First, to them were committed the oracles of God. These oracles consisted of promises concerning Christ—the Redeemer—(Gen. 3: 15), which promises were renewed at various intervals from

the beginning of the world. Faithful observance of these was of the greatest importance. Through Israel, God's promise of the Savior was to be fulfilled. This was God's first purpose in separating them from the world. The second is included in the first, yet had its definite place in God's plan. The national laws, which made the Israelites a separate people, and all the ceremonial services pointing forward to Christ, while these were intelligently observed through faith—these laws and these services manifested to the world the visible people of God, and thus Israel was a witness to the nations around that God was the true and living Creator. Oh, that Israel had ever harkened to the commandments of the Lord; then would her peace have always been like a river and her righteousness as the waves of the sea (Isa. 48: 18).

CHAPTER IX.

The Sabbath a Sign to Israel.

In the previous chapters we have seen that Israel forgot God during their exile in Egypt. In their deliverance from bondage to the heathen, God manifested himself in a marvelous manner, and gave his people a covenant that was to be their schoolmaster. This covenant contained laws prescribing duties and defining punishments against the violators. One particular change from the customs that Israel had been used to in Egypt under idolatry was the keeping of "the sabbath of the Lord," which was to be remembered every seventh day. This day had never been observed prior to this time.

**The Sabbath a
Sign to Israel.**

The one purpose in setting apart the seventh day was given by the prophet Ezekiel, in whose book we may read: "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And gave them my statutes,

and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Again, in the twentieth verse we may read: "Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Ezek. 20: 10-12, 20.

The sabbath is here pointed out as a sign and seal for the children of Israel, and if kept holy, according to the covenant, as something that would make them distinct from other nations. God's object in establishing the sabbath was not especially to point to himself as Creator and to fix a memorial in honor of that fact, but rather to remind the Israelites that he was the God who delivered them from Egyptian bondage. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the sabbath-day." Deut. 5: 15.

While God designed that Israel should remember him as the Creator, the *memorial* of his creative power was not the keeping of the seventh day of the week nor of any other day. Later we shall learn about what constitutes the memorial of God. The *primary* object for giving the sabbath was that they might hold it as a memorial of their deliverance from Egypt, so that it might be a sign between them and their God, making them distinctive from heathen nations round about.

But some one will ask, "Was not a sabbath-day to be observed from the very beginning as a time for rest and for worship? Did not God bless and sanctify that portion of time and give it to Adam to be observed as a memorial of his creative power?" We answer, No. But because it is generally believed that one day out of seven should be observed as a sabbath, we will carefully consider the reason for the institution of a sabbath-day in Israel.

**God Appointed
Times in the
Beginning.** There can be no question but that in the beginning God made the week, a period of time embracing just

seven days, divided into seven equal periods, which were indicated by the setting sun. The "evening" and the "morning," or the dark and light portions of the day, constituted one day of twenty-four hours. Gen. 1 : 14-18 reads: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness." Here are the divisions of time which God ordained in the beginning: namely, the day and the night, seasons and years. Not a word is said about the religious observance of these periods of time. And is it not evident that there could not be? Man being made, as we have found, in the image and likeness of the di-

vine nature of God, could do nothing from the beginning but that which was holy. He could not be more holy or religious at one time than at other times, on one day more than on other days. When, however, he chose to forsake God, he was then unfitted for keeping any time holy. Yet there can be no question but that it would be necessary for man to observe the ingathering of crops and the planting of seeds in their appointed seasons. This, however, could not make one season or time more sacred or holy than any other.

If there is any place in the Bible where a weekly sabbath should have been mentioned and commandment given for its observance, it is in connection with these other times, which are spoken of at this the very beginning of things; but it is passed by without the slightest notice. There is not an intimation that from the beginning until the commandment given at Sinai the weekly cycle was observed by special worship on one day more than on another. In all the history of this world as given in Genesis, from the account of creation to the time .

when Israel was carried out of Egypt (Exodus 16), there is not the slightest hint that any man kept a sabbath-day or that God expected him to keep a sabbath.

**The Reason
for Sabbath
Observance.**

Gen. 2: 2, 3 is frequently quoted as a commandment to Adam and for all subsequent time, enjoining the observance of the seventh day upon man. Let us see whether these verses so teach. If they do, our previous thoughts and the doctrine herein presented are at fault. If they do not, then the observance of the seventh-day or of any other day as *sabbath* must find support elsewhere.

It should be remembered that prior to the time of the deliverance of Israel from Egypt there was no written law. Moses was inspired of God to write a history of the beginning of things. This inspired account, with the laws given on Sinai, were to furnish Israel with a permanent record of God's work and will. The law commanding sabbath observance had been taught Israel, as we have before learned, prior to their hearing it from the Lord on Mount

Sinai and the writing of the book of the law. At that time they were keeping sabbath, having been taught that their God was the Creator of the heaven and the earth, and that by observance of the seventh day they were to establish a memorial to the greatness of their God, who had delivered them from their enemies. When Moses, in writing about creation's week, reaches the account of *God's rest from all his work*, he says plainly, "And God blessed the seventh day [*which is now given you as a sabbath*], and sanctified it: because that in it he had rested *from* all his work which God created and made." Verse 3.

The wording of this verse clearly implies that, when giving to Israel the command to observe the sabbath, God selected and set apart this particular day and sanctified it *for them* as a weekly holiday, "because that in it he had rested *from* all his work." The language does not imply that God had blessed and sanctified the day *in the beginning*, but that his blessing and sanctification of the day *at the time of giving the law* was because the closing day of the week

marked the completion of his work in the beginning. God ended his work and rested from it at the close of creation's week. The rest was not because of weariness, but followed naturally in consequence of the fact that his work for man was finished. Everything thereafter in the earth would be the development of God's purposes, which were represented in the things made at the beginning. The following crude illustration may serve to explain: Let us suppose a builder is engaged to erect some structure. During the process of building he might rest because of weariness, but would have to return to his work and could not *rest from* it until its completion. After finishing his work he could rest from it. Thus it was in the beginning. The seventh day was not appointed as a day of worship at that time. When God ended his work on the seventh day, he rested from it. It was not until God's people were finally led by the influence of environment to adopt idolatrous worship on a day especially dedicated by the heathen to the sun that it became necessary for God to appoint a distinctive

day of worship along with other ceremonial forms of service calculated to remind Israel of the true God. The observance of the sabbath-day thus made a decided difference between Israel and the heathen; and, as we may read from Ezekiel 20, it thus became a sign between them and God.

**It Is Important
to Be
Consistent.** Reader, if you are prejudiced, just be impartial for once, and read these verses (Gen. 2: 2, 3) according to the rules governing the use of good language, noting carefully the circumstances under which the passage was given and also to whom it particularly applied. In verse two may be noted the plain statement of a fact. All his work being completed, God rested from it upon the seventh day—the seventh from the time he began the work of arranging this temporal home for man. In verse three the reason is given for choosing the seventh day as a sabbath at the time when the law covenant was made for Israel. To be sure, if one regards the ten commandments as binding in all ages upon all created intelligences in heaven and on earth, the

same impression will be made upon his mind as though he were a Jew under the Sinaitic law. But in the consideration of this text it is mere folly to omit the circumstances and conditions under which and the time when it was written.

Having considered these verses in the second of Genesis and finding in them no command for sabbath observance, we may read on to the sixteenth chapter of Exodus before finding another reference to the subject. Thus there is no evidence that Israel had ever known anything about the keeping of days, prior to the time when Moses was sent to deliver them from Egyptian bondage and instruct them regarding the true God.

As additional support of my position, I give the following quotations from eminent scholars:

William Paley, the English theologian and philosopher, who between the years of 1785 and 1802 wrote and published "Principles of Moral and Political Philosophy," "Natural Philosophy," and "View of the Evidences of Christianity," said: "The transactions in the wilderness above recited were the first actual

institution of the sabbath. The sabbath is nowhere mentioned, or even obscurely alluded to, either in the general history of the world before the call of Abraham, or in that of the first three Jewish patriarchs." See Wakefield's Theology.

John Bunyan, who though he received but a meager education, was endowed by God with wisdom, and through his humble walk with God became a celebrated English writer, demands our consideration of what he said on the subject. Bunyan was a non-conformist. He was arrested in 1666 because of his faith, and imprisoned in Bedford until 1672. During his incarceration he wrote the famous book, "The Pilgrim's Progress." Maintaining his views against the state religion of England caused him to be diligent in his research for facts, as well as in his devotion to God. He states clearly, "The seventh-day sabbath, therefore, was not from paradise, nor from nature, nor from the fathers, but from the wilderness and from Sinai."—*Complete Works*, page 892.

But we are not justified in our position merely because eminent men have made these statements regarding the non-observance of a sabbath prior to the covenant made with Israel at Sinai, but what we have previously quoted from the Word itself is our defense: namely, Gal. 3: 17-19: "And this I say, that the covenant, that was confirmed before of God in Christ, the law [given at Sinai], which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made." Also Deut. 4: 13; 1: 4, and many other Scriptural evidences given throughout this treatise.

CHAPTER X.

God's Memorial.

It is not strange that God should establish a memorial in the earth. Without some fixed means for knowing and remembering him who can create, man would be left to his own theory and speculation in these matters. It is self-evident that we can not know anything concerning God except by revelation of some kind. Therefore let the devout child of God rejoice that he is not abandoned to the wisdom of foolish men. The Bible is very plain on these questions, and the Spirit also bears witness to the truth. But how may God become known and remembered? Surely not, as some teach, through the commemoration of events on certain holy (?) days, such as sabbaths and at other so-called sacred times. Tens of thousands of witnesses have lived in all ages since days have come to be regarded as sacred and holy, who will tell us, and honestly too, that by the pious observance of days they have not

come to know God nor have thus found rest for the soul.

**No Man Hath
Seen God.** How, then, may we come to know God? . Can we meet him with open face and see him with the natural eye? Has he thus ordained that we shall learn of him? No, for God is invisible. We may read of Moses that "by faith he forsook Egypt . . . and endured as seeing him who is *invisible*" (Heb. 11 : 27) ; also that Christ "is the image of the *invisible* God" (Col. 1 : 15). God has ordained a better and more enduring way to make himself known than through the natural sight of the eyes.

The belief that any man has ever seen God is based on a speculative theory. Not even in the day of Adam's creation was he privileged to see the God of heaven. We may read from the apostle John that "no man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1 : 18; 1 John 4 : 12). Nor was Christ ever visible to natural eyes, except as he appeared clothed in human flesh.

The natural sight of man can not behold spiritual beings. The account given in Gen. 3: 8 says that "they heard the voice [or sound] of the Lord God walking in the garden in the cool of the day." On this occasion Adam talked with God, but there is no evidence that he saw his person or form. We also read that Enoch, the seventh from Adam, walked with God; but the widest stretch of the imagination could not persuade the intelligent mind that there was more than a spiritual relation between the two.

**God Is
Revealed
through Grace.**

The fact is that man has been made a little lower than the angels and clothed with a mortal body until that time of which Paul speaks to Timothy: "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of the Lord Jesus Christ: . . . laying up in store a good foundation against the time to come . . . lay hold on eternal life." 1 Tim. 6: 13, 14,

19. It is now our privilege to "see through a glass darkly," but then we shall see face to face. It is now our privilege to know God in the spirit; then we shall see him even as he is. We may read in Rom. 1: 20, "The invisible things of him [God] from the creation of the world are clearly seen, being *understood* by the things that are made, even his eternal power and Godhead." Therefore if we would know God, we must become acquainted with him through that source of knowledge which he has ordained from the beginning. Rotherham's translation says, "From the foundation of the world the *occult* things of God are seen, by the intellect, in the things he created, even his eternal power and divinity." In the Modern English translation this text is rendered as follows: "Ever since the creation God's invisible attributes—I mean his eternal power and divine character—have been made visible and brought within man's apprehension by what he has made and done."

**How Invisible
Things of God
Are Seen.**

It is clear that the apostle wishes to convey the thought

that in this world God has established the means by which his eternal power, greatness, and love may be known. The "invisible things," "invisible attributes," "divine character," "occult things of God," "eternal power and divinity," are to be seen in the material world and are still more fully displayed in the lives of men who are in harmony with the written Word of truth.

This revelation of God's own self—his image and likeness—as we have seen before, was given to man by creation (see Chapter II). It was the purpose of God that it should be so. God's memorial would thus be established in the subordinate sphere which man was made to occupy. The prophet Hosea tells us that "Jehovah" is God's memorial name. "Therefore turn thou to thy God: keep kindness and justice, and wait for thy God continually." Chap. 12: 5, 6, A. R. V. It is God's nature to keep kindness and justice. God's character is in his name. He will not forsake those who put their trust in him; neither can he show partiality in his dealing with the children of men.

“He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.” Matt. 5: 43-48. Though man has sinned, God still loves him.

Israel Knew the Value of God's Name. When the Lord sent Moses to deliver Israel from Egyptian bondage, the Lord gave them his memorial. “I Am That I Am. . . . Jehovah the God of your fathers, God of Abraham, the God of Isaac, the God of Jacob, . . . this is my memorial unto all generations.” Exod. 3: 14, 15. The children of Israel understood the meaning of this passage, for they had preserved by tradition God's tender and gracious dealings with their fathers. They would be assured that if Moses came from God and would lead them out from Egyptian servitude to a place where they could serve their father's God, they would be free from the self-interest of their enemies. But little did they appreciate what changes were necessary on their part, nor how these changes must be brought about. They were much like some people today, who see the beautiful theory of

the gospel, but never wholly yield to God, so that he can write his name in their hearts and minds. Israel was willing and glad to be free from their enemies, but did not understand that they themselves were stiff-necked and selfish.

God's ways are so high above our own that it is not possible for us to enjoy them until we are made like him. The Psalmist expresses praise to God thus: "The works of the Lord are great, sought out of all that have pleasure therein. His work is honorable and glorious, and his righteousness endureth forever. He hath made his works to be remembered." Psa. 11: 2-4.

**How His Works
Are
Remembered.** How has he made his works to be remembered? By his name—his character—being written, at the first, by creation in Adam, and, since then, in the lives of all men who have turned from sin to serve the Lord, by the Spirit, and by the godly lives of Spirit-filled men—"holy men of God"—in whom God has especially worked. These have been the memorials—monuments—"my witnesses," says Christ—of God's com-

passion and grace. Recognizing these wonderful works of God, the Psalmist points to them as God's memorial and says, "He hath made his wonderful works to be remembered." Neither does the Lord purpose that his name shall ever be lost from view. Therefore we may read in Psa. 135: 13, "Thy name, O Jehovah, endureth forever; thy memorial name, O Jehovah, throughout all generations." "Jehovah the Lord of hosts; Jehovah is his memorial name," says the prophet Hosea.

**Names
Represent
Character.**

Bible names stand for character. Thus the name of Jehovah represents his character—love. Love is expressed in all of God's dealing. As we have already noted, man was made in God's image and likeness. The Lord has purposed from the beginning that man should possess this character. When man fell into sin, the way of salvation was opened through Christ, so that the divine nature could be restored. Thus has God manifested his loving purpose to all the world in all ages. But not only so; his love, being restored to those who accept his

salvation, is an abiding memorial, witnessing in the heart (Eph. 1: 12-14). In all generations of the old dispensation the promise of God was sure. Again and again God showed his love by remembering the promise concerning Christ (Gen. 3: 15). The acceptance of that promise in past ages was the means of turning men from sin to godliness. In the Christian, or new covenant, dispensation God's memorial has been magnified in the lives of his saints, because his law is written in the heart (Heb. 8: 7-13; Jer. 31: 3-34). The privilege of the gospel dispensation is: "If a man love me, he will keep my words: and my Father will love him, *and we will come unto him and make our abode with him.*" Also, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, *I will come in to him, and will sup with him, and he with me.*"

**The Church
God's Monument
of Love.**

The writing of God's supreme law in the believer's heart is the fulfilment of God's promise to the individual. It is witnessed by the indwelling of Christ and God through the Holy Spirit. Thus a

complete transformation from sinfulness to righteousness is wrought. The memorial of God is not the observance of times or of days at stated intervals, weekly, monthly, or yearly. All time is holy to the man who is made holy through the effectual blood of Christ. All work in which a Christian may properly engage is holy unto the Lord. All holy days of the old dispensation have lost their significance in the glorious light of the gospel. God's name—his character—his love, is to be written in the believer's heart. This is God's memorial. His Spirit is to witness with our spirits that we are the children of God, and this witness is God's memorial to the one who obeys the Lord. God's saving grace witnessing through his church is his memorial, his monument, of love to the lost and ruined world.

CHAPTER XI.

Our Rest.

“In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” Isa. 11: 10. This prophecy brings to our attention a time when the Gentiles should seek a glorious rest through the root (Christ) of Jesse. It is evident that until that time the rest spoken of could not be given. “In that day there shall be . . . an ensign of the people: and his rest shall be glorious [or glory].” There was rest (the keeping of a sabbath) for Israel, through whom this prophecy came, and there was glory in it, too; but that rest, together with other things of the law, pointed to a time when another rest should be provided through Christ. A standard would be set up—a standard, not for one nation alone, but for *the people in general*. This manifestly indicates that there was to come a change in times and in conditions, and that this change

was to be accompanied with a more glorious rest than that of the former days. It is to this division of time, from the beginning of which a more glorious rest has been provided, that we call your attention.

The First Gospel Sermon. Through sin man lost his righteousness, and immediately he began to cover his shame with the things of this world. "They sewed fig-leaves together, and made themselves aprons." This is just what the sinner today is doing. When one is void of righteousness, he gives heed to the allurements of this world, bedecks himself with all that he chooses, and, as in the case of Adam and Eve, hides himself amid the things of this world, until the grace of God through the gospel of Christ seeks him out and brings conviction to his soul, causing him to know that there is no rest outside of Christ. It is rest that the people of this world are seeking. They are endeavoring to gratify the longing of the heart with vain and temporal things, but their spirits, because of unrest, continue to cry out for peace. Adam knew that he was naked,

and he tried to supply his needs. So it is with the sinner today. There is something lacking which no amount of personal effort can supply; no one but Christ can give the needed help.

When Christ found Adam and Eve trying to supply their needs with the things of this world and to hide among the trees of the garden, he manifested his love, which was still extended toward them (see John 3:16), and promised them a Redeemer (Gen. 3:15). Previously, however, he preached to them the first gospel sermon that this old world ever heard. "Where art thou?" he began. "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" Adam responded with contrite heart. How could he do otherwise, since he saw that God still loved him? He acknowledged the facts as they were. "The woman whom thou gavest to be with me, she gave me of the tree and *I did eat.*" This was Adam's honest confession. No minister can more faithfully point out sin, than did the Lord. No sinner can do more than con-

fess and forsake sin, as did Adam. The Lord then turned to the woman. Note her confession: "The serpent beguiled me, and *I did eat.*" Could Eve have done more than that? Did she not confess facts as they were?

When both had thus humbly confessed the circumstances connected with their sin and had repented toward God, the promise of a Savior, who in due time would die in their stead, and the curse placed upon the serpent was announced to them. It was clearly stated that they and their descendants should have trouble and conflict with evil, but by a promise they were assured that the serpent's head should be bruised through Christ.

**The First
Typical Offering
for Sin.**

Then the Lord removed their fig-leaf clothing, the work of man's hand, and placed upon them coats that he had made from the skins of animals which, in all probability, they had been instructed to offer in sacrifice. Thus the Lord prefigured that in due time he would again clothe with the garments of divine righteousness those who believed his promise. The shed blood of the

animals that had provided a sacrifice represented the blood of Christ, shed in behalf of a fallen race for the cleansing of man's guilty conscience and defiled heart. Therefore we read in Psa. 132: 9, 16: "Let thy priests be clothed with righteousness." "Let all thy saints shout for joy." Again, "I will clothe her priests with salvation, and her saints shall shout for joy." Thus righteousness and salvation are synonymous terms, and form the clothing of those who serve God. Also, in Revelation 19, where the triumph of God's people is given, the apostle witnesses a great host of people in heaven, saying, "Allelulia: salvation, and glory, and honor, and power, unto the Lord our God. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, . . . and the fine linen is the righteousness of the saints."

**Two Epochs
Divide the
Ages.**

Time from the days of Adam to the close of the present age may be divided into two epochs. Each of

these epochs may be subdivided into periods. One epoch spans history from Adam to Christ; the second spans the time from Christ to the end of mortal history. In the first epoch the gospel was in promise. The gospel promise was made to Adam that the seed of the woman should bruise the serpent's head. This promise, believed and acted upon by faith, brought to those who accepted it the assurance that they were the children of God. This promise made to Adam was renewed (Gen. 6: 18) to Noah, who believed it and prepared an ark to the saving of his house. Thus through Noah the human race was continued upon earth. Next we find Abraham entrusted with the same promise of God concerning a coming Savior. He believed this promise, and his faith was accounted unto him for righteousness.

Israel Made the Repository. Until the time of Abraham the gospel had not been committed to a family, race, or nation whom God ordained should be the repository of his oracles and priests to the world. To Abraham and his posterity, however, this call was made, and to

him was given the first sign, or seal, which separated him and his posterity from the people of the world. This was the seal of circumcision. His righteousness, however, was not more than that which Adam enjoyed after his repentance toward God, nor than what those enjoyed who lived godly from the time of Adam to Noah. Neither did his righteousness differ from that of those who believed the promise of God at any time during the law dispensation. All were saved by grace through faith in the promise—Christ, who was typified by their sacrifices—and looked forward to the time of the blessed privileges that we now enjoy.

When Abraham's descendants grew into a multitude, God made of them a nation, and to this nation he gave the law, having another sign, or seal—the sabbath, to be observed upon the seventh day of each week. The evidence of their righteousness was the keeping of this law, which Paul calls a schoolmaster leading them to, and preserving them in, a knowledge of the promise of Christ, "till the seed should come to whom the promise was made."

**Circumcision
and Sabbath-day
till Christ.**

No one acquainted with the gospel will hold to circumcision as a necessary rite to the Christian's faith. Just so should it be with the law of Moses—sabbath-day included. Circumcision was a fleshly seal, or sign, of the righteous faith of Abraham. It served the same purpose for all of Israel's race, before the law was given at Sinai and after that, until the opening of the Christian era. Many, however, received their sign, but did not continue in righteousness. For this reason, we hear the Lord saying, "Circumcise therefore the foreskin of your heart," "and think not to say within yourselves, We have Abraham to our father." Deut. 10: 16; Matt. 3: 9. Those who lived near to God recognized in Christ the fulfilment of all their types and shadows. Christ was the embodiment of rest typified by the sabbath of the Mosaic law. Those who received Christ into their hearts by faith, no longer needed the seal of circumcision—the sign of righteousness. Christ, received into the heart of believers, became their rest. Sabbath means rest—not

physical rest, but spiritual rest. Any man, however much distressed in spirit, can rest from physical labor on one day in the week. This rest of soul was not given in its fulness to the children of Israel, nor could it be received until the fulfilment of the promise under the new covenant.

**The New
Covenant.**

Christ's death brought in the new dispensation and fulfilled the prophecy of Jeremiah which says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every

man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 31-34.

To this covenant Paul refers in Heb. 8: 8-12 and teaches that it is now our privilege to enjoy the promised blessings. These are the blessings to which the sacrifice and the clothing made of skins in the Garden of Eden pointed. This is that which was so long deferred and which so many holy men of old longed to see. The receiving of the new covenant experience gives rest, and fills and satisfies one with the grace of God. It restores the divine nature, which Adam lost, and makes the things of God so attractive that one loses all pleasure in things of the world. In short, the soul enters into rest.

The New Covenant Rest. In Hebrews 3 and 4 Paul shows what the fulness of the new covenant rest is—the earnest of our inheritance—fulness of rest—that we receive in the blessing of sanctification. Our final reward

comes after a life of faith and service. To illustrate the way by which we enter into it, he cites the wanderings of Israel in the wilderness and their passage over Jordan. "To whom sware he [God] that they should not enter into his rest, but to them that believe not? So we see that they could not enter in because of unbelief." Chap. 3: 18, 19. He then continues: "Let us therefore fear, lest a promise being left us of entering into his [God's] rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it

[the glad tidings, A. R. V.] was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus [Joshua, margin] had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4: 1-11.

Present Gospel Privileges.

Paul clearly shows by this inspired argument that whatever blessing came to the people of Israel, within their national bounds, was not the fulfilment of God's promise to give rest. His rest begins in the renewal of the soul by the Holy Spirit. The epistle to the Hebrews is a treatise on the high and lofty privileges extended to all through Christ's atonement. Indeed, Christian perfection is the key-note of the whole

New Testament, and throughout the Old Testament this golden thread (Christian perfection) may be found *in promise*.

When sin first entered the world, the promise of Christ—the restoration of righteousness to the fallen race—was assured; but Adam and his posterity were not at once to receive again the *indwelling* peace of God's righteousness through the renewal of the Holy Spirit. The Lord saw fit that the world should taste the results of disobedience. Therefore he made promise that in due time Christ would die for them, and that when through him the penalty for sin had been paid, then those who in all ages past had died in faith believing the promise, would be worthy to receive eternal life. Therefore we read that of the salvation which the Christian now enjoys "the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what [time], or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should fol-

low: unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1: 10-12. To this benefit, which we may now enjoy, the prophets looked forward, and rejoiced through hope in the promise.

**A Present
Precious
Experience.**

There is a reward and rest awaiting all who love God; but righteousness, Christian perfection, the renewal of the divine nature, and peaceful soul rest we may now enjoy. It is the purchase of the precious blood of Christ and may be our present experience. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1: 2-4.

These texts, you will note, refer to a present experience and privilege. The divine nature is not something to be looked for in the future and that can not now be enjoyed. To-

day we have the privilege of escaping the corruption that is in the world through the lust of the carnal heart. If we delay entering in, we shall suffer loss just as certainly as did the Jews that entered not into Canaan because of unbelief. Paul thus admonished the Ephesian brethren: "Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 23, 24. It is by the receiving of a new spirit that we put on the new man—the experience of complete present salvation. Those Jews who believed the promise looked forward in hope to the time when this experience for us would be accomplished through Christ, they knowing that it meant salvation for them also. Into this deeper, richer, sweeter experience to be found in the blessing of holiness, we who live in the present dispensation may enter through the blood of Christ.

This is the promised rest. It was preached first in the Garden of Eden, and it has been preached from that time forward. This is the rest of the gospel—a rest which all may enjoy.

“We which have believed *do enter into rest.*” Through him who calmed the raging storm and said, “Peace be still,” we find this rest in the blessing of perfect holiness. It is a rest that gives quietness and assurance forever. Isaiah prophesied concerning it, saying, “And in that day there shall be a root [Christ] of Jesse which shall stand for an ensign of the people. To it shall the Gentiles seek: and his rest shall be glorious.” This refers to our spiritual rest, this never-ending sabbath of the gospel. It was never fully enjoyed under the law. Under the law the gospel was by promise, but now it is our privilege to enter in, to enjoy all the gospel benefits. The seers of old who prophesied concerning the gospel never enjoyed its blessings. Paul says, “If Jesus [Joshua] had given them [Israel] rest, then would he not afterward have spoken of another day.” The sabbath rest provided for in the law of Moses typifies a certain day, limited to the time when the gospel in its fulness should be ushered in. That day is now ours through the gospel. It is a never-ending experience.

No longer need we look forward, as did the prophets of old, and desire the blessings of rest and Christian perfection; Christ is now ours in all the fulness of his love.

*“All this world, its wealth and honor, can not
sate the human breast,
But when filled with God our Father, every
want is fully blest.*

*“Can a bird drink up the ocean, thirsting still
from shore to shore?
Or the God of all creation leave my soul still
craving more?”*

*“All my soul can wish forever, I may find
in Christ replete;
Every blessing and the Giver in my peaceful
bosom meet.*

*“Would my soul could more encompass heav-
en’s glory willed for me,
Oh, the love of God, so precious! ’tis a deep
and shoreless sea.”*

1870

1871

1872

1873

1874

1875

1876

CHAPTER XII.

The Rest that Remaineth.

“If in this life only we have hope in Christ, we are of all men most miserable.” 1 Cor. 15: 19. It would seem all but impossible for one to get the idea that all of God’s blessings are given for our physical comfort in this present world, but there are a few people even in our day who have their entire affection centered on good feelings in this present life. Such persons forget, or do not know, or do not understand, that “in the world ye shall have tribulation.” The Savior would not have us deceived into thinking that, because he has overcome the world, we, by our acceptance of him, are to have no difficulties to encounter. But amid all the perplexities, difficulties, and tribulations we may be encouraged by his words, “Be of good cheer; I have overcome the world.” All men have tribulation—the saint and also the sinner. All men have their

perplexities and their temporal difficulties. The contrast between the saint and the sinner as regards the manner in which they grapple with the disadvantages of the present has been thus beautifully expressed:

*“One path is theirs and ours—of toil and
care—
But we are borne along, and they their bur-
dens bear;
Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and
pray;
Glad are they for a stone on which to rest,
While we lie pillowed on the Father’s
breast.”*

If it were only temporal difficulties from which one desires to be liberated, a few dollars could easily adjust the matter. But the supplying of every temporal want would not change the sinful heart, nor bring peace or rest to the spirit. Nothing but a release from a guilty conscience can quiet the troubled soul. Every temporal burden grows light and is lost from sight to the one who has the grace pro-

vided for in salvation. While it remains true that "all who will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12), it is also true that one may bear every insult to the Spirit of grace and every temporal hardship without the loss of that peace which comes through salvation. This peace results from receiving "the earnest of our inheritance." It is the blessing that one enjoys in the experience of entire sanctification.

But all the fulness of peace that we may now enjoy, though it satisfies every longing of the soul, is as nothing when compared with that which God has prepared for those who love him. If under adverse conditions the Lord can give such peace through the Holy Spirit, what will be the glory that awaits the saints of God? In Eph. 1: 12 Paul says: "That we should be to the praise of his glory, who first trusted in Christ. In whom also after that ye believed, ye were *sealed* with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory."

**Our Final Rest
Comes when the
Kingdom Is
Given up to
God.**

You note that we have an inheritance to which we look forward, and that that power of the Holy Spirit which we may now enjoy is only the "earnest," or the assurance that even as Christ fulfilled the promise of God to Abraham through the blood of the everlasting covenant, so we look forward to the ultimate triumph of the church, "when he shall have delivered up the kingdom unto God, even the Father; when he [Christ] shall have put down all rule and all authority and power. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [God] hath put all things under his [Christ's] feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [God] that put all things under him, that God may be all in all." 1 Cor. 15: 24-28.

**Our Comfort
and Consolation
Concerning the
Dead.**

The kingdom shall be delivered up to God when the resurrection takes place. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." It was for our encouragement as well as for that of the Thessalonian brethren that he wrote: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another

with these words." 1 Thess. 4: 13-18.

**Exceeding Great
Promises
of God.**

With all the blessings that we may be permitted to enjoy in this world, we also have distresses. We are encompassed by the enemies of God, who wreak out their vengeance on his children. But we are admonished by the Savior's words, "Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12: 4; Matt. 10: 28. The hope to which we are pointed forward is that future state in the eternal world, where changes never come. Again Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5: 1. John also speaks of this glorious future rest in the twenty-first chapter of Revelation: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I

heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 2-7.

**This Temporal
World Passes
away at
the End.**

Peter also, speaking of these very things, says: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to re-

pentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." 2 Pet. 3: 9-15.

Isaiah also, prophesying of these things, said, "Behold I create new heavens and a new

**Assurance of a
New Heaven
and a
New Earth.**

earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for I create Jerusalem a rejoicing, and her people a joy." Isa. 65: 17, 18. In that blessed world there will be no weeping because of the oppression of the enemy. There will then be no remembrance of the former things. Those who are accounted worthy to sit down with Abraham and Isaac and Jacob and all the apostles, will there reap the harvest of their labors in this life, and with those whom they have been instrumental in bringing to a knowledge of the gospel truth, they will enjoy eternity in the presence of their God.

**The Fulness of
the Spirit Our
Present
Privilege.**

The glorious hope of the future is truly encouraging, but only those who rejoice through the Spirit in the blessings provided for those who love him will ever reach that home. "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it . . . for we which do

believe do enter into rest." This rest, as we have found, was finished and given to Adam at the beginning. When he forfeited it through sin, it still remained fixed in the purpose of God. Now we may enter into it through Christ, and enjoy all the fulness of the Spirit until we enter upon the glory of the everlasting kingdom which according to his eternal purpose has been prepared from the foundation of the world.

CHAPTER XIII.

God's Eternal Purpose.

The term "law" has a very wide range of uses in the Bible. From God, who is supreme and the creator of all things, emanate laws which are spiritual. In creation these were implanted in the nature of man, making him like God in nature and subject to his will. In the word "love," as we have learned, we have the most comprehensive expression of this spiritual nature. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Man's having been given a divine nature and yet having been created upon a subordinate plane made it necessary, as we have seen, that additional laws be given to regulate his social relations to his fellow creatures. These subordinate laws also came from God.

**Four Codes
of Laws.**

Though sin entered into the world, the purpose of God for man's spiritual and social relationship could

not change, and when the way of salvation had been made known, there was called into use a third system of laws. These were purely *ceremonial and typical* in their nature. They regulated the service toward God of those who in faith believed his promises and looked forward to the coming of the Redeemer. Since the promises concerning Christ the Savior have been fulfilled, the ceremonial services, which were commanded by law for the believers in the Old Testament dispensation, are no more required; a new code of laws for the new dispensation has come into use. Besides these laws, there were regulations necessary for governing *civil* relationship. Man, having fallen into sin, had lost his divine character, and in consequence it became necessary among men to fix bounds beyond which the individual could not pass without suffering penalty. These laws for governing sinful men are civil in their nature. Thus it will be clearly seen that there are four systems of laws which today govern the affairs in this world, and neither system is without the supervision of the Lord.

**No Power but
of God.**

It may be said by some that in the civil realm men frame and administer law, and that God does not, nor can, interfere. Therefore we call your attention to Romans 13, which says: "There is no power but of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation; for rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he [the ruling power] is the minister of God to thee for good, . . . wherefore ye must needs be subject, not only for wrath, but also for conscience sake; for this cause pay ye tribute also, for they are God's ministers attending continually unto this very thing." Rom. 13: 1-6. After carefully reading this scripture and parallel passages no fair-minded person will question that the civil power is a part of God's government in the world, and that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." Dan. 4: 17.

**The Term Law
as Used in
the Bible.** Between these several systems of law Bible-readers often make no distinction. In this they make a great mistake that hinders their understanding of truth. All of these systems are referred to as the laws of God when applied to the government of the children of Israel. The ten-commandment law applied particularly to the nation to whom it was given. It formed the basis of civil government for Israel both before and after they became a kingdom. But the ten commandments did not contain all the laws that Israel were expected to obey. There were hundreds of commandments besides the ten. The covenant made with the children of Israel at Sinai included more or less of the principles of the four systems of law above mentioned—supreme, social, civil, and ceremonial. An unbiased and thorough examination of the terms “the law,” “the law of Moses,” “the law of the Lord,” “the law of God,” “the law and the prophets,” “thy law,” etc., in both Old and New Testaments, will easily satisfy any fair-minded person that these terms do not al-

ways refer to the same particular division of the system. All emanate from the principles of the supreme law, which modified the relationship of man to God. Therefore, as we have said before, the term "law" has a flexible use throughout the Bible, and phrases wherein it is used do not always in themselves indicate which system is meant.

Matt. 5:17

Explained.

We must deal with the subject of law from the standpoint of principle. As we pass from the one dispensation into the other, those laws which belong only to the old can not be regarded as binding upon the believers in the new dispensation. This is self-evident. When Christ taught the people as recorded in the fifth to the seventh chapters of Matthew, he clearly distinguished between the civil law, which was given for the Jewish nation only, and the eternal and universal principles of the moral or spiritual law of God. The teaching of Christ was so in contrast with the teaching of the scribes and the Pharisees that the Savior (noticing the effect of his words on his hearers) abruptly

stopped in the midst of his sermon to remark, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5: 17.

It should be remembered that the whole aim of the Mosaic law was benevolent and that Christ's teachings were in harmony with its righteous basic principles, but, as we have before pointed out, there were included in it civil laws and sanctions applicable within the nation alone. These were rigorously enforced. With the opening of the gospel dispensation God's purpose for Israel *as a nation* was to close. Thereafter the spiritual blessings that came through Israel by Christ were to be extended to all nations of the world. "In thee," said the Lord to Abraham, "shall all the nations of the earth be blest." Israel was no longer to be favored as God's peculiar people above the people of other nations. Israel was thereafter no longer to be the repository of the oracles of God. A kingdom bound together, not by civil covenant, but by the power of the Spirit—a kingdom of grace—was to be made

visible through the ministry of Christ. The middle wall of partition (constitutional laws, see Eph. 2: 14, 16) between Jew and Gentile was to be broken down. From among every nation, tongue, and people, believers were thenceforth to be gathered out to partake freely of the blessings of grace.

You will note, too, that in Matthew, chapters 5-7, Christ contrasts this doctrine of love—the law of God—the basis of righteousness upon which the old covenant was founded, with the civil sanctions that Israel had learned through the instruction of “them of old time.” Jesus pointed to the fact that while the law of “old time” had said, “Thou shalt love thy neighbor,” it also taught, “Thou shalt hate thine enemy,” “an eye for an eye and a tooth for a tooth.” Thus it may be plainly seen that the law of Moses had jurisdiction over those who did not purpose in their hearts to be righteous; and since Israel was a civil nation, the sanctions of the law must be meted out so that evil might thus be restricted. Under the gospel vengeance is not meted out to the of-

fender of the law of righteousness until He shall come who will give every man according as his work shall be (Matt. 16: 27; Rev. 22: 12).

The confusion which exists as to the import of Matt. 5: 17 is due to the fact that some expositors have wrongly applied it to the ceremonial law as distinct from the ten commandments, while others have held that the decalogue is "the law" spoken of, but that nothing else is referred to. Both positions are wrong, for "the law," as we shall proceed to prove, includes not only the entire law of Moses but the basic principles of the supreme law as well.

**Christ Fulfilled
the Law and
the Prophets.** The mission of Christ was to bring life and immortality to light, and through the gospel to place the blessings of salvation within the reach of man. By his perfect life Christ fulfilled all the requirements of the law of the Spirit of life, which law, through Christ, has power to transform a sinner and make him free from the law of sin and death. These laws (the law of the Spirit of life and the law of sin and death) existed,

as we have seen, long before the law covenant was given on Sinai. Certain prophecies were fulfilled and the force of the Sinaitic laws was ended by the sacrifice of Christ, but he did not come to change nor destroy anything that the prophets had spoken. The mission of Jesus as stated by himself was to fulfil; and to fulfil, as we shall find later, signified not only to make full or complete, but also to magnify and make honorable. These prophecies and promises from God concerning Christ were committed to Israel, who through spiritual neglect alone finally conceived a very distorted application of them and in consequence did not recognize their fulfilment in Christ the Savior of men (see John 1: 10, 11). Therefore Christ said in substance, "These truths that I am teaching are the true, eternal law [see Matt. 7: 12], and my mission in the earth is a fulfilment of the prophecies that holy men from the beginning have uttered."

Matt. 5: 18

Explained.

Reader, if you have prejudice, will you lay it aside while we notice together verse 18, about which

there has been much controversy? In Luke 16: 16, 17 we find another account of the Savior's teaching on this point: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than one tittle of the law to fail." John was a man sent from God on a special mission; he preached the "*gospel of the kingdom.*" This was a new thing. Never had it been preached before. The *promise* of the kingdom had been preached, but now the time had come to preach *the kingdom.* Christ said, "And every man presseth into it." In due time Christ came with the *law of the kingdom*—the complete, true, supreme, eternal law—and with power and authority to cleanse from sin and to write this supreme law of God—the law of love—in the heart. And he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." This does not suggest that even when heaven and earth are passed away the basic principles upon which the law is founded

will also pass away. Note Luke's words: "It is easier for heaven and earth to pass than one tittle of the law to fail." Here we get the complete idea. The law of Moses written in jots and tittles was based on a higher law. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19.

**The Supreme
Law Made
Manifest
in Christ.**

What commands are here alluded to? Evidently, the commands of the Mosaic law.

Why was Christ so careful that not one jot or tittle should pass from the law until all had been made full and the prophecies completed? And why would he say that those who disregarded that law should be called least—unworthy of notice—in the kingdom of heaven? Manifestly because the Mosaic law served a specific purpose. It pointed to the Messiah. It was the schoolmaster to bring the world to Christ. Moreover, the Mosaic law was an ex-

pression of God's eternal law to man for the time then present; therefore to break the law of Moses was in fact to break God's higher law that Christ had come to exalt.

From the time that man broke the law of God in Eden until the advent of Christ the world had no perfect expression of supreme love to God and equal love to man. The traditional or ante-Mosaic law of ceremonial service was superseded by the Mosaic law, and this law, in turn, was superceded by that perfect expression of God's law to man manifested in the life and the doctrine of Jesus Christ.

In the pre-Mosaic period there was no codified form of the law. There was only tradition. The Mosaic code gave to Israel more detailed instructions concerning the will of God and thus superceded the traditional law. Paul said of the Sinaitic law, "It is holy, just, and good." Since the Mosaic law was a codified expression of God's eternal law that was to fill a special mission, it could not consistently be done away until it had fulfilled its every pur-

pose. Every jot and tittle of the old covenant had to be fulfilled in and by Christ. But not only did he come to make full or complete every minute detail of the law concerning himself, but he came, as he had written of him, to magnify the law and make it honorable. The prophet Isaiah spoke concerning Christ: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth." "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42: 1-4, 21.

The Law
Magnified and
Made Honorable. In what way would Christ make the law honorable? By fulfilling in his life all that it had promised and by meeting all the requirements of its sacrificial and ceremonial types with his own vicari-

ous atonement. By allowing the old covenant to pass to its repose without one jot or tittle of its predictions or foreshadowings having been broken or unfulfilled.

But while the Mosaic code, after being fulfilled in Christ, was to pass away, the eternal law—supreme love to God and equal love to man—upon which hung “the law and the prophets,” the golden rule—“whatsoever ye would that men should do to you, do ye even so to them”—which Christ says is “the law and the prophets,” was not to pass away, but to continue magnified and made honorable forever through the doctrine and the life of Christ.

The law of Moses was a national arrangement between God and the descendants of Abraham. The law covenant was to continue until the fulfilment of God’s promise through Christ, a promise which was committed to Abraham (Gal. 3: 17-19). Thus that covenant law which came through Moses to Israel at Sinai was added to, and became only a temporary part of, God’s plan for fulfilling the promises in Christ. Christ came to fulfil the

the law, the Mosaic law, and in so doing he made it honorable. He came also to exalt the eternal law upon which the old covenant was founded and to give man a more perfect expression—in fact, the perfect expression of God's supreme and eternal law.

**Christ's Life
Magnified the
Supreme Law.**

What is the law of the kingdom of Christ? Evidently that law which had existed from the beginning and in obedience to which Abraham was justified while yet in uncircumcision (see Rom. 4: 9-18). "The law of the Spirit of life" which Paul speaks of in Rom. 8: 2 has always existed. It was this law, this creative power, that inheres in God and that made it possible for him to give Adam life in the day when he was created. The law which defined sin and its consequences—death—has also existed since the creation of intelligent beings; for without it there could not be punishment for evil. Surely no one will arise who will claim that Paul, in speaking here of "the law of sin and death," refers exclusively to the Mosaic law. Although "the law of the Spirit of life"

and "the law of sin and death" were not fully understood before the light of the gospel dispensation, nevertheless to the extent to which they were revealed God expected and demanded obedience. "Walk thou before me and be thou perfect," said the Lord to Abraham (Gen. 17:1), and that kind of life (perfection) is no more than was expected of all who served God in the old dispensation. This the Scriptures most clearly prove. It was because of this fact that the Lord uttered the stirring rebuke, "Ye have neglected the weightier matters of the law," against the scribes and Pharisees, who, though teachers of the law, failed to maintain its standard of righteousness. These "weightier matters" of the law—judgment, mercy, and faith—Christ taught and practised. But not only so; he raised the standard higher and made it include all the righteousness of God's supreme law. Moreover he fulfilled every type of the old covenant, so that while his doctrine was inclusive of a standard of righteousness higher than the standard of righteousness of Moses'

law, his mission also agreed with every prophecy concerning himself. All this is what is comprehended in Matt. 5: 18—"one jot and tittle shall in no wise pass from the law till all be fulfilled." Christ was the antitype and thus became the end of the typical law—fulfilled it. He also taught those principles comprehended in the divine law, which principles had only in part been known to Israel in their covenant. Thus those basic principles were magnified and made honorable a thousand fold through the life and ministry of Christ.

**Shadow of
Things Passes
away.**

The facts are that those things contained in the types of the old dispensation met their antitype in Christ. There was no need to change them, since of themselves they ceased to be, because of meeting the substance they predicted. Paul says that "the law was a shadow of things to come" (Col. 2: 17), and again, "Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8: 13). It was highly important, however, that especial attention be directed to the weightier matters of the law,

which were being magnified and fulfilled in the example of righteousness manifested by the life of Christ, and to direct the thoughts of his hearers to this standard of truth—the supreme law—which is the standard for the gospel dispensation.

The primary cause for the abrupt departure from the leading thought of Matt. 5: 1-16—Christ's teachings on the supreme law—the law of love—to an explanation of his mission in verses 17-21 was, as we have before stated, that the Savior's words were not in harmony with the teachings of the scribes and Pharisees. It is not at all unlikely that a complaint from them, saying that he was preaching a doctrine subversive of the law, had reached his ears. Therefore the Lord said: "Think not I am come to destroy the law and the prophets. I came not to destroy, but to fulfil; for I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." The Sermon on the Mount, then, together with "all that Jesus

began to do and to teach," is to be regarded both as a fulfilment of the law and the prophets and as instruction concerning the high principles of God's eternal and supreme law.

The Prophet of Whom Moses Spoke. With the coming of Christ there was ushered in a new condition of things. Peter in the wonderful sermon delivered in the temple at the time when the lame man was healed quoted Deut. 18: 18, 19 and announced that Jesus was the prophet of whom Moses spoke. Stephen also in his address used the same quotation. After briefly reciting the experiences of Israel from the time of their bondage in Egypt to the time of Christ, he said concerning Moses, "This Moses whom they [Israel] refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." This Moses, who delivered the children of Israel from their Egyptian bondage, spoke of Christ, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he [Christ]

that was in the church in the wilderness with the angel which spake to him [Moses] in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt." Peter further says concerning this prophet (Christ), "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." (See Deut. 18: 15-18; Acts 3: 22-26; 7: 35-39.)

**The Gospel
Is Simple.**

That Christ should come was all in harmony with the eternal purpose of God, but Israel did not understand his mission. Their minds were darkened; there was a veil upon their hearts. Not that it needed so to be, but because they followed not after the law of righteousness. Neither is there need today that men stumble over plain gospel truths. The whole plan and purpose of God is simple enough when the deceptive work of men's doctrines is taken away. All that is necessary in order to understand

God's blessed gospel work in all ages is that we be willing to let God have his own way in our hearts and lives.

**The Gospel
Not an
Afterthought.**

The gospel of Jesus Christ is not simply a remedy for the fall of man. It is this, but it is more. It is not a make-shift, afterthought scheme brought into existence during the present dispensation because some previous designs had failed. No; such a thing as failure in any of God's plans could not be. Had man never sinned, the good work of the kingdom would have moved right on, and in due time this world, which is only temporal, would have been changed for the new heaven and new earth which we shall eternally enjoy.

God, as we have seen, is an intelligent being, possessed of social and governing faculties. This is attested by the fact that man was made in God's own image and likeness. Holy, intelligent, and volitional himself, God made man with corresponding characteristics. Man being thus created, provision to meet the contingency, should he choose the way of evil must

be made in order that the eternal purpose of God should be fulfilled. Therefore God had already arranged the gospel plan of salvation before the foundation of the world. This is seen when we understand what his eternal purpose is.

Paul, in writing to the Ephesians, says that "God created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known by [or through, A. R. V.] the church, the manifold wisdom of God, according to the *eternal purpose which he purposed in Christ.*" Eph. 3: 9-11. How plainly all this is stated! Even the glorious church of God was not a thing which was purposed or came into existence since sin entered the world. God purposed everything in Christ. He did it all through Christ, that principalities and powers might know *through the church* the manifold wisdom of God. The eternal purpose which was to be made known in the wisdom of God through his eternal covenant is stated in chap. 1: 9, 10: "Having made known unto us the

mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." After sin had entered, God's purpose was still made sure by the redemption of a lost world through the *blood of Christ*. This great scheme of human redemption, then, was provided for in God's eternal purpose, so that nothing could occur to interfere permanently, and all was made known in his eternal covenant—that covenant which sounded through the ages from the time it was first made known in Eden (Gen. 3: 15).

**God's Eternal
Covenant in
Christ.**

The apostle says, "Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." Heb. 13: 20, 21. Every child of Adam that is saved in the kingdom of God was chosen in God's eternal covenant before the foundation of the world

(Eph. 1: 4). This eternal covenant was made known to our first parents in the words, "The seed of the woman shall bruise the serpent's head." Gen. 3: 15. This eternal covenant, which was confirmed to Abraham (Gen. 22: 15-18) and all the heirs of promise by two immutable things—God's oath and promise—was fixed in the blood of Christ by the counsel between the Father and his Son (Zech. 6: 12, 13). So when Christ, on the night of his betrayal, gave to the twelve apostles the cup containing the emblematic blood, he confirmed his pledge to the church, that he would give his life to ransom a lost world. This act on the part of Christ was a symbol of the ratification, by his blood, of the new covenant, which God had promised by the mouth of his prophets (Jer. 31: 31-34 and Isa. 42: 6; 49: 8). Though this covenant was new to the house of Israel and Judah, and not understood by the church till after the death of Christ (see Eph. 3: 10, 11), yet it was no other than God's eternal covenant established through the blood of Christ far back in the annals of eternity.

**God's Purpose
Ever the Same.** When Adam sinned, the Son of God took man's place and suffered the penalty—death. Hence it could be truthfully said that in God's eternal purpose Christ was a Lamb slain from the foundation of the world (Rev. 13: 8). Thus by understanding what the eternal purpose of God in Christ has ever been—the establishment of his glory through the church—we are better able to appreciate the beautiful text in Mal. 3: 6: "I am the Lord; I change not." From eternity past to all eternity future, God's purpose for man has been and will always be the same. His work was finished from the foundation of the world. As we have before suggested, even the plan of salvation was not an afterthought. Not one single new device has entered into the mind of God for man since the foundation of the world.

When upon the sixth day of creation man was made from the dust of the earth, given the divine nature, and placed in the beautiful garden that was planted for his home, we read that on the seventh day God rested from all

the work that he had created and made. This was not a rest because of weariness and fatigue, for such a thing could not be. The rest—cessation from his work—simply marked the completion of those temporal things which formed a part of God's great purpose for man. It was man's privilege to abide in that rest, enter into God's purpose for him, and enjoy all that the Creator had provided for man's blessing and comfort.

During the past thousands of years of sin many changes seemingly appear in the plans and purposes of God. Some who are unwise or unlearned have even suggested various plans of salvation because of the failure that they have attributed to the work of God in various ages, but from the beginning no failure has ever attended God's work. Faith in God through Christ and a life in harmony with the great scheme of redemption has been the terms of salvation in both dispensations.

**God's Rest
from the
Beginning.**

There is no doubt that the rest spoken of by Paul in Heb. 4: 4 includes this. The apostle calls the at-

tention of the Hebrew brethren to the fact that the Levitical priests, ceremonies, and sacrifices were typical only and pointed forward to the coming and the work of the great High Priest (Christ). This Christ whom the Jews had crucified had now fulfilled all things signified by their services. To him Paul is pointing the Hebrews—to him who, according to the eternal purpose of God from the foundation of the world, had now met the fulfilment of all the promises made to the human family, that they would be redeemed through the blood of the everlasting covenant. The apostle is showing these brethren that the rest which they received through Joshua, their leader into Canaan's land, was not a fulfilment of that promise; that the work of God which was finished back in the annals of eternity was made sure by the blood of Christ. He purposes to show to the brethren that, when creation's week closed, nothing more pertaining to man in the plan or purpose of God was later to be thought of or devised. Therefore with everything before him, with man the master-piece of his creation

holding dominion over the beautiful new world, he looked upon all things and said, "It is very good," and rested from all that he had created and made.

But Israel, as a nation, not recognizing their privileges in the promises concerning Christ, which were provided for from the beginning, did not receive the benefit of the rest which in due time was to be revealed. "Therefore he [God] swore in his wrath that they should not enter into his rest, although the works were finished from the foundation of the world. Let us therefore fear, lest a promise being left us of entering into his rest [the eternal purpose of God in Christ] any of you should seem to come short of it." Thus it is clear that Christian perfection — holiness — perfect love — entire sanctification — was God's purpose from the beginning. This is God's rest. This is a privilege that the Christian now enjoys. The benefits of the promise concerning it Israel did not enter. Woe to the soul who, like Israel of old, misses his present opportunity of entering in; for the supreme joy of the rest that may be ob-

tained through the indwelling Spirit of God is but the earnest—assurance—of the rest that the pure in heart shall receive and enjoy to all eternity. (See 2 Cor. 5: 4, 5; Eph. 1: 14.)

It may be thus clearly seen that the rest spoken of in Heb. 4: 4, into which God entered upon the seventh day, was not rest from labor, a rest to be repeated on the closing day of each recurring weekly cycle, but that it signified the completion of his purpose and plans concerning man for all time.

**Sabbath-day
Keeping out of
Harmony**

The professed Christian world has long supposed that the fourth commandment is part of the supreme law, which is coexistent with God, and that God himself observes the sabbath-day with all created intelligences—angels and men—that in truth obey him; but we shall proceed to show that the Spirit of God could not be manifested in thus making one day more holy than others. If our evidence is in harmony with the spirit of truth, it will also be against the theory that Gen. 2: 2, 3 and Heb. 4: 4 teach the seventh-day sabbath observance,

and the doctrine that before the exodus of Israel, or after the resurrection of Christ, required sabbath observance on any day in particular.

To make one day more holy than others would divide work that men may do into two classes. Certain work of a less holy character could be done on certain days, and not upon others. Moreover, if certain times are made more holy than others, the persons who worship on such days as are supposed to be more holy must correspondingly become more holy upon such days in order that their worship may be fully acceptable with God; for it would be inconsistent to teach that worship would be wholly acceptable from one who did not measure to the standard of a holy God on a day made divinely holy. But this is not all; the view admits of absolute changes from a condition of holiness on certain days to a less holy state on other days. Not only so; that state of holiness must be laid aside with the passing of the day which is more holy than the rest, since it is evident that one can not be more holy

than the work which occupies his time. Nor is this all; if it holds true that certain days are more holy than others, then God's state of holiness, too, must change—a change which, in fact, can not be. And if God can not make such up-and-down changes in holiness, neither can those who are made partakers of the divine nature.

Man may grow in holiness; he may attain to a greater degree of knowledge in the things of God; but, having reached a certain point, he could not each week stoop to engage for six days in labor that is less holy than that which he may do on the seventh. The very idea of stepping to a lower plane of Christian living on six days of the week and then on the remaining day being holy even as God is holy (1 Pet. 1: 15, 16; 1 John 3: 7), is repugnant to any unbiased mind. No, the fact is that in the beginning God did not separate a day and make it more holy than others. When the law was given at Sinai, a sabbath or holy day was, as we have before shown, set apart because of sin. That day was a part of the law of cere-

monial and typical service and that day as a sabbath with the whole system, was to be done away in Christ. It was a memorial of Israel's deliverance from bondage, and was given to continue only while the schoolmaster law was in force. Now, since Christ has come, those figures have met their fulfilment; the memorial is no more; and we enter into better things. The eternal purpose of God is now made known to the church, so that every soul who is born again may rejoice in the wisdom of God.

CHAPTER XIV.

New Testament Instruction.

For reasons best known to himself God chose to defer the manifestation of Christ in the flesh until after many centuries of this world's history had elapsed. During this time, as we have shown, the promise of God remained the same, and all through the ages it was repeated and renewed to those who believed God. Those who embraced the promises realized that with the coming of Christ, who was the fulfilment of all their hopes, there would be ushered in a time of spiritual refreshing previously unknown (see 1 Pet. 1: 10-12).

**The Sabbath
Movement.**

During these ages of the past there were times when, as history clearly shows, the goodness of God and the promise of the Redeemer were almost lost sight of. The world followed the ways of sin, and even Israel, the people to whom God had committed his oracles, began practises which led them, again and again, deep into idola-

trous worship. As we have before shown, a certain day became venerated as a holy day kept in honor of the sun, which was regarded as the manifestation of the Creator. Everything in the religion of the heathen world rested on a basis of superstition, and their idea was that God is revengeful. This is just the contrary of what his nature has always been. The words of the Savior were truly fulfilled which say, "Broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7: 13.

When the children of Israel were in deep darkness concerning God, he visited them in Egypt, and instituted certain ceremonial services and the observance of certain days with the evident intent of leading the people away from customs of idol-worship to the ways of the true God. This worship that the Lord instituted was calculated to reveal to the Hebrews, as far as possible through external forms, the nature and character of a holy God, until the time when Christ should be revealed. This ceremonial law provided for priests that were holy.

They wore garments that were holy. They observed days that were holy. All these things, which were termed holy, were, however, not so in themselves; but, as is revealed in the law, they were to be regarded sacred because of the things that they represented. God placed his approval upon them and called them holy because they were dedicated to a sacred use.

The priesthood and the services were regulated by law, but the law made nothing perfect. Paul says, "If perfection were by the Levitical priesthood, [for under it the people received the law], what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Heb. 7: 11. After presenting the argument (Heb. 6: 20) that Jesus had been made a priest after the order of Melchisedec, he states, "For the priesthood being changed, there is made of necessity a change also of the law." Thus there is a change in the law regulating service to God. This change was that to which the prophets had looked forward when they prophesied of the grace that

should come upon those who lived to see the fulfilment of the promise.

**The Change
from Days to
the Real
Substance.**

On the day of Pentecost the long deferred promise of the Father was fulfilled in its eternal completeness so far as this temporal life is concerned. Christ had suffered for sin; he had been raised from the dead. Prior to his crucifixion he had for three and one-half years preached the principles of the kingdom of God, had preached the gospel of the kingdom. He had contrasted the ritualistic service and the legal customs of the Jewish nation with the principles of the high and supreme law of God (see Matthew 5 to 7). Subsequently to his resurrection he met with his chosen disciples and instructed them concerning the things which had occurred. "Then understood they the Scriptures." "He breathed on them, and saith unto them, Receive ye the Holy Ghost."

When he was about to ascend into heaven, he led his disciples to the brow of Mount Olivet and there, before departing from them, told them to tarry at Jerusalem and wait for the

promise of the Father, of which promise he had told them before. He assured them that upon receiving the promise they would receive power to be witnesses of God and his kingdom of grace to earth's remotest bounds (Acts 1: 7, 8). Believing this promise, they assembled in Jerusalem; "and when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1-4).

Turning to the history of the days which immediately followed Pentecost, we read from the *Encyclopedia Britannica*: "The sanctity of special times or places was an idea quite alien to the early Christian mind. They were too profoundly occupied in the events themselves to think of their external accident." Chryso-

tom, one of the Greek church fathers born at Antioch in the fourth century, says, "The whole time was a festival to Christians because of the excellency of the good things which had been given."

**Some Held to
Old Customs.**

But the human mind is not susceptible to immediate changes, and is often unwilling to abandon fixed religious habits. Customs that have long been regarded as sacred cling with the memory of the past. Since the truth of God must be intelligently embraced, there must be a gospel education away from practises that are out of harmony with true worship, and there must be also a willingness to walk in the light of truth. The preaching of the gospel was not to be confined within limited territory. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," said the Savior. For men filled with the Spirit of God to carry "this gospel of the kingdom" into all the earth meant that they would be called upon to preach the truth in the presence of those who were

practising false religions and holding unscriptural theories of every kind.

Sunday, as we have already shown, was regarded as a venerable day of great festivity among the idolatrous heathen, while Saturday had been kept as a weekly sabbath for more than fifteen hundred years by the people in Samaria and Judea. The results from the preaching of the gospel among these two classes of people were that those who had formerly regarded Sunday as a heathen festal day now observed it as a day of Christian worship, while those Jews who accepted Christ still regarded it important to observe some of their ceremonial customs and venerated holy days. Therefore it became necessary for Paul, who was a minister to the Gentiles, to give positive instruction regarding the observance of times.

**Instruction to
the Church
at Rome.**

A church had been raised up at Rome under the ministry of those who had gone thither. Paul wrote a letter to the church at this place because of differences that had arisen regarding the observance of certain days and the eating of cer-

tain foods. Among the heathen there was a practise of eating the flesh of a sacrifice that had been offered according to the customs of idolatry. Some of the brethren were troubled over some matters of conscience. Paul therefore instructs, "Him that is weak in the faith receive ye, but not to judge his doubtful thoughts." Rom. 14: 1, margin. You will note the brother is "*weak in the faith*"; that is, he is not fully acquainted with all the doctrines of truth. However, he has heard sufficient of the truth to become converted to Christ. This brother that is weak in the faith must be received in fellowship by the saints. Paul says, "One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Thus Paul sets aside the question of eating and drinking. He does not here

give license to eat everything, but rather teaches that those things which a man eats with a good conscience, he no longer eats in honor of his former god, for he is now converted to the true God.

**Doctrine
Regarding Days.**

Paul then turns to the doctrine concerning days. There is unmistakable evidence throughout the epistle to the Romans, as well as in other New Testament scriptures, that there were dwelling in Rome both Jewish and Gentile converts. It is natural to suppose that the Gentile convert would cling to Sunday and the converted Jew to his sabbath observance. Therefore Paul says, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth [observeth, margin] the day, regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14: 5, 6.

If there ever was a time when Paul had an opportunity to clear himself on the sabbath question and point others to the truth on this

matter, it was then; but Paul left it with every man's conscience, trusting to the Holy Spirit so to fill the souls of the believers with rejoicing love that all "external accidence" (as Chrysostom says) to cause the observance of holy days would be forgotten.

Writing at another time to the Gentiles, Paul again shows conclusively that the observance of days is not carried over into the gospel dispensation. "Let no man therefore," says he, "judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days." Col. 2: 16. Evidently, there was being brought to bear upon the church at Colosse some influence urging them to observe some day as holy. Whether this influence came from the Gentiles or from the Jews is a moot question among expositors. At this time there had already arisen in the young church a spirit in favor of regarding Sunday as venerable because of the resurrection of Christ. You will note that Paul says, "Let *no man* therefore judge you." Paul would have every believer in Christ to follow the dictates of the Holy

Spirit; and through the Holy Spirit, by whom he was writing, no instruction is given as to the sacredness of any day; neither can there be found in the entire New Testament the slightest intimation of even a single command to Christians to observe one day above another.

**All Holy Days
Classed
Together.**

It is evident that Paul purposes in this text to cover all sorts of days that had formerly been venerated, either by the heathen or by the Jews; for he mentions holy days, which were common among the Gentiles, and also new moons, which were feast-days observed by the Jews in their season, and then adds sabbath-days. Certainly Paul would not have mentioned new moons, which were the ceremonial sabbaths observed by the Jews at times throughout the year, and sabbath-days, by which he evidently meant weekly sabbaths, had he purposed by his latter expression "sabbath-days," to cover the same days that are referred to in his expression "the new moons." Again in this connection Paul omitted that all-essential feature in his argument, that is, the setting forth clearly that

sabbath is to be observed, if, indeed, in his mind, the observance of the seventh day was still a binding obligation.

**Instruction to
the Church
at Galatia.**

At another time, writing to a different Gentile church, the Galatian brethren, Paul discusses the question of the law as related to the gospel. This time we are not at all left in question as to what day he refers to; for we read that it was Peter who had stirred up the difficulty (see Galatians 2). The trouble that had arisen at Antioch over Jewish customs had so agitated the minds of the brethren in Galatia that Paul wrote definitely concerning the experience. Notice his words in chapter 4 regarding the observance of days. In his endeavor to make the matter plain, he mentions, by way of comparison, the legal relationship of an heir to an inheritance, thus: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the ele-

ments of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The point is this: The Jews were under the binding obligations of the law until Christ became the fulfilment of every typical service; after that they were free from the requirements of the typical service. Hence Paul would have the churches of Galatia to understand clearly that no Hebrew could, by divine right, impose upon them requirements prescribed under the Mosaic law, and that should any one endeavor to do so, they were not to receive the doctrine.

**Sacred Regard
for Days
Pernicious.**

But the churches in Galatia had harkened to some of these teachers, as is clearly shown in the following (verse 9): "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" You will notice that they had even so lived as to express by their conduct a desire to observe

those things that had been taught from the old Mosaic law. Paul denounced the doctrine that they had begun to practise. "Ye observe days, and months, and times, and years," said he: "I am afraid of you, lest I have bestowed upon you labor in vain." We call particular attention to the fact that Paul did not say they must desist from the observance of those things. He did not lord it over God's heritage, but he did warn them of the pernicious influence that attends the observance of holy days as religious institutions. They had begun to regard the keeping of days as a religious duty. This caused Paul to fear that they might lose sight of the true body of Christ.

In each of these three instances Paul has given instructions regarding the observance of days: first to the church at Rome, then to the churches of Colosse and Laodicea, and later to all the churches in Galatia. In no instance has he so much as vaguely intimated that under the New Testament dispensation God ordains the observance of a sabbath-day. It is perfectly evident, therefore, that the custom of

keeping days with sacred reverence has its origin outside the commands of God as given for the new covenant dispensation. This being true, days are not made sacred at all; and, as we have before shown, one day can not be made more holy than other days without doing violence to the blessing of holiness itself. May God therefore help all of his dear children to keep themselves free from the commandments of men.



CHAPTER XV.

Sunday Venerated.

Almost immediately after the events that marked the turning-point from the old to the new dispensation, the first day of the week began to be observed as a day for religious gatherings, but it was not until some centuries later that the day came to be considered sacred. The *Encyclopedia Brittanica* (Article Sunday) says:

**Early Historical
Facts.**

“Whether the primitive church in Jerusalem had any special mode of observing it [Sunday] in its daily meetings held in the temple, we can not tell, but there is no doubt that in these gatherings the recurrence of the sabbath was marked by appropriate Jewish observance. So it is not improbable that the worship of the first day of the week had also some distinguishing feature. Afterward, when Christianity had been carried to other places, when from the nature of the case, daily meetings for worship were im-

possible, the first day of the week was everywhere set apart for this purpose. It (Sunday) is almost invariably referred to as 'the Lord's day' by all writers of the century immediately succeeding the apostolic times. The first writer who mentions the name 'Sunday' as applicable to the Lord's day is Justin Martyr. This designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin Martyr wrote. He describes how on the day called Sunday the town and country Christians alike gathered together in one place for instruction and prayer and charitable offerings."

It is also interesting to note in this connection the following from the same authority: "As long as the Jewish Christian element continued to have any prominence or influence in the church, a tendency more or less strong to observe sabbath (Saturday) as well as Sunday would of course persist." Eusebius mentions that the Ebionites continued to keep both days, and there is abundant evidence from Ter-

tullian onward that, so far as public worship and abstinence from feasting are concerned, the practise was widely spread among the Gentile Christians. From Socrates, a church historian of the early part of the fifth century, we learn that in his time public worship was held in the churches of Constantinople on both days. The Apostolic Canons (can. 66 [65]) sternly prohibit feasting on Sunday or Saturday, except on holy Saturday. And the instruction of the Apostolic Constitution is "to hold your solemn assemblies and rejoice every sabbath [Saturday], except one, and every Lord's day."

**Both Saturday
and Sunday
Observed.**

From this it is evident that as late as the early part of the fifth century both days were still observed for religious gatherings, though, as we shall find later, civil law did not make the observance of either day compulsory until long after the opening of the Christian era. Regarding the observance of both days we quote from the *Britannica*: "In the primitive church the social conditions were such as hardly to admit of the

question being raised, in Gentile circles at any rate, as to the manner in which either the Lord's day or the sabbath ought further to be kept after the duty of congregational worship had been discharged; but the whole matter was placed on an entirely new footing when civil power, by the constitution of Constantine [mentioned later] began to legislate as to Sunday rest."

We have made quotations at some length that our readers may have, in the compass of this brief treatise on the law of God, authentic evidence that from the early days of the Christian era the first day of the week has also been known as the Lord's day. This fact emphasizes the need of being careful to avoid confusion, since we frequently hear it strongly advocated that no day but Saturday (sabbath) is the Lord's day. Common usage of the expression "the Lord's day" applied to Sunday, the first day of the week, is no doubt the reason for its use by John in Rev. 1: 10. If you will take the trouble to examine the history of these things, you will find that in all the church

councils where these matters were discussed Sunday was referred to as "Lord's day," the name by which it was commonly known.

But Sunday is not a sacred day. Its observance is not commanded in the New Testament. Though its observance is enjoined by no authority higher than civil laws, yet the day has been so venerated as to impose upon the consciences of many the belief that God has ordained the sacred observance of this one day in the week above others. We have before shown (p. 188 and elsewhere) that one day can not be made more holy than others, and that holiness has to do with intelligent creatures, and not with times; but for the help of any who do not understand how Sunday observance became so popular, we shall briefly notice a little of the history regarding the process that brought Sunday into such prominence among Christians.

Jewish Customs After the descent of the Holy
Hated by
Gentiles. Spirit much power was manifested in the early church, which consisted principally of Jews. By persecution these Christians

and apostles were driven from their own land. Thus the gospel spread to the Gentile nations, and churches rapidly sprang up. The fact that the Jews as a nation had rejected the gospel became known. They were already a hated people, because of their intolerant bigotry, and as the gospel did not include Jewish customs, there was a disposition on the part of the Gentiles to favor the truth and to show more hatred for the Jews than ever. In the severe persecutions that arose, more favor came to be shown to a Gentile believer in the gospel than to a Jewish believer in the same faith. The purity of the early church gradually declined, and instead of the Gentile Christians maintaining the simplicity of the gospel and abiding by apostolic example, they introduced heathen customs into the church as necessary religious rites.

**Paul Warns
Against the
Man of Sin.**

This tendency to depart from the purity of the gospel the apostle Paul recognized and denounced. He warned the Ephesian elders as follows: "I have not shunned to declare unto you all the counsel of God. Take heed therefore unto

yourselves, and to all the flock, over the which the *Holy Ghost* hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20: 27-31. Thus we see that Paul had an insight into the future. He foresaw something of the corrupt work of men which would arise in the church. When writing his Thessalonian letter, he said: "Let no man beguile you in any wise: for it [the coming of Christ] will not be except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2: 3-5, A. R. V.

Thus it may be seen that the church, which started out pure and holy, was about to depart from the purity of the gospel, and that men had begun to exalt themselves over God's heritage. Paul said that this was the working of iniquity

—lawlessness—and that this thing or power which hindered must be taken out of the way and the lawless one be revealed, whom the Lord would slay and bring to naught by the manifestation of His coming.

**Paul's Warning
to Colosse and
Laodicea.**

The reader will recall what we have said concerning Paul's letter to the churches at Colosse and Laodicea (see p. 200 and 201)—that there is division of opinion among Bible expositors as to whether the influence that Paul endeavored to combat had arisen from among Gentiles or Jews. Let us consider a few of the facts. We shall find that it was largely among the Gentiles that the trouble arose, though Paul also mentions that Jewish customs of the law were abolished. We may read: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of

Christ; in whom are hid all the treasures of wisdom and knowledge." Col. 2: 1-3.

You will note that Paul understood that some other binding influence than love was springing up among the believers. They were losing their *full understanding* of the mystery of God, and were *not acknowledging* as they should Christ and the Father. Paul affirms that in God and Christ are to be found, by every individual member of the church, the necessary wisdom and knowledge for the direction of the body—his church. He then states the reason for his warning: "And this I say, lest any *man* should beguile you with enticing words." Evidently, this man to whom he referred was akin to "the man of sin" and of the kind whom he said would arise (Acts 20: 31), "speaking perverse things to draw away disciples after them." He warns them again in verse 6: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Paul had preached salvation by faith; this man would preach salvation by works; for Paul says (verses 16-19): "Let no *man* therefore judge

you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days: which are a shadow of things to come; but the body is of Christ. Let no *man* beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which *he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*”

In this last quotation there are briefly summed up the doctrines of the Roman Catholic faith. In their doctrine of penance they teach salvation, not by faith, but by works. At the head of the church they place the Pope instead of Christ; they prescribe customs in eating and drinking; they dictate the duty of their followers regarding holy days, and teach that holiness is a condition to be obtained in the future and that the rites of the church are only a shadow of future blessing. These very doctrines, in a more or less modified form, may be found also in Protestant denominations, which

are but the natural offspring of the "mother" spoken of in Rev. 17: 5.

In this connection it is interesting to note from history that at a very early date the churches of Colosse and Laodicea were corrupted. From Schaff's Bible Dictionary we learn that semi-Judaistic and semi-Oriental opinions were taught in the church and that these corrupted the simplicity of faith and noticeably tended to obscure the eternal glory and dignity of Christ. The same authority states that, subsequent to the apostolic days, Laodicea became a Christian (?) city of eminence, the see of a bishop, and the meeting-place of church councils.

**Babylon
Introduces
Sunday
Sacredness.**

Authentic history justifies us
in believing that from earliest
New Testament times meet-

ings were held on the first day of the week; but not until spirituality declined and hatred for the customs of Jewish believers increased did Sunday observance grow in popularity over Sabbath observance. There can be no doubt that in the Laodicean church councils these

questions regarding the observance of holy days and of various other rites and forms of worship were discussed.

But a few centuries passed before there was civil legislation in favor of Sunday observance. Constantine the Great, emperor of Rome, a heathen who lived in the fourth century, professed conversion to the Christian faith and, for the purpose of securing the cooperation of the church, which at that time had grown to popularity, favored those who were calling for legislation that would effectually set aside all question regarding the right to observe one day above another, and made a law enjoining the observance of Sunday. While it was perfectly proper and right that meetings should be held on Sunday or any other day, it was absolutely wrong to enjoin by civil law that any certain day be devoted to sacred worship. Legislation upon matters of religion is an intrusion by the state into things which do not concern it, and is always dangerous. The apostate church, however, cooperated with the legislative body in framing laws for the en-

forcement of the religious observance of Sunday.

**The First
Sunday
Legislation.**

This was the first Sunday legislation. It was made in 314.

The object of this legislation is given by the church historian, Eusebius, in these words: "Constantine enjoined the observance of the day termed the Lord's day, and commanded that no judicial or other business should be transacted on this day, but that God should be served with prayers and supplication." From this we may learn that the object of the first Sunday legislation ever made was solely religious. Moreover, we may learn that until this date there was no law prescribing that judicial business should be suspended on that day; for had there been, Constantine's law would have been unnecessary. From the same authority we learn also that the next step in Sunday legislation was in 321. Eusebius was the eulogist of Constantine, and as it appears from the record, one of those who helped to put through the legislation. We read: "He [Constantine] commanded that one day should

be regarded as a special occasion for religious worship." Eusebius says further: "Who else has commanded the nations . . . to assemble weekly on the Lord's day and to observe it as a festival not enjoined for pampering of the body, but for the comfort and invigorating of the soul by instruction in divine truths." From this quotation we may learn that the object of the first Sunday legislation ever in the world, was religious and only so.

**Comments of
29th Canon,
Council
Laodicea.**

In addition to what has been said, it is of interest to note that at Laodicea, the very place to which Paul sent his warning, there was held a council in which the Sunday question was discussed and decided upon. William Prynne thus quotes and comments upon the twenty-ninth canon of the Council of Laodicea, A. D. 364: "Christians ought not to Judaize, and to rest in the sabbath, but to work in that day [which many at that time refused to do]. If they shall be found to Judaize, let them be accursed by Christ. The Council of Laodicea, A. D. 364, first settled the ob-

servance of the Lord's day, and prohibited the keeping of the Jewish sabbath under an anathema."—*Dissertation on Lord's Day*, page 32.

The foregoing plain statement of facts furnishes sufficient evidence that "the man of sin" of whom Paul warned the churches of Colosse and Laodicea continued his imposition until spirituality was quite destroyed from among them; that the day observed by converts from the Gentiles became more popular than the sabbath of the Mosaic law; and that clamor about days is dangerous to the church of God and should be avoided.

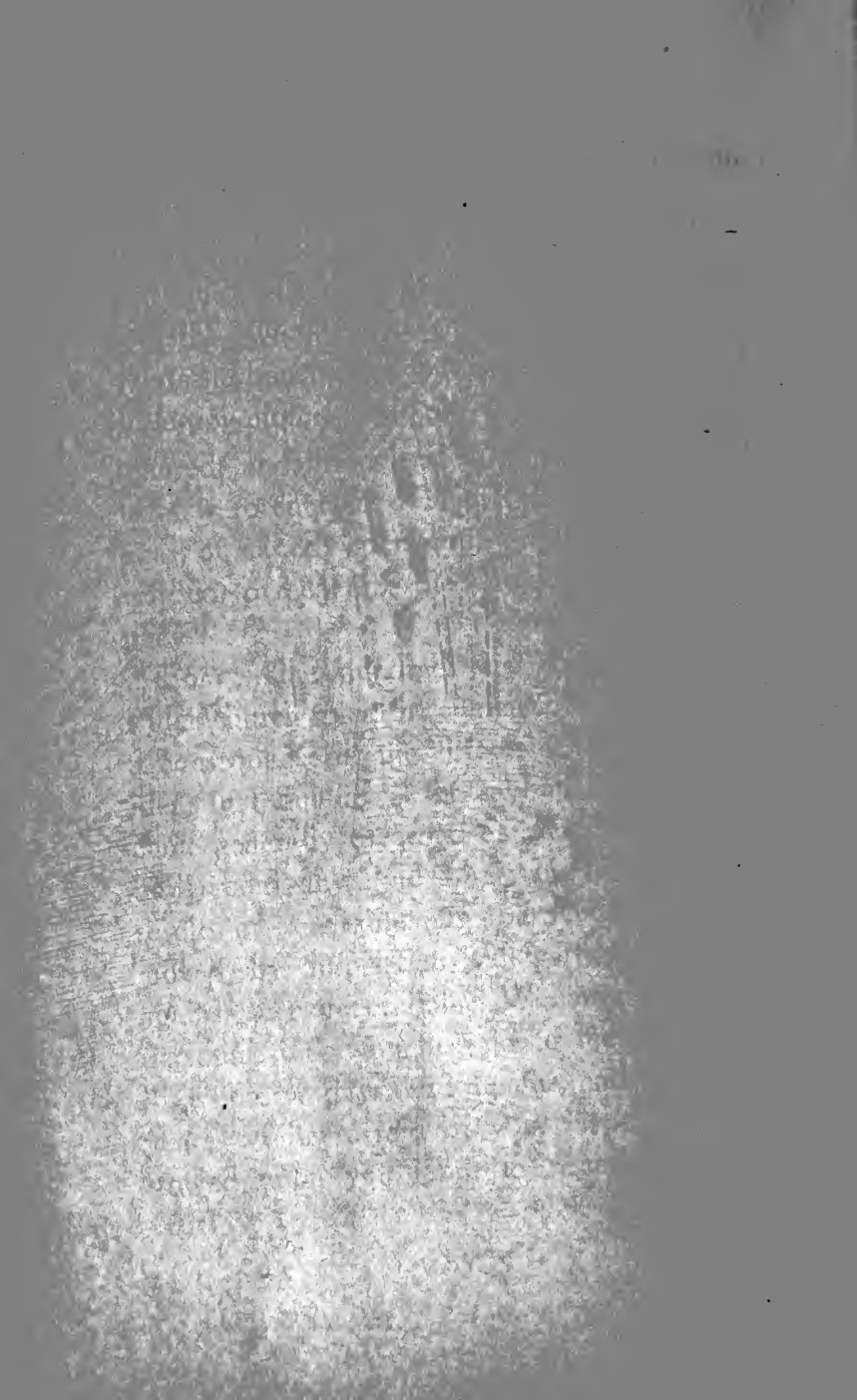
**Beginning of
the Dark
Ages.**

From the beginning of religious legislation upon the Sunday question matters grew worse until the day was definitely set apart by the state to be religiously observed and violation of the law was made punishable by death. The church, which at the beginning was pure and holy, had now fallen to a plane where they adopted civil legislation to force men to do by law whatever the church might dictate. The congregation at Rome, which became the chief seat of ecclesi-

asticism, with a bishop as the head of the fallen church, assumed the right to dictate, and out of that once pure body of people grew the Roman hierarchy—the Papacy. The instruction given by Paul through inspiration had been ignored, and through civil legislation religious laws were enacted. Then followed the dark ages of bloody persecution against all who refused to recognize the authority of the Papacy.

For twelve hundred and sixty years this fallen church ruled the consciences of men. As a consequence of the enforcement of this new idea, that Sunday is the sabbath, the day became generally regarded as sacred. Thus we understand why Paul, foreseeing the pernicious results of venerating any particular day, was moved by inspiration to warn the church against such veneration. We may better understand, too, why he said to the Galatians: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 10, 11.

The streams of blood from the massacre of millions of martyrs testify to the fearfulness of enforcing church dogmas by civil law. There is but one course which may be pursued in safety, and that is to follow the plain, simple gospel of the New Testament.



CHAPTER XVI.

The Truth Defended.

When writing to the Philippians, Paul said, "I have you on my heart inasmuch as both in my bonds and in the defense and confirmation of the gospel, ye all are partakers of my grace." In another place he said, "I am set for the defense of the gospel." Phil. 1 : 7. This is the true attitude for every child of God to take toward the faith once delivered to the saints. We are not to contend with the malice of unrighteousness, but we are to stand as witnesses in the defense of truth. This is the position we assume in the chapter of experience we here present.

The popular false doctrine is that the ten-commandment law was not a national code for Israel only, but that all of its precepts have been binding in all ages from the foundation of the world. Some very talented men teach that the decalogue is God's *universal* code for all created intelligent beings—angels and men;

that it is the expression of the character of God himself; that nothing is taught in the Word of God that is not expressed in principle in these commandments; that wherever the knowledge of sin is said to come by *the law*, the reference is solely to the decalogue; that were it not for the law given at Sinai, there would be no sin, etc. This view of the subject has been so generally advocated and is still so vigorously supported that almost all professed Christians willingly believe what is taught on the subject. The result is that there exists an ever-increasing contention over which day should be observed as the sabbath. The truth on the subject having been presented in the foregoing pages, it will be of interest now to note briefly a little church history of modern times.

A Little Church History In recent years there have arisen several sects who, while widely differing from each other on many points of doctrine agree on this one, that Saturday should be observed as sabbath. The most aggressive of these denominations is that of the

Seventh-day Adventists. An "offshoot" from them is a little scattered sect with conference headquarters at Stanberry, Mo. Though this denomination has existed through more than fifty years, they have accomplished very little. A few years ago trouble arose among them and caused a little sect to split off. It, too, established itself at Stanberry. A third sect, and the oldest observing Saturday as sabbath, is the Seventh-day Baptist. Little is ever heard of them for obvious reasons. A fourth sect is a scattered class of people who have seen the folly and unscripturalness of sectarian organization and have therefore come out from sectarian bondage, but they still keep the seventh day as sabbath, they believing the ten commandments to be the supreme law of God.

These bodies of people with fidelity to their faith keep up a continual fight or defense against first-day observance, and they are justified in their efforts if their doctrines are right. All this discussion about days, however, has grown out of a misunderstanding of what the

Bible really teaches regarding the supreme law of God, the law given at Mount Sinai, and what really constitutes sabbath rest. The light which sprang forth from the preaching of the apostolic times became almost extinct by the errors of the Dark Ages, and the masses became blinded by superstition.

The Early Days of the Reformation. During this period many customs were introduced by the Roman Catholics, and their doctrines have been spread throughout the civilized world. Having controlled in civil and religious affairs for many centuries, Catholics became exceedingly officious and bigoted. The privilege of reading the Bible was refused, and not until light began to break in upon the darkness through the influence of the Reformation was the doctrine of faith made known. For hundreds of years it was taught that all the benefits possible from religion must be secured by works, but in the fifteenth and sixteenth centuries such men as Huss, Luther, Tyndale, Latimer, and others began to preach the doctrine of faith in the atoning blood of Christ.

At almost the same time a dispute began regarding what day should be observed. In England arose a small sect that observed Saturday, but this sect later became extinct. From then until now the question has been agitated from time to time, and today it assumes no small place in the minds of religious people. Rome, seeking to protect her interests, tries to prove her authority by maintaining that she was instrumental in bringing about the popular observance of Sunday as a holy day. Protestants claim to take the Bible alone as their rule of faith. Therefore Rome cites the fact that Protestants are not true to their profession and publishes in her catechism, from which she teaches her children, that if Protestants abide by the doctrines of the Bible alone, they must keep Saturday, the seventh day of the week, instead of Sunday, the first day of the week. We quote from "Abridgment of Christian Doctrine" (Roman Catholic):

"Ques. How prove you that the church hath power to command feasts and holy days?"

“Ans. By the very act of changing the sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the church.”

Many other similar quotations could be taken from their works. Here is one from the Roman Catholic “Doctrinal Catechism”:

“Ques. Have you any other way of proving that the church has power to institute festivals of precept?”

“Ans. Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”

**Catholics
Profess to Offer
\$1,000 Reward.** Protestants have always been afraid of this evidence against themselves and have never been able to defend their position on the doctrine of Sunday sabbath. Therefore the Roman Catholic church

has waxed very bold. They have challenged the Protestant world to produce from the Bible a single text showing that Sunday must be kept holy, and have offered a thousand-dollar reward. The above quotations from Catholic works and the thousand-dollar offer have been printed in tracts published by the Seventh-day Adventists, and sent throughout the world, but no Sunday Protestant, it appears, has ever come forward to meet the challenge.

Since the opening of the Reformation, light has continued to shine from the Word of God and men have been led out into deeper truths, but nothing was definitely established as the true church in harmony with the whole Word of God until about 1880. From that time there has been established in the earth the visible body of Christ—his church. (See advertisement of pamphlet on the church in this book.)

**We Defend
the Truth.**

The church has taken the only position on the doctrine regarding the law, covenant, and sabbath, that is in harmony with the truth. Literature pub-

lished by the church has fallen into the hands of both Catholics and Protestants. As a result, a Seventh-day Adventist living in California wrote, in 1896, to Mr. E. E. Byrum, who is connected with the publishing interest of the church, telling him of the thousand-dollar offer made by a Catholic priest, and saying that, if Sunday was a day to be kept holy and if the saints were in position to defend such a doctrine, their successful attempt would be worth one thousand dollars. Mr. Byrum promptly answered her letter, asking for the name of the priest who had made the offer; whereupon this woman mailed a tract in which was published the challenge, together with the name and address of the priest—T. Enright, of Redemptorist church (Roman Catholic), Kansas City, Mo. Mr. Byrum at once wrote to Mr. Enright, asking him whether he had made the offer and whether he would be willing to give the one thousand dollars upon furnishment of proof. On April 2, 1896, Mr. Enright, with his own hand, wrote the following letter:

I fear you have been misinformed. I have always asserted that it was the Catholic church that abolished the Sabbath and all the other Jewish festivals, Leviticus 23, and appointed the Sunday to be kept holy. I have repeatedly offered one thousand dollars to any one who can prove to me, from the Bible alone, that I am bound to keep Sunday holy.

(Signed) T. Enright, Css. R.

Mr. Byrum immediately accepted the challenge and asked Mr. Enright to place the money on deposit to be paid upon certified proof that the terms had been complied with. In reply he received a letter, April 27, 1896, reading:

Your note rec'd. It is not necessary to place the sum in the bank. It is safe where it is. Neither is it necessary to take an affidavit. I shall fulfil my promise. You must prove from the Bible alone that I am bound to keep Sunday holy. The

proof must be clear, certain, and unquestionable.

(Signed) T. Enright, Css. R.

Upon receiving this letter Mr. Byrum wrote and called attention to the arrangements he had proposed in his former letter and again asked Mr. Enright to make affidavit as evidence of good faith, and to make record of the same, upon receipt of which the proof would be furnished. Whereupon T. Enright, as might be expected, maintained silence and backed down from his offer.

**Mr. Byrum
Notifies the
Seventh-day
Adventists.**

Mr. Byrum then wrote to this Adventist woman of California and told her the particulars regarding his correspondence with Mr. Enright. He also stated the facts in full to the Adventist's general publishing-house, which was at that time in Battle Creek, Mich., and told them that, in honor to themselves and to the public, it was due them to recall all such offers made by themselves or by Roman Catholics and to cease publishing T. Enright's offer in their tracts.

At the time of writing this book (1911) it was thought best to make sure whether Mr. Enright would *now* stand by his offer and to ascertain whether the Adventists were still publishing that Mr. Enright was willing to give the one thousand dollars. Therefore Mr. Byrum wrote to The Review and Herald Publishing Co., now at Washington, D. C., and asked for the tract containing Mr. Enright's statement and thousand-dollar offer. On March 27, 1911, he received the following letter, signed by I. A. Ford, manager of the book department:

Your favor of the 15th inst. was received a few days ago, and I have taken the time to look up the proposition made by Father Enright in 1892. I find it published in the little tract entitled "From Sabbath to Sunday," a copy of which I enclose herewith. I also remembered that a friend of mine, Elder R. W. Parmele, had some conversation with Mr. Enright regarding this matter a few years ago, so I wrote to him,

asking him to state to me in writing as to whether Mr. Enright confirmed this thousand-dollar offer. I have just this morning received his reply. From this I quote as follows:

“Yours of March 20th at hand. E. E. Franke’s tract ‘From Sabbath to Sunday,’ B. S. L. 95, contains the Enright offer. . . . I still have the written offer that he gave me that day,—written by himself in my presence. It reads as follows: ‘Kansas City, Mo., June 16, 1899. I hereby offer \$1,000.00 to any one who can prove to me by the Bible alone that I am bound under pain of grievous sin to keep Sunday holy. (Signed) T. Enright, Css. R.’”

The tract that Mr. Ford enclosed is still being published by the Adventist people, and it still contains Mr. Enright’s offer. Therefore to make doubly sure that we were justified in publishing that Mr. Enright would not keep his word in this matter and to assure ourselves that the Adventists did not mean to withdraw a false statement from their pub-

lished matter, even though they were informed that the Enright challenge had been accepted by parties and that he had refused to hear them, we wrote under date of March 31, 1911, to Mr. Enright as follows:

My attention has recently been called to the fact that you have offered one thousand dollars to any one who can prove from the Bible alone that Sunday must be kept holy. A few days ago I received a tract in which the following purports to be a quotation from you: "I have repeatedly offered one thousand dollars to any one who can prove to me from the Bible alone that I am bound to keep Sunday holy." This quotation appears to be a letter from your pen, dated January 11, 1892. I write to enquire whether this offer still holds good, and whether it is a fact that the Catholic church teaches that Sunday observance is a command of the Catholic church alone. If you still make your offer, I shall be pleased to arrange to fur-

nish my proof that Sunday must be kept holy, and furnish such evidence from the Bible alone.

(Signed) L. K. Morgan.

After a delay of three weeks the following was received from the pen of Mr. Enright, written in his own hand:

Your note rec'd. I have offered and still offer one thousand dollars to any one who can prove to me, from the Bible alone, that I am bound, under grievous sin, to keep Sunday holy. We keep Sunday in obedience to the law of the Catholic church. This law was made long after the Bible was written; hence said law can not be found in the Bible.

(Signed) T. Enright, Css. R.

Upon learning from Mr. Enright's personally written letter, over his own signature, the facts that you have now read, the writer promptly responded by sending the following letter, which still remains unanswered:

Your letter mailed from Kansas City, April 18th, is at hand. I note that you support the one thousand dollar offer to which I referred in my letter of March 31st. I now call your attention to my statement that I am ready to accept your challenge and prove from the Bible alone that all men are "bound under grievous sin" to keep Sunday holy; also to prove from the Bible alone that the Catholic church is not authorized of God nor able to make one day more holy than another. If you are ready to defend your offer to pay me the one thousand dollars, provided I successfully prove my position, I shall be pleased to receive certified evidence that you have deposited the one thousand dollars in some reliable bank in Kansas City, Mo., payable to the order of L. K. Morgan, of Anderson, Ind., and your affidavit of good faith that you will defend your position, sworn before a notary public. The date and place for the hearing of our arguments are to be decided upon later;

said arguments to be heard and judged by competent and impartial men.

(Signed) L. K. Morgan.

Rome has always shown treachery or complete cowardice. She will make a great noise and show for display, but will always take to cover rather than yield to truth. Protestantism represents a class of people that are one step removed from Romanism. As a whole, they will not come to the light, and hence they will finally receive the just fate awaiting those who will not go all the way with Jesus. What Seventh-day Adventists will do when put to the test is now being made evident before the world. There was a time when many among them, it appeared, were honestly in ignorance and were willing to investigate any doctrine of their belief and ready to abandon it if found to be faulty; but that that time is past is evident, as you may note from the following, which has, in substance, been published and circulated throughout the world, especially in Seventh-day Adventist communities:

**Seventh-day
Adventists
Back Down.**

For more than sixty years the Seventh-day Adventists have urged upon their hearers the importance of Saturday sacredness. In October, 1910, they held a tent-meeting in Santa Ana, Cal. In the course of the meeting they challenged the people of that city to prove that Saturday is not the sabbath of the Lord and charged the citizens that were not Saturday-keepers with violating the will of God. Also, they announced that Sunday-keeping is the "mark of the beast." Printed on the face of cards, 4 x 7 inches in size, was the following challenge:

A CHALLENGE TO THE PEOPLE OF SANTA ANA.

1. The Bible teaches that you must keep the Seventh Day Sabbath, which is Saturday.
2. Sunday Keeping came from the Papacy, and is the mark of the beast.—Rev. 14: 9-11. God holds you responsible to understand this question.

The cards bearing this challenge were distributed throughout the city of Santa Ana.

**Mr. Love
Accepts S. D. A.
Challenge.**

Mr. E. C. Love, a minister of Santa Ana, accepted the challenge; whereupon Elder E. L. Cardey, who issued the challenge, consulted with certain of his Adventist friends in the ministry and with the organized conference, by whom, it is said, he was advised to withdraw his challenge. The Adventists having thus declined, Mr. Love became bold in his attack on the Seventh-day Adventist's doctrine, but they gracefully remained silent. How could they do otherwise, when, in spite of the fact that they say that Sunday-keeping is from the Papacy and is a "mark of the beast," we may, in their own recent literature, read that Seventh-day Adventists show their wisdom in giving "Sunday to the Lord as a day for doing missionary work"?

How astonishing that this remarkably aggressive people, who have so strenuously stood for Saturday-keeping and have taught Sunday-keeping to be "the mark of the beast," should

now give this "mark of the beast" to the Lord—employ the "mark of the beast" in the interests of missionary work! No wonder they declined to accept such a challenge as was made by Mr. Love.

These facts we have briefly given in order that the reader may know that this controversy about the keeping of a sabbath-day is, on the part of Roman Catholics, Seventh-day Adventists, and Protestants, a mere matter of man-made doctrine which they foist upon the people without Bible evidence to justify their claims.

**Sunday Not
the Sabbath.**

But we should not be misunderstood by our statement that Sunday must be kept holy. Sunday is not a sabbath-day, nor do the New Testament Scriptures enjoin upon man to observe *any other day* in the week as sacred to the worship of God above other days, neither is there a command in the Old Testament Scriptures enjoining the observance of a holy day upon Christians. The Scriptures demand holy living every day—all days. All employment of time by the Chris-

tian on any day, whether his work is secular or religious, must be approved of by God and wholly acceptable to him. "Without holiness no man shall see the Lord." There is, however, justifiable reason for observing Sunday as a day on which to hold gospel meetings and on which those who labor in the common walks of life may rest or enjoy profitable recreation. This question of Sunday observance we shall consider in our closing chapter.

CHAPTER XVII.

The Right Christian Attitude.

Protestant religious bodies, though greatly divided on other doctrines, seem unanimously decided on enforcing better sabbath observance. As a result, Sunday is being boosted to the pinnacle of sacerdotal sacredness by "The Federal Council of Churches of Christ in America." From time to time representatives of the different religious organizations hold meetings in various cities in the interests of better sabbath-Sunday observance. Public notices requesting prayer for the holy observance of Sunday and for the passage of civil laws demanding it to be made a holy (?) day by civil law are published in newspapers throughout the country. Laws are being made that are more stringent than ever in their demands for rest on Sunday. On the other hand, those who teach that the decalogue is the supreme law of God are preaching and publishing that,

unless one observes Saturday as sabbath, one incurs the everlasting displeasure of God. Therefore, were it not for the plain Bible truth on these doctrines, there would be sufficient cause for doubt regarding what is the Christian duty of believers. Let us thank God that we are not left to despair on this important question.

Sunday Observance Not of Catholic Origin. In previous chapters we have briefly mentioned the fact that from earliest apostolic days Sunday began to be observed as a day upon which to meet. The custom received no disapproving counsel from the Lord through the writers of the New Testament, nor do we find any other day set forth by the command of that Prophet of whom Moses said, "A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear." In the early days of Christianity perfect liberty of conscience seems to have been allowed on the question of which day should be set apart for church meetings, and among the churches raised up in Gentile countries Sunday was chosen in pref-

erence to Saturday. From the earliest times there have been more converts to the Christian faith from among the Gentiles than from among the Jews. In consequence, Sunday has come to be generally adopted for the day of meetings. It is a mistaken idea that not until the days of the councils of the bishops, or, in later centuries, under the Pope of Rome, did Sunday observance begin.

After the church departed from the principles of the gospel of Christ, it (the fallen church) instigated civil rulers to enact and enforce laws enjoining the observance of Sunday. Not until pride caused the Roman Catholics to vaunt their hate in arrogance against the Protestants, who of course did not arise till the beginning of the Reformation, did Catholics claim to have changed the day of worship from Saturday to Sunday. Historical proof in support of the fact that Sunday had been used as a day for holding regular weekly meetings long before the days of Catholicism is too well known to demand repetition here. The thing we wish to make clear

to the inquirers who now recognize the truth of the gospel—that in the New Testament no day is set apart to be observed as sacred—is what attitude the Christian should hold in the matter toward the civil authorities and the contending religious bodies.

The Christian's Relation to Governments. It is evident that God has given his Word to the Christian as a rule of faith, and that while the New Testament is especially intended for the present dispensation, the basic principles of the Old Testament are equally to be regarded. Therefore we shall be able to find from the Bible alone what our attitude toward all men ought to be.

From Peter's letter we may read: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the

Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God." 1 Pet. 2: 11-16. The foregoing instruction is applicable under any form of government. These words were written at a time when the church did not have as good legal conditions under which to labor as we have today.

Paul also writes: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he

is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 1-7.

**Our Duty
under
Unfavorable
Conditions.**

This counsel from Paul has a strong bearing upon Christian conduct, which fact we more clearly understand when we consider the trials and the hardships through which he passed while preaching the gospel of salvation under unfavorable legal conditions. People are sometimes prone to give good counsel when things run smoothly and everything is favorable, but under adverse circumstances there is a disposition to retract.

These quotations from the apostles Peter and Paul furnish for the church today, as well as in all past ages, the right attitude in matters of faith, and set forth clearly the relation that a believer must hold to government. Again, we may read from 1 Pet. 3:12-17 how we ought to do under the most unfavorable circumstances: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled: but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing."

**Let Babylon
Make Her
Own Laws.**

While the Federal Council of Churches of Christ in America call upon the civil government to enact laws regulating religious observance of Sunday, it becomes our business as members of the body of Christ to preach the gospel by precept and example. It is our duty to set forth the duties concerning *Christian living* and to show plainly that righteousness is not the observance of times and seasons. The church has no business with legal matters, nor should it meddle with the laws of the land in order to have such bills passed as would cause men to do otherwise in religious matters than their consciences dictate. Let the Protestant denominations clamor for civil righteousness, if they wish, our business is to preach *gospel* righteousness by faith. Ever since the days of ancient Babylon civil laws enforcing religious customs have been enacted. While civil law is indispensable in its place, we know that righteousness is not by law, whether Jewish law of the old dispensation or the civil law of some modern nation. The message today

is to come out of confusion and to stand with the visible body of Christ.

The preaching of a full gospel salvation will save men who believe it and continuance in obedience thereto will keep men pure and holy under the most trying circumstances. While seventh-day keepers teach false doctrines regarding God's law and bring conscientious people under bondage, the Christian should do all he possibly can to break the yoke by presenting the pure truths of the Word of God in the spirit of love. We should not enter into unchristian controversy; but, speaking the truth in love, we should manifest by an upright walk and a godly conversation that God is indeed ruling and reigning over every opposition and power of darkness. If Seventh-day Adventists wish to fight those who are observing Sunday, it is their privilege to do so. This fight over days will, no doubt, continue to the end of time. Our attitude should be the same as that expressed by Paul: "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon,

or of the sabbath-days; for the body is of Christ.”

**Let No Man
Judge You.**

The devil will seek by every possible means to entangle God's people on this question. In writing to Timothy, Paul says that “the end [or object] of the commandment [or charge] is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.” This is the sad condition into which both Sunday and Seventh-day Protestants have fallen—those who still contend for the *old* custom of Saturday-sabbath keeping and those who contend for the *new* custom of Sunday-sabbath keeping. Neither party manifests love; while both parties contend one against the other. Condemnation can not rest upon the man who understandingly worships God upon either day, but the Christian should not allow himself to be brought into bondage to the keeping of a day. “Where-

fore speak thou the things which become sound doctrine," "in all thing showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Amen.

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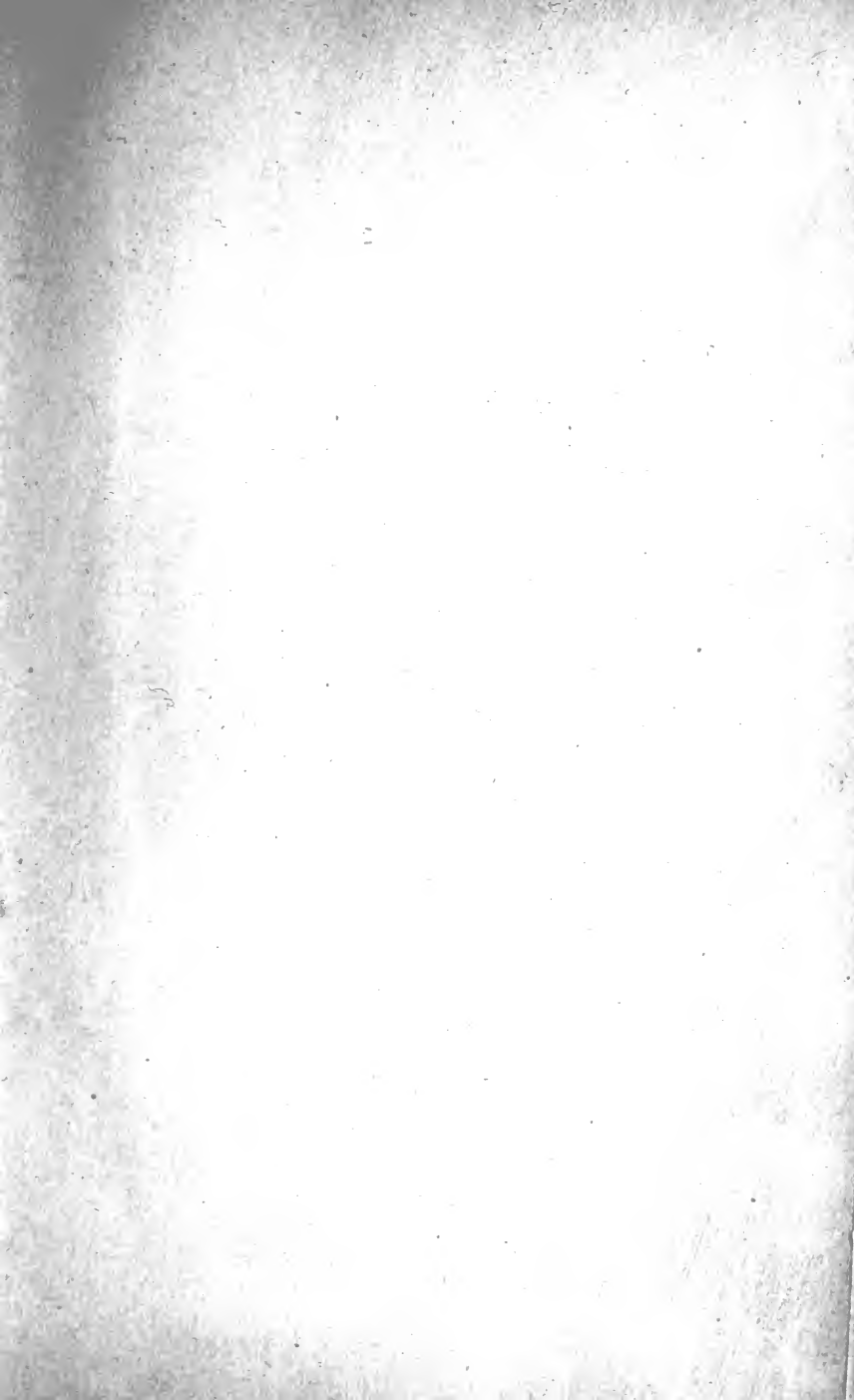
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