

CHRIST AND THE UNALTERABLE TEN COMMANDMENTS

By
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AND, BEHOLD, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why call thou Me good? There is none good but One, that is, God: but if thou wilt enter into life, keep the commandments. He said unto Him, Which? Jesus said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness, Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself. The young man says unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou has, and give to the poor, and thou shall have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.”

Matthew 19:17

Foreword

THE AIM OF THIS BOOK is to uplift the Ten Commandments, “God’s Eternal Ten,” and who could do this better than Pastor W. M. R. Scragg?

Years ago I was challenged to a three-night debate on the Sabbath question by the president of the Council of Churches. He was a clever and well trained debater, and had many gold medals to prove his victories as leader of an undefeated university debating team. Pastor Scragg was my second throughout the debate. His help and wise counsel contributed greatly to the fact that we never lost a soul, but baptized quite a number as a direct result of that debate.

Since that time, I have repeatedly pleaded with Pastor Scragg to make available to the field his excellent line up on the Ten Commandments, and now here it is. I feel very privileged to be asked to write this Preface to his book. I would advise all to read and re-read this book. It is Scriptural and sound. I know from experience that you will find its contents invaluable in preaching the third angel’s message. It is significant, as Pastor Scragg has noted, that the word “law” is not mentioned in the Book of Revelation but instead it is “the commandments of God” that are emphasized. Surely this should be our emphasis, too.

Pastor Scragg is a lover of the Bible. This is clearly revealed in this book. He is also an original thinker. I am afraid that too many, even of those who are regarded as good students and intellectuals, are merely echoes of other men’s thoughts. They read much and only repeat what others have thought. Thinkers are scarce. It has been often stated that only 5 per cent think they think, and the rest would sooner die than think. After over twenty-five years of close association with this lover of God’s Word, I have always looked on Pastor Scragg as a thinker, and no mean student of the Word. Thus anything that comes from his pen is well worth reading. This line-up on the Ten Commandments is probably his greatest contribution to denominational literature.

We live in a wonderful period of earth’s history. The questioning spirit is everywhere. Men are knocking alike at the door of truth and of error, they want to know. In the words of another, “The deep question, the important question, the question of widest interest is what to preach to the men and women of today, to cheer them, to uplift them, to lead them back to faith and through faith to full life. But it will not do to teach them for doctrine the commandments of men. Tradition is powerless. The preacher’s message must come to him from a Heavenly source, and take hold upon him with the charm of a divine novelty. It must be so fresh, so vivid, so original to his own heart, that he cannot help wanting to tell it to the world. This wonderful sense of newness in the gospel is what makes men long to preach it, and the world glad to hear it.” This we have in the everlasting gospel, in the commandments of God and the faith of Jesus. May this book contribute greatly to this all-important task.

G. BURNSIDE.

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1. Christ and the Unalterable Ten Commandments

IN OUTLINING the great spiritual principles of His kingdom in the first sixteen verses of the fifth chapter of Matthew, Christ was quick to emphasize that He had no intention of changing the Old Testament in moral and spiritual doctrine. Further, He declared that nothing was to pass from the law until all was fulfilled. Of the law He went on to draw particular attention to the commandments of which the Ten were the chief. Matthew 5:19: "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." This verse included all commandments which sprang from the Ten, both large and small.

To the young ruler who was willing to do some good thing to have eternal life, Jesus promptly replied (Matthew 19:16-19), "If thou wilt enter into [eternal] life, keep the commandments." The young man asked, "Which?" Christ quoted six, five from the Ten and one from the book of the law. The young man said, "All these have I kept from my youth up. What lack I yet?" The answer Christ gave was not acceptable, for it bade him sell what he had and give to the poor. He had not kept the commandment "Thou shalt love thy neighbor as thyself." Instead of saying, "Yes, Lord, I will," he turned away sorrowful because of his love of money of which he had much. No man who has not been born again can give his money to the poor in the way that will please God. When he is, he will give joyfully.

When touching on the law, Christ's emphasis was always on the commandments. Thirty-two times the commandments were brought into Christ's teachings in the Gospels: nineteen times "commandment" and thirteen times "commandments." One of the instances where He referred to the commandments is John 15:10, where He states that He kept His Father's commandments and abode in His love. The Sabbath commandment was one of these.

It is a singular and arresting fact that the Hebrew *asereth dabarim* is literally translated "ten words." Each commandment is spoken of as a word because each commandment declared one great principle.

It is also a most singular and arresting fact that Christ was the Word. John 1:1-14 is devoted to this truth that Christ was the Word made flesh. Thus He and the Ten Commandments were the word. That is why His teachings laid hold of the Ten and expounded those eternal principles, deeper and wider than the law had done. Jesus said to His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven." Matthew 5:20. That "Holy Thing," born of the virgin Mary, had no need to be born again, for Jesus was born of the Holy Ghost, and the commandments-holy, just, and good-were the natural fruits of His life. (Romans 7:12.) It is clearly evident then that Christ and the Ten Commandments could not, nor cannot, be separated. This truth is well written in Revelation 14:12 in that God's last-day church will be known by three precise characteristics: the patience of the saints, the commandments of God, and the teachings of Jesus. This is briefly the Sermon on the Mount, Christ's first sermon.

Christ was always true to all the Ten Commandments. To Satan He warned, "Thou shalt worship the Lord thy God, and Him only shall thou serve." Matthew 4:10. He exalted the name of God in His immortal prayer, "Our Father which art in heaven, Hallowed be Thy name." Matthew 6:9.

He broke through the hard, crusty fanaticism around Pharisaical Sabbath observance and stood at its heart declaring, "It is lawful to do well on the Sabbath day." He also honored it by attending worship on the Sabbath. (Matthew 12:12; Luke 4:16-18.)

He charged the Pharisees of the transgression of the fifth commandment by their encouragement to sons to neglect their needy parents. (Matthew 15:5,6.) He warned His disciples that even to think murder or adultery was a transgression of the commandments. (Matthew 5:21-27.)

He declared theft was one of the evils of the carnal heart. (Matthew 15:19.) He accused the Pharisees of alliance with the devil in that they, like him, were liars. (John 8:44.) He said to beware of covetousness. (Luke 12:15.) Now Christ Was with God at Creation.

Observe John 5:17, "But Jesus answered them, My Father works hitherto, and I work." The work of God was the creation of all things. That was the specific work accomplished by God, and it lifts Him out of the company and reach of all other gods.

This great truth is set forth in the Ten Commandments. The fourth commandment declares it, and links the seventh day Sabbath with it.

Now in John 1:1-3 credit for the making of all things is given to Logos, the Word made flesh in the Son of God who came and dwelt among us. In Him was life, and life extended to all created things whether animal or vegetable. That life was also light through which men might know God and believe.

The Apostle Paul gives much thought and confirmation to this truth in Colossians 1:15-17: "Who is the image of the invisible God, the firstborn of every creature. For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. And He is before all things, and by Him all things consist." And in Hebrews 1:1-3: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

It is therefore not strange that Christ in His last messages of warning to the human race should draw attention to the facts of creation as well as to the salvation of the everlasting gospel. Revelation 14:6,7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come. And worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Thus it is that Christ by His teaching, by His creative work, and by His life and light, links Himself to the Ten Commandments so long as man shall live. He, the embodiment of love, fulfilled in His life and service, love to God and love to man.

2. Terminology of the Ten Commandments

IT IS IMPORTANT to rightly understand the terms used in the Holy Bible if we would be sure of rightly dividing the Scriptures on any word or subject. Especially is it so in directing attention to the Decalogue because it was the first writing of the Bible (written on tables of stone). In Exodus 31:18 we read: "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

When Moses came down from the mount the second time, three names were mentioned belonging to the tables of stone. Exodus 34:28,29 reads: "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. And it came to pass, when Moses came down from Mount Sinai with the two tablets of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with Him." The three are: the covenant, the Ten Commandments, and the testimony. The Ten by themselves were 'never given the name "law" in the ark. This is a truth that is of the greatest importance when dealing with law and what was abolished at the cross.

The word "covenant" is translated from the Hebrew *beerith*, and is used to name the Ten when connected with the things of the sanctuary, i.e., the tables of the covenant, the ark of the covenant, etc.

The Hebrew for the commandments is *asereth dabarim*, literally "ten words." It is used three times: In Exodus 34:28; Deuteronomy 10:13; and Deuteronomy 10:4. However, the word commandments without the qualifying numeral sufficed to convey to the people and the reader that the Ten Commandments were meant. The Hebrew for "testimony" is *eduth* and it is to this word the student should give careful study.

In the first place we should note that there are three Hebrew words translated "testimony" in the Old Testament. They are *teudah*, used only three times; *edah*, twenty times; and *eduth*, thirty-two times in the Pentateuch, and eight times outside the law in the singular and fifteen times outside the law in the plural.

Now *edah* is never used with the things of the sanctuary. It could mean the Decalogue in places, nevertheless it is of no value in discussing the Decalogue.

The word *teudah* means the "testimony" of a prophet.

Turning back to the word "testimony" of *eduth* we note that it is the only word used by inspiration to name the Ten Commandments on the tables of stone when they were placed in the Ark. See Exodus 25:16,31. Never is any other word used. Never can there be found in the whole Bible such a phrase as the tables of the law, the ark of the law, or the tabernacle of the law. The reason is obvious, because the law was written in a book and placed by the side of the ark, while the testimony was placed in the ark. The law could be taken out and away from the ark, not so the Ten. If these two truths are kept in mind the understanding of the Decalogue and the law will always be clearly defined. In the marriage service we use the command, "What God has joined together let no man put asunder."

A brief commentary on all texts in which the word "testimony" (*eduth*) in the singular is written:

1. Exodus 16:34: The pot of manna was placed before the testimony Which was no doubt in the ark. Fourteen times the word "testimony" is used with the ark, i.e., the ark of the testimony.
2. Exodus 25:16: The testimony or the tables of the testimony was placed in the ark.
3. Exodus 25:21: This is a repetition of verse 16.
4. Exodus 25:22: The mercy scat was placed upon the ark covering the testimony.
5. Exodus 26:33: The ark of the testimony was taken within the second veil.
6. Exodus 26:34: Then the mercy scat was placed upon it.
7. Exodus 27:21: The second veil hung before the testimony.
8. Exodus 30:6: The golden altar of incense was placed before the second veil which hung before the testimony.
9. Exodus 30 26: The ark of the testimony was to be anointed.
10. Exodus 30 36: The perfume in the holy place placed before the testimony.
11. Exodus 31 7: The wise-hearted were given wisdom to make the ark of the testimony.
12. Exodus 31:18: The tables of the testimony written by the finger of God.
13. Exodus 32:15: Moses held the two tables of testimony in his hands.

14. Exodus 34:29: Moses descended the second time with two tables of testimony.
15. Exodus 38:21: Here is a new expression, “the tabernacle of the testimony.” This terminology is written six times in the law. Once in Exodus and five times in Numbers. (See also the New Testament: Acts 7:44; Revelation 15:5.)
16. Exodus 39:35: Mentions the ark of the testimony with the staves to carry it.
17. Exodus 40:3: The ark of the testimony placed within the veil.
18. Exodus 40:20,21: The testimony placed in the ark and the ark covered with the veil.
19. Leviticus 16:13: The mercy seat upon the testimony covered with incense.
20. Leviticus 24:3: Here is the expression of the “veil of the testimony.”
21. Numbers 1:50; Numbers 1:53 All use the tabernacle of the testimony.
22. Numbers 4:15 The ark of the testament was covered
Numbers 7:89 by the two cherubim.
23. Numbers 9:15: Again, “the veil of the testimony.”
24. Numbers 10:11: The cloud lifted from off the tabernacle of the testimony.
25. Numbers 17:4: The congregation gathered before the testimony.
26. Numbers 17:10: Aaron’s rod brought before the testimony to be kept as a token.
27. Joshua 4:16: This is the last time the expression “the ark of the testimony” is used in the whole Bible. Henceforth “the ark of the covenant” is used.
28. 2 Kings 11:12: The young king was given the testimony (eduth). At the least this would be the Ten Commandments.
29. 2 Chronicles 23:11: The same as above.
30. Psalm 19:7: The testimony of the Lord. This is the Ten Commandments in the law of the Lord.
31. Psalm 78 5: Established a testimony. See Deuteronomy 4:8-13.
32. Psalm 81 5: The new moon was a statute and ordained a testimony or a witness, thus the word “testimony” is used as other words are used in a figurative way in this text to direct to the new moon festival. The Hebrew word Shabbath is used thirteen times for the ceremonial Sabbaths, but its intrinsic and general meaning is the seventh day Sabbath. So with the word “testimony” (eduth) in the singular; its general use and meaning is the Decalogue.
33. Psalm 119:88: This is the only time the word “testimony” is used in the singular in this long Psalm. There is no doubt but that the Ten Commandments came from the mouth of God. See Exodus 20:1-17.
34. Psalm 122:4: This text can be greatly augmented by 2 Chronicles 6:41 where when Solomon was closing his wonderful prayer he addressed God in these words: “Now therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength. Let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.” Both the presence of God and the ark rested in the most holy place toward which Israel gathered. Thus the testimony focuses the ark of the testimony here. Numbers 17:4 also supports this view.

The above covers all the texts where “testimony” is used in the singular. A knowledge of these texts will be of great value to the student when studying the question of the Decalogue in the New Testament.

Some have felt that Psalm 19:7-9 postulating law, testimony, statutes commandments and judgments are parallel words meaning the same. It would indeed be difficult to make them all mean the same as the law of the Lord, which is the five books of Moses, the Torah or the Pentateuch.

Rather are testimony, statutes, and judgments each portions of the law. The testimony is written in Exodus 20:1-17 while the judgments and statutes begin in Exodus 21:1. These constituted the first portions of the law called the book of the covenant. (Exodus 24:1-8.)

This view is strengthened by turning to I Kings 2:3, and reading David’s charge to Solomon. Here we have in line features of the law much the same as Psalm 19:7-9. Only the “law of Moses” is used instead of the “law of the Lord.” But these are the same. See Luke 2:22-24.

3. The Ten Commandments - God's Unalterable Constitution

ABOVE THE ARK of the testimony, and upon it, was placed a lid of gold called the mercy seat, and upon it were placed two cherubim of gold, and above them all shone the shekinah glory of God.

No one dared lift the lid of the ark. The book of the law could be taken and read to the people, but the Ten remained in the ark.

When the ark was in the hands of the Philistines it was accompanied by miracles. Dagon, the god of the Philistines, twice collapsed before the ark. When judgments fell upon them they sought to get rid of the ark, sending it back to Israel on a cart drawn by two cows. On its way back the cart struck an obstacle and the men of Bethshemesh were surprised to see it and presumptuously handled the ark and looked into it. Many were slain because of this.

Why was God so particular over the Decalogue? The answer is that though brief, it was God's constitution for the human race and therefore it must be kept intact. It must not be interfered with for it lays clearly and concisely the foundation principles of the two all-important areas of right: spiritual and moral. To tamper with them would be a sin of the greatest magnitude, and would result in spiritual and moral declension.

All spiritual life has its foundation in God in the first four commandments. God is Spirit, Jesus said, and they who would worship Him must worship Him in spirit and in truth. We could rightly say that God is spiritual and no one can enter His kingdom who is carnal. He must be born again of the Spirit and become spiritual to please God.

The first four commandments declare God as before and above all other gods. This declares His position in the universe. There is no other like Him.

They declare His person as unapproachable. No form in heaven or in earth can possibly represent Him, therefore woe to them who make images to worship. Paul in his letter to the Romans (Romans 1:22-26) writes of the degradation of those who worshipped the creature.

They declare His character in that His name shall not be used for vanity. His character is in His name. The eternal God is omniscient, omnipotent, and omnipresent. From eternity to eternity, He is God. His name must be revered. The commandments therefore declare His office.

God is Creator, and because He is Creator He is Father of us all. Christ taught us the name "Father" for God because when born again of the Spirit we cry as a child, "Abba, Father." Romans 8:15. The authority behind the Ten Commandments is fatherhood. The first four commandments are not naturally known because they are not of man. They belong to God. They are deeply spiritual and must be made known to mankind. When made known they become a moral obligation to obey them.

THE TEN COMMANDMENTS BEFORE SINAI

The Ten Commandments were certainly made for all mankind. Of course, they were given through Israel as far as the writing of them is concerned, but away to the beginning of the history of man the Ten Commandments have operated.

Paul in his letter to the Romans, chapter 5, verses 12-14, wrote of sin before the law. It is very plainly revealed in the Book of Genesis that sin was known before Sinai as the violation of the principles of the Ten Commandments, which were there before the law was written.

The high principles of the Ten Commandments are clearly revealed in the Book of Genesis. The following will make this clear.

FIRST AND SECOND COMMANDMENTS

Basically, God's call to Adam and Eve to obey His instructions concerning the eating of the fruit of the tree of knowledge of good and evil touched the springs of worship. This was evident when Satan through the serpent contended against the word of God. To Eve's reply, Satan said, "You shall not surely die, for God does know in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil." To this, God replied by thrusting man and woman out of the garden, and by this He confirmed the principle, "you shall have no other gods before Me." The first and second

commandments were intrinsically portrayed in that episode.

THIRD COMMANDMENT

After the catastrophic Flood, God gave a promise in the rain bow that He would never again destroy the world with a flood. Again Satan, this time through Nimrod, attacked the character of God. In Genesis 11:4 we read: “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” The tower of Babel was the product of pernicious doubt and unbelief. It was man’s attempt to defy God. If they could build a tower high enough, no future flood would swamp them, they thought. “Let us make us a name,” it reads. That is, we do not trust God; we will make ourselves secure. This was blasphemy against the name of God, and therefore touched the principle of the third commandment.

FOURTH COMMANDMENT

See chapter four.

FIFTH COMMANDMENT

When Ham called attention to his father lying naked and exposed he violated the principle of the fifth commandment, which commands to honor thy father and thy mother. (Genesis 9:20-25.)

SIXTH COMMANDMENT

The sixth commandment was violated by Cain when he slew Abel and became a murderer. (Genesis 4:4-8.)

SEVENTH COMMANDMENT

The seventh commandment was violated in the antediluvian age by the men taking wives of all whom they desired. (Genesis 6:2.)

EIGHTH COMMANDMENT

The eighth commandment was violated by Adam and Eve when they stole the fruit. (Genesis 3:16.)

NINTH COMMANDMENT

The ninth commandment was violated by Abraham, and Isaac when they both lied concerning their wives. (Genesis 20:2; 26:9.)

TENTH COMMANDMENT

The tenth commandment was broken by Eve in coveting the fruit and other instances of covetousness in the Book of Genesis. (Genesis 3:1-6, etc.)

So all the written Ten Commandments find their roots in Genesis. Such texts as Genesis 26:5; Exodus 16:4; and Psalm 105:43-45 clearly show that Abraham knew all the principles of the Decalogue. These texts bridge the gulf between Genesis and Exodus as far as the Decalogue is concerned.

4. Fourth Commandment Before Sinai

THE SABBATH is readily traced through Genesis. In chapter 2:1-3 we read of it. The divine foundation of obedience is fatherhood. This is revealed in the fourth and fifth commandments, and herein lies the principle of Sabbath observance, for the fourth commandment points us to God as our Creator and our heavenly Father. Because He created us, He rightly requests our obedience, and being God, He commands our worship.

Genesis 2:1-3 sets forth the seventh day as sanctified and blessed. The Hebrew word translated “sanctified” is *qadash*, meaning sanctify, to separate, to set apart. It is translated-

- a. Hallowed, consecrated, set apart a person or thing.
- b. Reverenced.
- c. Regarded as sacred and holy.
- d. Rendered sacred by contact.
- e. Purified by religious rites.
- f. Appointing as religious service.
- g. Prepared a person or thing.

Thus the Sabbath was hallowed and set apart as a sacred thing appointed to a religious service as a memorial. The rest of the Sabbath is in perfect agreement with the tilling of the soil. In Hebrews 4:9-11 we shall see cause to form this conclusion: to give Adam and Eve rest to worship God as Creator. Here then is the foundation of Sabbath observance. Being a memorial of creation it purposely operated from the very first.

The Sabbath is inseparable from the week.

The week is from the beginning, for in six days the Lord made heaven and earth and rested on the seventh day. Reference to this seven-day period is found in Genesis.

It can be claimed too, that Cain and Abel brought their offerings to God “at the end of days.” (Margin) The marginal reading is correctly yome. The Hebrew for “time” is from an unusual root, meaning “to be hot,” i.e., the warm part of the day. It is correctly translated in the margin of the Authorized Version. This is the only place where it is translated “time” in the book of Genesis, where it is used 70 times. In every other case it is translated “day”.

The word translated “process” is from *kates*, meaning extremity or end. It is translated “process” only once. It is properly translated “end.” So “the end of the days” should be read in place of “process of time,” i.e., the seventh day Sabbath. Dr. Clarke, eminent Methodist commentator, comments on this. Genesis 4, verse 3:

“In process of time’ *mikkets yamin*, at the end of days- Some think the anniversary of the creation to be here intended. It is more probable that it means the Sabbath, on which Adam, and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the Sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts. (1) Thanksgiving to God as the author and dispenser of all the bounties of nature, and oblations indicative of that gratitude. (2) Peculiar sacrifices to His justice and holiness, implying a conviction of their own sinfulness, confession of transgression, and faith in the promised Deliverer. If we collate the passage here with the apostle’s allusion to it (Hebrews 11:4), we shall see cause to form this conclusion.” - Volume 1, pages 61, 62.

SABBATH COMMANDMENT BEFORE SINAI

Often opponents have challenged the finding of the fourth commandment in Genesis. Well, that proves nothing, because where is the commandment to tithe and to offer sacrifices in Genesis? But Abraham and Jacob returned tithes and offered many sacrifices when no commandment can be found demanding them to do so. The seventh-day rest is there as is tithing.

It is also contended that there is no instance of Sabbath keeping in Israel recorded for the month from Egypt to the falling of the manna.

A careful reading of chapters 13,14,15, of Exodus will give the reader the reason why. There was no test of work given up to chapter 16:4. Because there is silence is no proof that the Israelites did not keep the Sabbath during the month. In fact, Exodus 5:5 declares the anger of Pharaoh for making the people

“rest” from their burdens. Here the Hebrew for “rest” is Shabath, and it is not the usual word for “rest.” It is the same word translated “rest” in Genesis 2:1-3. Surely if Moses called the people to Shabath before they escaped from Egypt, and then a month after leaving Egypt they were again resting on the Sabbath day, it is logical to conclude that they kept the Sabbath during the first month to the falling of the manna.

Some quote Nehemiah 9:14 in an endeavor to prove that the Sabbath was not appointed at creation. Well, it was at least given some months before Sinai as shown above. The text states that God came down and made known His holy Sabbath. The Hebrew word yada here has the sense of bringing to mind a thing already known. Exodus 16:4 is a record of how God worked to lead Israel to obey His instructions.

Oftentimes the absence of a comment on a certain thing in operation proves that it is operating. For instance, some point to the writings of the epistles and declare that Christians were not obliged to keep the Sabbath because the epistles say little or nothing on Sabbath observance. Well, the same can be said of the books of Esther, Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, for the Sabbath is not mentioned in all these 245 chapters. Then, too, there is no mention of the Sabbath in Joshua, Judges, Ruth, I and 2 Samuel, I Kings - 126 chapters, making 371 chapters in all. Would we contend then that the Sabbath was not observed during the period of those books? Certainly not, because we often read in these chapters of the commandments of God, which include the Sabbath. So through the epistles of the New Testament we read of the keeping of the commandments of God which include the Sabbath.

The Revelation Mead Jones, a profound scholar, a Seventh-day Baptist, traced the name Sabbath through 108 ancient languages.

A study therefore of the Book of Genesis reveals how truly and effectively the Ten Commandments operated with and from the creation of man.

5. The Law of God in the Old Testament

THE WORD "LAW" is translated from the Hebrew torah.

Of this word, Mrs. Kohler, in her arresting thesis on the Torah in the Old Testament, page 1, writes: "The Hebrew word torah occurs in the Old Testament 220 times in 217 verses. A great deal of controversy has arisen in the respect to the precise application of this word. Not only is this true in regard to the religious divisions of 'law' with which this word is connected, but there is also the complication that the Mosaic code known as the Torah deals with subjects which are not today thought of as religious. For with the Israelites there was no distinction between what we today speak of as religious and secular. Everything of law was religious.

THE PROBLEM

"Statement of the problem. The word torah is found first in the Bible in Genesis, and in that book but once; the text is 26:5, 'Because Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My toroth.' We do not find these expressions used in any other Old Testament scripture in respect to the Patriarchs. The word toroth (feminine. plural), translated 'laws' in the Authorized Version, is held by some to be a technical expression to designate the great moral obligations, those divine observances that God placed upon His people after the servitude in Egypt. In this verse the word may have a more general sense. The expression vishmor mishmerti, literally, 'to take care of my care,' that is, to be thoughtful of Jehovah's person, His requirements, His will, with the following explanatory words, 'commandments,' 'statutes,' and 'laws' - all used in later legal definitions - suggest a progression of ideas, content, and application. Just what are these ideas that torah conveys as it is used in the Old Testament from Genesis to Malachi?

"Importance of the problem. The Christian ministry throughout history has laid emphasis on God's law. In this connection, by many the word torah has been promulgated as a convenient term to designate the Ten Commandments; and some students have insisted that torah is a term confined to the Ten Commandments. It is necessary that a correct evaluation of the application of torah be arrived at, in order that one may be intelligently cognizant of his responsibilities to God."

Six Ways the Law Is Named

Nehemiah 8:1-18; 9:3 mentions the law in:

Verse	1	The Book of the Law of Moses.
	2	The Law.
	3	The Book of the Law.
	4	The Book.
	18	The Book of the Law of God.
	9:3	The Book of the Law of the Lord.

This shows that all these terms mean the Book of the Law placed in the side of the ark. (Deuteronomy 31:26.)

This book was to be read and studied that Israel might know clearly God's will.

One may well compare Joshua 1:8 with Psalms 1:1,2, and also with Psalm. 119:1. Of Psalm 119, Mrs. Kohler writes, on page 28, paragraphs 2, 3, 4: "A little should be said about Psalm 119 as many have the idea that the writer of that psalm takes the law (i.e., the Ten Commandments, so they say), for his one and only subject; he almost fetters himself with it. 'But torah does not mean merely the law given on Sinai; rather, God's law in the widest sense; and that is the meaning of the psalmist in the twenty-five times he uses torah in Psalm 119.

"This great 'Psalm of the Law' is based upon the prophetic (Ezra 9:11) presentation of the law in the Book of Deuteronomy, with the spirit and language of which its author's mind was saturated. It represents 'the religious ideas of Deuteronomy developed in the communion of a devout soul with God. It is the fruit of that diligent study of the law which is enjoined in Deuteronomy 6:1-9, a beginning of the fulfillment of the promise of an inward and spiritual knowledge of which is proclaimed by Jeremiah (31:33

ff.). The Psalmist is one whose earnest desire and steadfast purpose it is to make God's law the governing principle of his conduct, to surrender all self-willed thoughts and aims, to subordinate his whole life to the supremely efficient will of God, with unquestioning faith in His all-embracing providence and unfailing love."

"The 'law of God,' which the psalmist described in its manifold aspects as His law, word, promise, commandments, statutes, judgments, precepts, testimonies, ways; it is not the law of the narrower sense of the Mosaic legislation or the Pentateuch. The Hebrew word torah has the wider range of meaning, and here, as in Psalms I and 19, it must be understood to mean all divine revelation as a guide of life. This is that which kindles the psalmist's enthusiasm and demands his allegiance. It is no rigid code of commands and prohibitions, but a body of teaching, the full meaning of which can only be realized gradually, and by the help of divine instruction! "-A. F. Kirkpatrick, *op. cit.*, pages 700, 701.

Thus it is that the word torah means direction or instruction. We could well add teaching, and it is not confined to the Pentateuch but can be used for any divine instruction in commandments, laws, statutes, judgments, precepts, etc.

The word torah has its roots in the Hebrew yarah, which means to cast, throw or shoot as with a bow and arrow. That is, the torah takes a commandment or commandments and directs them against the sinner in condemnation or instruction.

"The Torah in the Old Testament," by Mrs. Kohler, page 8, paragraphs 2, 3, 4, reads: "The root yarah signifies, however, properly to 'throw' or 'cast' (Exodus 15:4). And hence it is quite possible that the primitive meaning of torah, in this connection, was to 'cast' the sacred lot at a sanctuary for the purpose of ascertaining the will of the deity on behalf of those who came to consult it. Compare the use made by the priest of the 'Ephod' and 'Urim and Thummin' (1 Samuel 14:3,18 (LXX) (not ssp. LXX); 42, 23:9-12; 28:6; 30:7,8).

"Torah if this view be correct will have donated principally the 'direction' obtained by means of the sacred lot. It remained a principal duty of the Israelite priest to teach Jehovah's torah, though this particular method of ascertaining it fell no doubt early into abeyance, and the term acquired a more general sense. (Comp. Nowack, *Hebr. Arch.* 2.79. f.) In Arabic, it may be observed, Kahin (which corresponds to the Hebr. Kohen, priest), means a 'diviner,' who speaks as the organ of a god or jinn. And a comparison of the Hebrew and the Arabic terms makes it probable that the common and primitive meaning of both was one who gave answers, in the name of his god, at a sanctuary. In Arabic, the Kahin was gradually dissociated from the sanctuary and became a mere diviner; in Canaan, his connection with the ascertaining the will of the Deity on behalf of those who came functions in addition."-S. R. Driver, *op. cit.* page 235.

"This verb yarah properly signifying to 'throw' or 'cast' is also used in the Old Testament about sixty times of casting lots, and shooting arrows. If the word torah is derived from this root, it will have donated originally the direction, especially an authoritative direction given in the name of Jehovah. This verb is also translated some twenty times 'to teach,' 'to inform,' 'to show.' Undoubtedly, the basic meaning in either case is for the properly constituted ministry to point out and give direction and instruction upon points of moral, religious, or ceremonial duty."

"Due then to the fact of the unity of the Torah, coupled with its complete provisions and applications, the term 'law' among the Jews has the various connotations of juridical, ceremonial, and moral law. So we have the codification of law as seen in the torah, and as given in the Pentateuch, used to designate all precepts, commands, regulations, and prohibitions, moral, ceremonial, or legal, and decreed as authoritative, purely because they are of divine or holy origin." This helps the student to know.

It is evident then all texts using the terms "the law," "the book of the law," "the book of the law of Moses," "the book of the law of the Lord," and "the book of the law of God," direct us to the book written by Moses under the direction of God. Thus it is the Lord's book, God's book, and Moses' book, to be read to the people in all features as outlined by Dr. Smith in his *Abridged Bible Dictionary*, i.e.:

1. Laws Civil. Dealing with:
 - Father and son
 - Husband and wife Master and slave
 - Laws of things: debts, taxation, tithes, poor laws, and maintenance of priests.
2. Criminal Laws:
 - Commandments Offences against a man.
3. Laws, Judicial and Constitutional:
 - Jurisdiction Royal power Royal revenue.

4. Ecclesiastical and Ceremonial:
Ordinary sacrifices Meat offerings Peace offerings Sin offerings.
5. Extraordinary Sacrifices:
Consecration of priests. Purification of women. Cleansing of lepers.
Great day of atonement Great festivals.

Dr. Smith does not deal with the Ten Commandments in particular under the term "law." He treats the Decalogue under the Ten Commandments. Thus he writes (page 931 of his abridged work, "Ten Commandments"): "The popular name in this, as in so many instances, is not that of Scripture. There we have the 'ten words,' not the Ten Commandments. (Exodus 34:28; -Deuteronomy 4:13, Hebrews 4) The difference is not altogether an unmeaning one. The word of God, the 'word of the Lord,' the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more of the idea of a self-fulfilling power. Other names are even more significant. These, and these alone, are 'the words of the covenant.' (Exodus 34:28.) They are also the Tables of Testimony, sometimes simply 'The Testimony.' (Exodus 25:16; 31:18.)"

6. Why the Word Testimony Is So Important

THE RABBIS look upon the word testimony as the only word in Psalm 19:7-9 that means only the whole Ten Commandments. Its real meaning is witness. In a number of places the tables of stone are called the tables of witness, the word here being translated from the same noun *eduth*, translated "testimony." Therefore, the Ten Commandments are God's witness. Witness to His position, His person. His character, and His Godhead. As a whole they do this in their perfect principles.

However, in a more pointed sense the fourth commandment is a witness that God created all things in six days and rested on the seventh. Thus He set before the people the reason for Sabbath observance. The Sabbath faithfully kept would therefore be His witness that He is the Creator, and God of all. What an office and what a perfect sign or witness is the Sabbath! It was made for all mankind. Jesus said this, and it is to be kept as Jesus taught. The Sabbath therefore is a sign and a witness. These words are brought together in Exodus 31:17,18. Both point to the Sabbath. "It is a sign between Me and the children of Israel for ever: for' in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony (witness), tables of stone, written with the finger of God."

The Sabbath is therefore a witness of creation, hallowed and sanctified by God to be a perpetual memorial of His great work in creating man and all things. No one who keeps the Sabbath could be an evolutionist. That is why only a remnant will be found and honored by keeping it when Christ returns (Revelation 12:17; 14:12), for the world has gone insane over the teachings of evolution.

It would appear then that the Decalogue receives the name testimony from the Sabbath being a witness of creation.

The Sabbath is the key arch in the Decalogue binding man to God the Father. No wonder the gospel prophet Isaiah wrote such arresting words on the keeping of the Sabbath in Isaiah 58:12-14: "And they that shall be of thee shall build the old waste places. Thou shall raise up the foundations of many generations; and thou shall be called, the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable. And shall honor Him, not doing your own ways, nor finding your own Pleasure, nor speaking your own words; then shall thou delight thyself in the Lord. And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Israel broke the Sabbath and was severely punished. Ezekiel 20:20; Jeremiah 17:24-27; 2 Chronicles 36:16: "And hallow My Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." "And it shall come to pass, if you diligently hearken unto Me, says the Lord, to bring in no burden through the gates of this city on the Sabbath day, to do no work therein. Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem. And this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if you will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched But they mocked the messengers of God, and despised His words, and His prophets, until the wrath of the Lord arose against His people, till there was no remedy."

Another Sabbath qualification brought in by Moses in Deuteronomy 5 is that the Sabbath was a witness to deliverance. Moses could not change the character or the wording of the Ten Commandments in the ark under the mercy seat. In his ministration he simply expounded and enlarged on the Ten to put forth a Widening reason for keeping the Sabbath.

The Ten as written in Deuteronomy 5 were never in the ark. They were in the book of the law which was the ministration. See chapter on 2 Corinthians 3:1-7. The Sabbath will continue to witness throughout eternity in the earth made new. (Isaiah 66:22,21)

Deuteronomy 5:15 links the deliverance of Israel from Egyptian bondage with the Sabbath observance. Under the tyrannical rule of the Pharaohs, Israel could not observe the Sabbath as they would

wish to do.

Moses' first responsibility in releasing God's people led him to call them to rest from their burdens, or to shabath from their burdens. Thus Sabbath observance found renewed life and direction at the time of Israel's exodus. It also became a sign of the breaking of Israel's bondage.

The Sabbath belongs to both the earthly and the heavenly Canaan. Revelation 22:14, and Isaiah 66:22,23, point to, this.

Both Sinai and Calvary link together the sacrificed blood and the Sabbath for man's deliverance from bondage. See Genesis 2:1-3; Genesis 3:21; Exodus 12:13; Exodus 16:4; Luke 23:46,56.

7. What Ended at the Cross

1. The Prophecies of the First Advent of Christ.

WHILE WALKING WITH TWO MEN on the road to Emmaus, Jesus said to them in Luke 24:25-27: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

He began at Moses, or the Law, to speak of those prophecies which were fulfilled by Him before the cross. Those prophecies are as follows and pointing to His birth:

1. Genesis 3:15 (this predicted the seed of the woman): "And I will put enmity between thee and the woman, and thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel."

Numbers 24 : 17: "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth."

Isaiah 7:14: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel."

Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

2. Concerning His Sacrifice, they are (this the bruising of Christ):

Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise His heel."

Psalms 16:10: "For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption."

Psalms 22:16-18: "For dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture."

Isaiah 53:4,5,7,12: "Surely He bath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opens not His mouth." "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

Daniel 9:26: "And after threescore and two weeks shall Messiah be cut off, but not for Himself. And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

3. Concerning His Messiahship:

Genesis 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The Everlasting Father, The Prince of Peace."

Daniel 12:1: "And at that time shall Michael stand up, the great prince which stands for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

4. Concerning His Prophetic Gift:

Deuteronomy 18:15,18: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him you shall hearken." "I will raise, them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth: and He shall speak unto them all that I shall command him."

Isaiah 61:1,2: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek. He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

5. Concerning the Aaronic Priesthood and the Old Sanctuary:

Matthew 27:50,51: "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

These all found fulfillment in the Savior's first advent: His sacrifice, His messiahship, His prophetic utterances, and the closing of the earthly sanctuary and its services. Many other predictions in prophecy were also fulfilled. Luke 24:44-47: "And He said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it became Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

The shadow sacrifices and their feast days ended at the cross, for there Christ made an end of sins by one offering. Paul in his letter to the Hebrews wrote of this in chapter 10:12-14: "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God: from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified." These sacrifices of the law could not take away sins. This truth is written in Hebrews 10:4: "For it is not possible that the blood of bulls and of goats should take away sins. The blood of Jesus Christ alone cleanses from sin." I John 1:7-9: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now, with those shadow sacrifices ended the religious days and services of the feast days of Israel. Those feast days of ceremonial Sabbaths, holy-days, and new moons reached only to the cross. (Colossians 2:14-17.) They were shadows of things to come, but the body is Christ.

Paul in Romans 14:5, 6, speaks of them as "every day." The Sabbath is not included in the common expression "every day." Instant Exodus 16:4: "Then the Lord said unto Moses, behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." The Sabbath was not included here, for the manna would not fall on the Sabbath. The Jews, too, number their days of the week as first, second, third, fourth, fifth, and sixth, day after the Sabbath. The seventh day was called the Sabbath. The Apostle Paul being a thorough student of the law was well aware of the above. There was after the cross no virtue or reason in keeping those ceremonial holy days. An account of them is written in Leviticus 23 and in Numbers 28, 29. They are besides the Sabbath of the Lord. (Leviticus 23:38.)

To observe this, one needs to turn to Leviticus 23 to read the first four verses: "And the Lord spoke unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which you shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done: But the seventh day is the Sabbath of rest, an holy convocation; you shall do no work therein; it is the Sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which you shall proclaim in their seasons." Verse 4 reads, "Even these are your feasts." Now the third verse is wedged in before verse 4 which then begins to declare the feasts of the Lord, and in the entire list given, the Sabbath of the Lord is not mentioned until the thirty-eighth verse which declares the feast days are

separate from the Sabbath of the Lord. The Hebrew for “beside” is *bad* which means “apart from” or “separate.” It is used thirty-seven times and always used the same way. Therefore, verses 3 and 38 are there to separate the weekly Sabbath days.

Thus it is that the weekly Sabbath is not reckoned as a feast, which feasts include a number of ceremonial Sabbaths, thirteen times taking the Hebrew Shabbath and three times the Hebrew Shabbathon. Besides there were holy days and new moons and feast weeks.

There is scarcely any difference between the Hebrew Shabbath and Shabbathon. The Revised Version of the Bible translates them both “solemn rests” in Leviticus 23:24-39.

Shabbathon according to Genesis is a great Sabbath or the greatest Sabbath in the understanding of its being a Sabbath rest.

The Authorized Version did a faithful work in translating Shabbathon “Sabbath.” Thus the weekly Sabbath, the day of atonement Sabbath, and the three Sabbath days of Leviticus 23:24-39 are all solemn rests. Four ceremonial days of Leviticus 23 are correctly called Sabbaths.

The prophet Isaiah in chapter 1:11-14, refers to feast days in the same way as the Apostle Paul. Amos, also, points to it in Chapter 5:18-24. There is no virtue in them at all apart from its shadow demonstrating the substance. The shadow feasts and holy days, new moons and feast day Sabbaths were “a shadow of things to come.” Those days were such holy days as the Passover, the First fruits, and Pentecost. The new moons came at the first of every month while the shadow feast Sabbaths were the blowing of the trumpets; the day of atonement and the fifteenth and twenty-second days of the seventh month in the feast of tabernacles. Adding to these the yearly Sabbaths, the outline is clear; holy feast days, new moons and Sabbath feast days, when a feast day fell on a weekly Sabbath.

The weekly Sabbath was never called a feast day. This is clearly shown in 2 Chronicles 31:1-3. Here it lists the weekly Sabbaths, the new moons, and the set feasts. It would appear, too, that the new moons and the Sabbaths of Isaiah 1:13, are the new moons and “your appointed feasts” of Isaiah 1:14. It was the added circumstantial feature of a feast day to the Sabbath which was a shadow. We might instance Christmas Day when it falls upon a Sabbath. The day becomes chronologically Christmas Day besides retaining its authoritative Sabbath character. And it is this very thing which called for a repetition in the wording of verse 14 to set forth the feast day aspect added to the Sabbath. This feast day aspect never came back upon the Sabbath after the cross, because all feast days were there abolished, being shadows of Christ and His work. The Sabbath of the cross was a feast day Sabbath—a high day.

The follow quotations by Dr. Richard Hamilton, Dr. Hedge, and the Revelation Dalton make it clear that the Sabbath was never done away and that it was not a feast day in itself.

Here is Dr. Richard Hamilton, writing in “The Christian Sabbath,” by Ministers of Different Denominations, pages 339,340: “The Sabbath, we have seen, was a part of the moral law. There it not only had a place but it gave a meaning and a motive to it. With that Christianity cannot interfere. ‘Yea, we establish the law.’ Never is it represented to be a part of the ceremonial economy. It is not a type of anything but itself. It is archetype and antitype. With nothing can it exchange. Circumcision may pass into baptism. The Passover may be translated in the Lord’s Supper. But the Sabbath is the Sabbath and nothing but the Sabbath can it be. It owed a particular construction to Judaism; it owes a specific application to Christianity. But to no dispensation owes it existence, or authority, or right. It is from the beginning. It is the parent of dispensations. It is the root of religion. Its tabernacle is in the sun.

“We are aware that Scripture has been quoted to render the questions of its observance indifferent, to expose it rather in the light of a burden than of a blessing. It would be strange, could this be established. Laxity is abhorrent to the spirit of revelation.

“The statement upon which this doctrine of indifference is founded, proceeds from Paul: ‘One man esteems one day above another; another esteems every day.’ (Romans, 14:5.) Our translators have added ‘alike’ which has no pretext of place in the original Greek. This must refer to the Jewish feasts. He who had been educated beneath their associations, would feel much scrupulousness in renouncing them. If he ‘regarded it unto the Lord,’ he was not to be ‘judged’ by them who regarded it not unto the Lord.’ Also, in the warning of the same writer: ‘Let no man judge you in meat or in drink or in respect of a holy day, or of the new moon, or of Sabbaths we trace the same rule of interpretation. These are all confessedly ‘shadows of good things to come.’ They rise in a gradation. They first respect offerings, then religious times. We have previously remarked, that ‘Sabbath’ not only is used in Levitical language to denote, as it properly does, that of the week, but that of years, the seventh and the forty-ninth. The holy day was an addition to the Sabbath, the new moon was a feast of blowing of trumpets, the Sabbaths of years must be impracticable, apart from the miracles of the soil with which formerly they had been attended. To these no

adherence could be obligatory. Apart from a spiritual appropriation they were always disavowed and denounced: 'The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.' Here certainly the weekly Sabbath cannot be understood. The ceremonial, when abused, must be slighted and revoked; the moral, however perverted, must be retained in honor and force. But we can feel no sympathy with them who would draw from these and similar passages an oblique attempt to invalidate the Sabbath's holy rest."

Now Dr Charles Hodge in his three volume systematic theology, writes on Colossians 2:16 in Vol. 3, p. 332: "It is urged not only that there is no positive command on the subject, but also that there is a total silence in the New Testament respecting any obligation to keep holy one day in seven. Our Lord in His Sermon on the Mount, it is said, while correcting false interpretations of Mosaic law given by the Pharisees, and expounding its precepts in their true sense, says nothing of the Fourth Commandment. The same is true of the Council of Jerusalem. That council says nothing about the necessity of the heathen converts observing a Sabbath. But all this may be said of other precepts, the obligations of which no man questions. Neither our Lord nor the Council say anything about worshipping of graven images. Besides, our Lord elsewhere does do With regard to the Fourth Commandment precisely what He did in the Sermon on the Mount with regards to other precepts of the Decalogue. He reprov'd the Pharisees for their false interpretation of that commandment without the slightest intimation that the law itself was not to remain in force.

"Appeal is made to such passages as Colossians 2:16. '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;' and Romans 14:5. 'One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind.' Everyone knows, however, that the apostolic churches were greatly troubled by Judaisers who insisted that the Mosaic law continued in force, and that Christians were bound to conform to its prescriptions with regard to the distinction between clean and unclean meats and its numerous feast days on which labor was to be intermitted. These were the false teachers and this was the false doctrine against which so much of St. Paul's epistle was directed. It is in obvious reference to these men and their doctrines that such passages as those cited above were written. They have no reference to the weekly Sabbath, which had been observed from creation, and which the Apostles themselves introduced and perpetuated in the Christian church,"

The Reverend Dalton, writing in "An Explanatory and Practical Commentary on the New Testament," says on pages 305,306: "Some persons have erroneously drawn an argument from the sixteenth verse in support of the opinion that the observance of the Sabbath is not binding upon the Christian church. But St. Paul speaks not of the Sabbath, or weekly day of rest, but of the various Sabbaths, or holy 'days' in use in the Jewish church. Even granting that the Jewish weekly Sabbath was included in the apostle's expression, yet it can only apply to it as a Jewish ordinance, and can in no way affect the law of the Sabbath, which was given in paradise centuries before the Jewish church was formed, or the Jewish law given. Besides, the apostle's reason for doing away with these ordinances, proves that the weekly Sabbath was not in his contemplation. He says that the Jewish feasts and ordinances were only shadows of things to come, and, therefore, to be discontinued when Christ, the seed and substance of all, was come. But the Sabbath was not so much a type of Christ as of the rest that remains for the people of God; therefore, till that period of rest arrives, the Sabbath, which is a type of it, should be observed."

Dr. Hamilton declares the Sabbath to be antitype and archetype. It was the first rest. It is very important to note that the Sabbath was ordained and particularised before Mt. Sinai. This made it a positive institution for specific commemorative worship observance having no relation to, inclusion in, or typical character with, the shadowy system of service which was at best a mere temporary prophetic expedient with no commemorative significance whatsoever. It was there before man sinned and therefore was not included in any shadow system of service. By divine fiat it was in Eden on the consummation of God's creative work in the first weekly cycle of days, and was God's seal or signature that the work had been completed. It was in Eden at the beginning; it will be in Eden in the kingdom of Christ. Like two great strainer posts it stands in the Eden past and the Eden to come and all the lines of truth pass straight through. So it is a type of nothing, it is an undefined self-evident and self-explanatory fact.

Some have endeavored to give a shadow aspect to it from Hebrews 4:4, but this fails because of the three rests referred to in this scripture, i.e., the land rest, the Sabbath rest, and the soul rest. It is the land rest promised to Israel, which was a shadow and a type of the rest of Christ's coming kingdom. Here, too, Isaiah 66:22,23 emphasizes the point that the Sabbath remains the Sabbath and nothing else.

In the kingdom of Christ in the new earth we shall build and plant as Adam did. But the Sabbath day will still be the call to worship when all redeemed flesh - Christian, Jew, Gentile will come to worship before God.

The Sabbath was never a shadow, for all shadows were given after the fall of man. The Sabbath was given in the Garden of Eden following the first six days of creation as a memorial of God's wonderful work. If there had not been the fall the Sabbath would have continued just the same. Isaiah 66:22,23 proves this. The Sabbath therefore continues after the cross. He who honors the Sabbath honors God.

8. What Continued After the Cross?

NOW IT IS OF GREAT IMPORTANCE to continue our investigation of what continued after the cross.

1. The Prophecies of Christ's Coming Kingdom:

Ezekiel 21:25-27: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus says the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him."

Daniel 2:44,45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou saw that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold. The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

2. The Melchisedec Priesthood:

Psalm 110:4: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedek."

Hebrews 7:12,15-17: "For the priesthood being changed, there is made of necessity a change also of the law." "And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifies, Thou art a priest for ever after the order of Melchisedec."

3. The Heavenly Sanctuary:

Isaiah 6:1: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

Hebrews 8:1,2: "Now the things which we have spoken this is the sum. We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Hebrews 9:12: "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

Hebrews 9:23: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

2 Chronicles 18:18: "Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon His throne, and all the host of heaven standing on His right hand and on His left."

Ezekiel 28:16: "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou has sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

4. The Testimony of the Ark:

The Book of Revelation was written by the Apostle John about AD. 98. Its purpose was to show things which would come to pass. The first great division of the book ends in chapter 11:18. The next starts in chapter 11:19 with a vision of the ark of the testament in the temple in heaven.

The Holy Spirit in directing attention to the ark in the temple gives emphasis to this vision as fundamental to all that follows, for now the prophetic part which follows is seriously concerned with apostasy. And that apostasy is leveled against the ark of the testament or covenant. The ark of the covenant is an Old Testament expression and is found therein thirty-nine times. It always means the ark of the tables of the covenant. In Deuteronomy the expression "the ark of the covenant and the two tables of the ark are found a number of times.

Now the ark, a small box, was made to hold and to secret the tables of stone upon which the Ten Commandments were written. There is no other reason for the construction of the ark except for its lid, the mercy seat, to hold the two covering cherubim.

So when John was shown the ark of the covenant in the temple in heaven his mind went at once to the Ten Commandments. Furthermore he was also arrested to it by the bursting of the elements. "Lightnings, voices, thunders, and an earthquake, and great hail." Revelation 11:19.

God was in the fire which blazed on Mt. Sinai when He spoke the Ten Commandments to the people. He was there in His temple in heaven when the ark of His testament was revealed amid the terrors of the moment, and John was held in wrapt attention. "And there appeared a great wonder in heaven; a woman [the church] clothed with the sun [the gospel]." Revelation 12:1.

Then appeared another wonder, a great red dragon (Satan) who was cast out to the earth and brought persecution and death to the seed of the woman (the saints) away down through the darkening centuries, when millions gave their lives for Christ. Then on to the last days, John was shown a remnant people faithful to the commandments of the ark. Revelation 12:17: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Another beast lifts itself from a turbulent sea. To this beast the dragon gave power to continue his terrible work. And yet another beast with harmless horns comes up out of the earth and it, too, is empowered by the dragon to persecute. This last one finishes the work of the persecution of the dragon, the beast, and the false prophet. The eighteenth verse of the thirteenth chapter closes with a direction to wisdom to know the number of the beast which came out of the sea it is 666.

The fourteenth chapter introduces Babylon and the wrath of God against those who in apostasy drink of her wine. All nations are affected by it except a people characterized by Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Here again are the commandment-keeping people of God brought into prominence. They are loyal to the commandments of the ark. They have been brought out of Babylon and apostasy, and have become a people from every nation, kindred, tongue, and people through the preaching of the threefold message of Revelation 14:6-14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because-she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." These are God's people, and God's last church the remnant.

Again John is shown a scene in heaven as recorded in chapter 15. It is a stirring scene. Seven angels are preparing to launch their plagues upon the unbelievers of the world. John looked again, and behold the tabernacle of the testimony in heaven was opened. Here is another pointer to the Ten, this time to the testimony of the tabernacle. The Ten Commandments are brought into prominence right on the eve of the judgment plagues being cast upon the earth.

It is impressive indeed to note that the word testimony is connected with the tabernacle. The phrase "the tabernacle of the testimony" is from the Old Testament is used three times in Numbers 1:50-53: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it. They shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle sets forward, the Levites shall take it down. And when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that comes nigh shall be put to death. And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."

Five things of the old sanctuary are named after the testimony i.e., the tables, the ark, the

tabernacle, the tent, and the veil of division. In other words all the things that are named after, and associated with the Ten Commandments.

In turning to Revelation 15:5 again, we notice that the word for “testimony” in the Greek is *marturion* meaning “witness”. It is used twice in the New Testament with “tabernacle” in Acts 7:44 and Revelation 15:5. In Acts it is translated “witness” and is spoke by Stephen in his great confession before the high priest, the elders, and the people of Israel. Acts 7:44: “Our fathers had the tabernacle of witness in the wilderness, and He had appointed, speaking it unto Moses, that he should make it according to the fashion that he had seen.”

Now it is of interest to note that Dr. Strong translates *marturion* in Revelation 15:5 “decalogue.” (Strong’s Bible Dictionary under “Testimony”.) That is the tabernacle of the Decalogue, the Ten Commandments in the Book of Revelation. The three terms written in Exodus 34:28,29, which name the Ten, are clearly written in Revelation 11:19; Revelation 12:17; Revelation 14:12; and Revelation 15:5. The fact that both “covenant” and “testimony” are used in Revelation 11:19 and Revelation 15:5, makes it clear that the two texts Revelation 12:17 and Revelation 14:12, lying between the above texts refer positively to the Ten Commandments which are commandments of all these texts. Also that God’s last church and people will be those who through the power and merits of Christ will be keeping them.

The Ten Commandments are the fruits of a life in Christ Jesus. They are the natural spiritual response in the heart and life of one born again by the word of God and the Holy Spirit. They do not constitute works at all. The people who have surrendered to Christ have no desire to have other gods before Him. They do not create images of worship. They honor and reverence the names of the trinity - the Father, the Son, and the Holy Spirit. They keep the Sabbath in honor of God’s creation. They honor their parents; they do not condone murder, commit adultery, steal, lie, or covet. They simply have no desire in their hearts to do any of those things forbidden in the Decalogue. They believe that Christ did not alter even one commandment. They believe, too, that God is speaking to His church today through the stirring of the Book of Revelation, written thirty years after the death of the Apostle Paul. Written to confirm truths taught by Christ and the early disciples. Written to condemn those apostate churches and forces that tread on God’s holy testimony today; written sixty years after the cross to prove and to teach that the Ten continue after the cross in their entirety, as they were when first placed in the ark. And written to challenge and to condemn the corruption in the world today.

The fourth commandment, pushed aside and trampled on by so many today, becomes an outstanding witness of God against the specious theorizing of evolution. It answers peremptorily the challenge made by evolution re the origin of man.

If man evolved from and through the lower species of life, then man is not responsible for his fall, the story of Adam and Eve is so much legend and fiction, and the Plan of Salvation unreasonable.

Is there any wonder therefore that a portion of the Sabbath commandment which declares God to have been the one who made all things, is written into the message to go with the everlasting gospel to all the world - to every nation, kindred, tongue, and people? It is the only thing an ignored and insulted God could do to bring back His glory and majesty. Revelation 14:6,7 is the message which must and shall be declared to all the world in a loud voice: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to Him. For the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”

Now this message must be preached to prepare a people for the Second Coming of Christ. Revelation 14:14 announces this: “And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.”

When this message shall have been preached world wide, the divine fiat written in Revelation 22:11-14 will end the work of salvation for all: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still. And he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

Everyone shall be as he is, either ready or unready for the world’s greatest future event, the glorious coming of our Savior Jesus Christ.

At that time those who have washed their robes in the blood of the Lamb, and who keep the commandments of God, will enter in through the gates into the city of God.

It is therefore clear and arresting that God's last church and people living on the earth at the return of Jesus will be commandment keeping people. Not eight or nine, but the whole, keeping the Ten Commandments of God as revealed in the ark of the covenant in the tabernacle of the testimony in heaven.

9. The Sabbath the Lord's Day

FAR FROM the Sabbath having been abolished at the cross, the vision of John declared the Sabbath to be the Lord's Day. (Revelation 1:10.) Certainly John was impressed with the Lord's Day, for he was directed to the worship of Him "which made heaven and earth and the sea and the fountains of water." Revelation 14:7. And in Exodus 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Apostle Paul, standing on Mars' Hill at Athens, directed attention to the Unknown God whom the people ignorantly worshipped, God who made the world and all things. Acts 17:22-24: "Then Paul stood in the midst of Mars' Hill, and said, You men of Athens, I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, Him declared I unto you. God that made the world and all things therein." That God is Lord of heaven and earth. To draw sincere recognition of this Lordship He made the Sabbath a memorial to witness to this great and important truth and event.

The Sabbath is declared in Holy Scriptures to be the Lord's Day. Isaiah wrote of this truth in chapter 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words."

Christ declared He was Lord of the Sabbath. Mark 2:27,28: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."

The fourth commandment has the word "Lord" in it three times. That makes it the Lord's Day. Furthermore, the Sabbath day is in the Lord's covenant, the Ten Commandments. Eight times the word Lord is written in the Decalogue.

The Emphatic Diaglott quotes Revelation 11:19 in this way: "And the temple of God was opened in the heaven and there was seen the ark of the Lord's covenant in His temple."

John could not mistake it, for the Lord's Day is the Sabbath of the Lord's covenant, i.e., the Ten Commandments. John in the vision was carried forward to the last day and shown God's people with the message honoring those commandments. (Revelation 12:17 and Revelation 14:12.)

In then text of Revelation 1:10, the words "Lord's Day" are translated from the Greek kuriake hemera. This word kuriake is used here in place of the possessive kuriou. Kurlake is possessive also. It is also used in I Corinthians 11:20 for the Lord's Supper. In I Corinthians 10:21, kuriou is used to show possession of both the cup and the table of the Lord. In I Corinthians 10:26, kuriou is used to show the Lord's possession on the earth, while in Romans 14:8, it is used for the people of God. So both words kuriake and kuriou are used for the things of God, to show His special possessions.

Therefore by a study of the Book of Revelation it is clearly evident that the whole of the Ten Commandments are still the Lord's sixty years after the cross, and are still His special possession. Thus the Ten Commandments and His Sabbath are among those things which continue after the cross.

10. Paul and the Law

THE APOSTLE PETER wrote of the epistles of Paul in this way, 2 Peter 3:15,16: “And account that the longsuffering of our Lord is salvation. Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

Paul wrote much on the law or the torah which is the five books of Moses. In places he declared the law abolished. In other places it was confirmed to the people. He was anxious to lead the believers away from a seeking salvation by the works of the law. Those works of the law he persisted were the ceremonial features. Such texts as Galatians 5:1-3; Ephesians 2:15; Hebrews 9:9,10; and Colossians 2:14-17 are cited.

On the other side he used the law to call the believers to more faithful living.

In the Book of Romans he directs the law against carnality. Taking the commandments as arrows he directed them by the law at the heart of the transgressors according to the root meaning of the torah. (See above “yarah.”) With the commandment he slew the sinner and then turned him to Jesus Christ for life more abundant.

Such texts as Romans 7:7-14 are mighty in operation: “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold unto sin.”

Verse 12 declares the law to be holy, and the commandment holy, just, and good.

In I Tim. 1:8-10, Paul declared some of the good things of the law: “But we know that the law is good, if a man use it lawfully. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind. For men-stealers, for liars, for perjured persons, and if there be any other things that is contrary to sound doctrine.” These are of the Ten Commandments applied by the law.

The law says in Leviticus 4:2: “Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall sin against any of them.”

Then follows a direction of what should be done. A priest for his sin must sacrifice a bullock, the same for the congregation. For a ruler an he goat was sacrificed, and for a common person a female goat.

Sin therefore is the breaking of any one or more of the Ten Commandments, and this merited death. Thus the commandment slew Paul as discussed in Romans 7. And this applies to all. It is clear then that any statements made by Paul on the law being abolished or not under the law, etc., are directed at the ceremonial features of the law and not at the moral or the spiritual.

11. John and the Law

THE APOSTLE JOHN makes the above clear in the Revelation and his epistles. Nowhere in the Revelation does he use the term law. He uses only the terms for the Ten Commandments, i.e., covenant, commandments, and testimony.

In the epistles he used the term law once as translated by the Authorized Version in I John 3:4. However, the Greek is *anomia* which means lawlessness and is mostly translated “iniquity.” So it is clear that John does not use the term law, as stated above. He keeps to commandments and those commandments are chiefly of the ark. He used the names given them in Exodus 34:28,29, so that there could be no confusion over the Ten Commandments. He shows they were not affected at the cross or interrupted, but that they would continue to the consummation of the gospel.

In Revelation 14:12, he linked the commandments with the teachings of Jesus. In the Old Testament the law taught the Ten and applied them or ministered them. The law also said what was to be the penalty of the transgressor. It was the ministration of death. This is made clear in two texts, Galatians 3:10 and 2 Corinthians 3:14,15: “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continues not in all things which are written in the book of the law to do them.” “But their minds are blinded: for until this day remains the same veil not taken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.” There can be no mistaking of these texts for when the name Moses is used in this way, as the reading of Moses, it is the reading of the law.

Acts 15:21: “For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.”

All the law was written on stones. The Ten separate on two tables and afterwards with the law on great plaster stones. (Joshua 8:31,32,34,35.) This makes the separation between the Ten and the law.

Now Moses was the administrator and he wrote the law in a book. (Deuteronomy 31:26.) This is verified by Christ in Mark 7:10: “For Moses said, Honor thy father and thy mother: and, Who curses father or mother, let him die the death.” Here Moses took the fifth commandment and directed it to all children.

The book of the law, or the law, or the law of God, as it is called, was Israel’s constitution. It could not be altered politically. Nothing was to fall from it until the cross. Hebrews 7:12: “For the priesthood being changed, there is made of necessity a change also of the law.”

Joshua who succeeded Moses was charged with the heavy responsibility of ministering it as prime minister of Israel. Joshua 1:7,8, declares this: “Only be thou strong and very courageous, that thou may observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou may prosper whither so ever thou goes. This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night; that thou may observe to do according to all that is written therein: for then thou shall make thy way prosperous, and then thou shall have good success.”

In David’s day it was the same. Psalm 1:2; I Kings 2:1-3: “But his delight is in the law of the Lord; and in His law does he meditate day and night.” “Now the days of David drew nigh that he should die; and he charged Solomon’s son, saying, I go the way of all the earth. Be thou strong therefore, and show thyself a man. And keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou may prosper in all that thou does, and whither so ever thou turns thyself.” Thus the law with the Ten was the ministration. It could sentence a person to death. Its sacrifice could not take away sin; they simply pointed to the Lamb of God that takes away the sins of the world.

The moral and the spiritual features of the law remain with the teachings of Jesus. He, Christ magnified the law and made it honorable according to Isaiah 42:21: “The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.”

Christ pointed out that some of the things taught in the law were outdated. Such as “an eye for an eye, and a tooth for a tooth” (Matthew 5:38,39; Exodus 21:24), and divorce (Matthew 19:7-9; Deuteronomy 25:1-4), and punishment for the breaking of the fifth commandment as recorded in Deuteronomy 21:18-1: “You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That you resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” “Eye for eye, tooth for tooth, hand for hand, foot for foot.” “They say unto Him, Why did

Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, commits adultery: and who marries her which is put away does commit adultery When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." "Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shall not cause the land to sin, which the Lord thy God gives thee for an inheritance." "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voices; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die, so shall thou put evil away from among you: and all Israel shall hear, and fear."

Then Moses, the law, gives place to Christ and His teachings, the ceremonial to the merits of Jesus; the old sanctuary and its services to the heavenly sanctuary; the Aaronic priesthood to the Melchisedec; and the works of the law to the life of Christ. Standing together now as Moses stood with the Ten, so Christ stands with the Ten. The Christian is not under the rule of the law but under a new and living way, even the spirit of life in Christ Jesus, for if you be led of the Spirit you shall of the Spirit receive life everlasting, and a life lived by faith in the love of God makes a Christian a new creature, and a new creature does and can obey the commandments of God. Galatians 5:6; Galatians 6:15; I Corinthians 7:19: "For In Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love." "For in Christ Jesus neither circumcision avails anything, nor uncircumcision; but a new creature Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

12. 2 Corinthians 3:1-7

OF ALL THE SCRIPTURE on the Ten Commandments none is so confusing to the lay mind as is this scripture. “Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? You are our epistle written in our hearts, known and read of all men: forasmuch as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God. Not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life. But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away.”

It is clear in Scripture that the Ten Commandments were written upon tables of stone. (Exodus 31:18.)

It is also clear that the law of Moses was written upon great stones. (Joshua 8:31-35; Deuteronomy 27:1-9.) Joshua 8:31,32,34: “As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron. And they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.” “And afterward he read all the words of the law, the blessings and curses, according to all that is written in the book of the law.”

Just how many stones there were is not recorded. However, they were great stones and plastered. Evidently the words of the law were written in the plaster whilst it was soft.

Deuteronomy 31:26 directs to the book of the law. Just how much of the book was written in the plaster is also not recorded, certainly Exodus chapters 20,21,22,23, were.

The stones were set up at Mt. Ebal. Upon them were written the blessings and curses also. This constituted a fixed monument in the midst of Israel in the land of Canaan.

The Apostle Paul, well educated in the knowledge of the law, knew of those stones and their written directions received by Moses on the mount. He knew also of the glory revealed in Moses' face.

Pointing to Moses and his book of the law he draws attention to them as the ministration of the Old Testament covenant. In its declaration and enforcement was evidenced the visible glory of God on the face of Moses. It certainly was a very conspicuous occasion for Israel to gaze upon the glory shining on Moses' face. However, it was only a reflected glory. Yet not all, because Moses was dedicated indeed at that time to his holy calling. This witness of glory surely confirmed to the leaders of Israel the sacredness of the Ten and the law.

However, that glory passed away into the blazing light of the Son of God. 2 Corinthians 4:4: “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

Now Moses was God's instrument. His ministration, though of God, yet was meant to be an instrument of salvation. The weakness of the people made it an instrument of death to them inasmuch as it warned them, “Cursed is everyone who continues not in all things which are written in the book of the law to do them.” Galatians 3:10. Therefore the book of the law became the ministration of death which silenced the boasting of man and proves that his boasting must be of Christ in a new and living ministration of the gospel. The book of the law finally brought men to the cross for justification and salvation.

Now the book of the law applied the Ten Commandments and threatened the transgressor with death by stoning.

The disobedient son was stoned to death. (Deuteronomy 21:18-21.) The thief was stoned to death. (Joshua 7:25,26.) The transgressor of the Sabbath was stoned. And so we could write of others. Being stoned they came under the condemnation of the ministration, and were cursed, for “cursed is everyone who hangs on a tree.” Galatians 3:13. This was done away to give place to the gospel ministration on the heart with power.

Furthermore, Paul wrote in Galatians 5:3, that those demanding to be circumcised could only be consistent by keeping the whole law. Neither they nor their fathers could do this.

Now, the ceremonial features of the law pointed to this “new and living way” in Christ Jesus.

However, when Moses (the law) was read, many still were blind and could not see the glory of Christ in the types of the law. They wished to continue the observance of the ceremonies of the law. They still clung to the belief in the works of the law, that through works they would be justified. This was really a heart break and a real disappointment to Paul, for by this attitude they sought self-justification.

Now let us come to the point at issue, that that which was written on the two tables of stone was the Ten Commandments. They were the spiritual and moral principles of life in brief to be ministered. They were the holy commandments of God ministered or to be ministered first by Moses as the mediator of the Old Testament. Israel failed to keep those commandments and consoled themselves by paying stricter attention to the ceremonial works of the law hoping thereby to be justified. That failure kept them ever in an uncertainty of peace and happiness, groaning under the burden of transgression.

Then the apostles of Christ came with the gospel of life written on the heart as declared in Jeremiah 31:31-33 and Hebrews 8:10. Thus the Ten Commandments are written on the heart by the power of the Holy Spirit through the gospel. The old combination of the Ten Commandments (the testimony) and the law gives place to the commandments of God and the faith of Jesus, which faith is the gospel in His teachings, work, and sacrifice for sinful man.

The commandments of God remain as ever the bulwark of holiness in the new covenant ministered by the gospel in a larger way. See Matthew 5:19, Revelation 11:19: "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." "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Many declare that people cannot keep the Ten Commandments. Well, God replies to this negative attitude in Revelation 12:17; 14:12, and 22:14. Let everyone be a liar but God is true. His last-day people will be keeping the whole Ten Commandments. See also Revelation 11:19; 15:5; Revelation 1:10. Surely to keep the Sabbath is no more difficult than the keeping of the seventh or tenth commandments. Yet it is the Sabbath commandment which people fight against.

To get rid of the Sabbath now they abolish in principle in their teachings the whole Ten. This they do by declaring that it was the Ten Commandments Paul swept away in 2 Corinthians 3:1-7. Full well they overlook the great truth of I Corinthians 7:19: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." They also overlook many other texts cited above.

Now circumcision was of the ceremonial law and was its seal or sign. It is done away. The Ten Commandments are the heart of all right spiritual and moral laws, therefore circumcision is nothing, but the keeping of the commandments of God is the spiritual and moral duty of all the saints of God.

Yes, no person can keep them until Jesus Christ enters the heart. Then all things of God are possible when the laws of eternal life are written 'not on tables of stone, but on the fleshy tables of the heart'. The transfer of the Ten to the heart is the work of the gospel.

Moses' glory and ministration has been superseded by, and in the glory of, the ministration of the Spirit of Christ. The law of the spirit of life in Christ Jesus operates in and through the born again experience. (John 3:3,5; Romans 8:1-7.) Christ's ministration is life, therefore it enfolds the Ten Commandments which to keep is life. (Matthew 19:16-19.)

1 Corinthians 7:19; Revelation 11:19; Revelation 12:17; Revelation 14:12; Revelation 15:5; and Revelation 22:14, abundantly prove that God's true saints will be keeping the Ten Commandments of God, in the light of the teachings of Jesus when He returns for all His saints from all time. Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Let it be clearly understood that the writing on the two tables of stone was never done away, but that the glory of Moses' ministration was done away and gave place to the glory of the gospel of faith in Jesus Christ. Therefore the writing on the tables of stone, the Ten Commandments, shall be more deeply engraved in the hearts of the believers by the power of the Holy Spirit in and by the gospel. These commandments will then be the testimony (the eduth) and the witness of God to the authority and the power of His creator ship and redemption. We must look to the end of that which was abolished, and be not as Israel who were blind.

The following texts prove clearly that the Ten Commandments remain unaltered in and through this New Testament era: Matthew 5:19; Matthew 19:16-19; Luke 23:54-56; Ephesians 5:2; I Corinthians 7:19; James 2:10-12; I John 5:2,3; Revelation 1:19; Revelation 11:19; Revelation 12:17; Revelation 14:12; Revelation 15:5; Revelation 22:14.

With the gospel they are the foundation principles of spiritual and moral life personified in Christ and His saints.

The difference in this era from the Old Testament era is that Moses and the ceremonial features of the law give place to Christ and His glorious gospel.

The text which so clearly declares this is Revelation 14:12. The testimony which is the Ten Commandments from the Hebrew eduth is fixed, while the law, the torah, gives place to the gospel of Jesus Christ. (Psalm 78:5.) It was appointed until the Seed, Jesus Christ, would come. But, the testimony, the Ten, remain through all time. They were written by God and fixed and cemented into the foundations of Christ's spiritual house.

In conclusion, let us understand that the law of the Spirit of life in Christ Jesus empowers the child of faith with new desires, which control and conquer his sinful desires. In the born again life man has no desire to worship other gods of selfish lusts, nor to make unto himself any image of persons, desires, or things. He has no desire to blaspheme, nor to break God's Sabbath. He has no desire to dishonor his parents, nor to murder, commit adultery, steal, bear false witness nor to covet fleshly things or others' goods. His desires then are for God and for His truth and the lovely life of Christ.

He cannot himself fulfil this high resolve. As Paul wrote in Galatians 2:20, He lived, yet not he, but Christ lived within him, and the life that he now lived he lived by the faith of the Son of God. There it is. It is "Christ in you the hope of glory."

Christ places heavenly desires in our hearts as we look up to His cross and His life of strength, love and purity. There, by beholding Him, we become changed, and step out into a victorious life into the complete subjugation of self to the law (the ministration) of the Spirit of life in Christ Jesus.

To Christ will be given all praise, for we can do nothing without His being constantly in our striving to enter the straight gate.

In this way the Torah (law) of Moses gives place to the torah (the law) of Christ which, divided into three features, is "having the patience of the saints, keeping the commandments of God, and the faith of Jesus." (Revelation 14:12.) Amen. Come, Lord Jesus, fully into my heart right now, and make me an overcomer with the patience of the saints keeping the commandments of God and holding the faith of Jesus, His precious gospel of salvation. "Let sense be dumb, let flesh retire." Then the light of the glorious gospel of Christ will shine forth in our faces and lives. May this be our prayer and experience.

13. The Mark of Apostasy

THE TENTH CHAPTER OF REVELATION is a chapter of a great announcement. An angel appeared clothed with a cloud and a rainbow encircled his head and his face was as it were the sun. He had in his hand a little book open, and his feet were planted with his right foot upon the sea and his left on the earth. Here we have the total expanse of the whole world. The announcement he makes is to go to the whole world, either by sea or land.

The little book in the angel's hand is open. There is something important written to be made known to all mankind. It is this, "There is time no longer." Revelation 10:6. There was a portion of a book closed back in the Old Testament itself which was to be opened during the time of the end. Daniel 12:4: "But thou O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." That time would be known by an increase of knowledge of the Scriptures, and also great knowledge in other ways. The time is certainly here. Prophecy has been fulfilling in a remarkable way, and now knowledge of the Scriptures has greatly increased. Archaeology, too, has added much to the understanding and the reliability of the Scriptures of prophecy.

The Book of Daniel is a little book, and does fulfil the statement of Revelation. However, as a book it has always been open to study. It is not just the opening to the understanding of the book, but that a certain prophecy of this book would reach the time of its understanding in the time of the end. This is written in Daniel 8:26: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

It is the vision of the evening and morning or the 2,300 days of verse 14 that was closed for many days. However, those days or years would reach down to the time of the end.

The vision is concerning the treading under foot of the truth of God as touching the sanctuary. (Daniel 8:12-14.)

The truth trodden underfoot is declared in Daniel 7:25: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given unto his hand until a time and times and the dividing of time." The truth tampered with is the law. Now, it is a most singular thing that the word "law" is used. It is not the common word torah but the unusual word dath that is herein translated "laws." The Hebrew is singular, and it should be translated "the law". The word is written frequently in Ezra, Deuteronomy, and Esther and in Daniel in different ways.

"Dath" is a royal decree; the Ten Commandments are a royal decree; it is not a teaching document but a "thou shall not" decree.

The word has a more specific meaning than torah. Torah is used only with the teachings of God. Dath is used for the law of God and for the laws of the Medes and Persians. It is found four times in Daniel, once in Deuteronomy, six times in Ezra, and eight times in Esther; nineteen times in all as against 220 for torah. Of course, the eight times in Esther are used for the law of the Medes and Persians. In Ezra five times for the law of God and once for the king. In Daniel it is three times the law of the Medes and Persians and once the law. In Deuteronomy 33:2 it is a fiery law and of course means the Ten Commandments.

The law in Daniel 7:25 would naturally refer to the law of God because of its context where the saints and times are also those belonging to God. However, it must be recognized that torah is the word commonly used for God's laws. Then why is it not used in Daniel 7:25? For the same reason that it is not used in Deuteronomy 33:2, one could rightly say. This once in Deuteronomy is the only time it is used out of the twenty-three times the word "law" is used in the book. The twenty-two times it is from torah. Thus we have in Daniel 7:25, and Deuteronomy 33:2, two texts where dath is translated "the law".

It would appear then that dath takes on a wider meaning and application than the book of Moses. It is used for the book of the law, but it is also used nine times for the laws of the Medes and the Persians. In Deuteronomy 33:2, it is the fiery law of the Ten Commandments spoken and given amid the fire of Mt. Sinai. That is why it is referred to as a fiery law. The law in Daniel 7:25 also means the Ten.

Now the word "law" in Daniel 7:25, dath, could not here mean the laws or law of the Medes and Persians because of the setting and context. Thus it is this that the Ten Commandments are the dath that would be changed by the horn power that had the eyes of a man and a mouth speaking great things. Thus the truth trodden down in the sanctuary included the Ten Commandments.

14. The Gospel Messages of Revelation 14

TURNING BACK to Revelation 10 we find that those who would eat the little book would find it sweet in their mouths but bitter in their stomachs. Afterwards they were told to prophesy again:

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” The question arises, What should they prophesy now?

The next chapter, Revelation 11, reveals it is the preaching of the whole Ten Commandments. Verse 1 reads: “And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.” Here is a measurement, “a reed like a rod,” which was to measure the character of those who worshipped. It is not until we reach the nineteenth verse that light is thrown onto what the standard measurement is. But here it is clear. It is the testament of the ark, i.e., the Ten Commandments.

The testimony of God from Mt. Sinai had been torn to pieces by the horn power of Daniel 7:25. The second commandment was torn out and disregarded. The tenth had been divided into two to make up for the one discarded, and the fourth had been changed entirely from the seventh day to the first day, which day has no memorial significance for creation. The Ten Commandments are written in 299 words. The horn power has thrown out 222 words as recorded in Butler’s catechism and used by the Church of Rome.

Thus the witness or testimony of the Lord was robbed of its Sabbath witness. Apostasy centered in the Roman Catholic Church is denounced by inspiration as the horn power of Daniel 7 and 8, which has trodden the truth of the commandments under its feet. Now the angel in the sun and clothed with a rainbow cries in a loud voice a challenge that the time is fulfilled. At the time of the end, the Ten Commandments were to be plucked from under the horn’s feet and out of its presumptuous hands and mouth. The Seventh-day Adventists have accepted this challenge under the direction of truth and the Holy Spirit.

Another great principle of truth corrupted by the horn power: In Hebrews 10:29 the apostle wrote a terrible warning in these words: “Of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” Paul had in the first part of this chapter written of Christ’s sacrifice for sin which demanded one offering only. Hebrews 10 : 9-14: “Then said He, Lo, I come to do Thy will, O God. He takes away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified.” This is the gospel of the good news of Christ having offered one sacrifice and ascended on high. He is not offered again. In virtue of that one offering all who will may come to Him through it: “And the Spirit and the Bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22:17. This verse invites all to come. Jesus, in Matthew 11:28-30, speaks to the weary and heavy burdened to come to Him. He is the priest of all people, and everyone who wishes may take His offering on the cross and plead His forgiveness, and the blood of Jesus Christ cleanses him from all sin. (1 John 1:7-9.)

To presume to offer the literal body of Christ and His blood in the Mass every day is not the direction of Christ. It clashes with the above scriptures. Nowhere in the sixty years of New Testament times from the cross to the death of the Apostle John is there one instance where any Christian leader sets forth the bread and wine as the actual body and blood of Christ.

Jesus said when He blessed the bread, “This is My body.” But His body was there holding the bread. The bread represented His body—a symbol only. The same with the blood. Jesus said He was a rock. A rock is a symbol of His steadfastness. Our Lord’s Supper is a memorial of a sacrifice but not a sacrifice as Roman Catholics make it.

Paul said he had received from the Lord Jesus that the supper was in remembrance of Him. Twice this is repeated in I Corinthians 11:24,25: “And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do you, as oft as you drink it, in remembrance of Me.” It is therefore a memorial, and not a sacrifice.

The bread and wine is taken by the Roman Catholics to give an unscriptural priesthood a sacrifice to offer, for to offer a sacrifice is always the work of a priest; in a religion a priest offers sacrifices. The New Testament does not include a priest in its lists of church leaders. Ephesians 4:11, I Corinthians 12:28: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." So to set up an earthly priesthood is to distort the teaching of the New Testament. Christ is our priest above. He is our Melchisedec priest, and all are bidden of themselves to come to Him for He ever lives to make intercession for the sinner. (Hebrews 7:25.)

In I Tim. 2:5, it is stated clearly that there is only one mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus." The mediator is Christ Jesus. Thus it is that apostasy has gone away from the teaching of the New Testament and the example of the apostles to a theory and a practice that binds souls to a spurious earthly priesthood, not ordained of Christ or by His apostles.

The New Testament puts nothing in the way of any believer approaching Christ himself for forgiveness of sin, anywhere and at any time.

No wonder then the message of Revelation 14:6 calls attention to the everlasting gospel in the terms of Jesus Himself, as recorded in Revelation 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. And to every nation, and kindred, and tongue, and people." Also Matthew 28:19: "Go you therefore, and teach all nations, baptizing them in the name of the Father' and of the Son, and of the Holy Ghost." It is this two-fold aspect of truth, the Ten and the gospel, that shall be preached to every nation, kindred, tongue and people. (Revelation 14:6-12.)

Thus the full truth is lifted from under the foot of apostasy into the glorious teachings of the gospel in sublime emphasis of three of its great features, i.e., the patience of the saints, the commandments of God, and the faith of Jesus. (Revelation 14:12.)

THE SCARLET WOMAN

The scarlet woman is not Pagan Rome.

The Book of Revelation focuses two women, one a pure, and the other an impure, woman. The first is described in chapter 12:1 as a woman clothed with the sun. She is about to give birth to a child; a man child. She becomes later a persecuted woman fleeing to and supported in the wilderness.

The second woman is clothed with purple and scarlet and has daughter harlots. She, too, is seen in the wilderness, and drunk with the blood of the martyrs of Jesus.

It is clear that the woman who fled into the wilderness was the church of Jesus Christ which, through the Dark Ages of the New Testament centuries, was ruthlessly persecuted through central and lower Europe. Indisputably it was the scarlet woman who persecuted the other woman, the church of Jesus.

Facts concerning the scarlet woman, and why she does not represent Pagan Rome:

1. Pagan Rome, in comparison with Papal Rome, carried on no large persecutions. Gibbon in his "History of the Decline and Fall of the Roman Empire," Vol. 2, page 159, declares the terrible persecutions of the Christians by the Roman hierarchy against the conscientious followers of Christ. Pagan Rome was not drunk with the blood of the martyrs of Jesus as was the Church of Rome who waded knee-deep in innocent blood to crush what she called the evil heretic.

2. Pagan Rome never went into the wilderness to persecute Christians. The city of Rome was the very center of Mediterranean civilization, which was the most advanced to the then known world. The mountains of central Europe were part of the world's wilderness where Christ's true followers fled to seek safety, only to be relentlessly pursued there by Papal Rome. That persecution was so wicked and bloody that Cromwell of England threatened to blast the city of Rome with his heavy cannon if it did not stop. It ceased at once. Pagan Rome never persecuted the Christians in central Europe.

3. John was amazed at the slaughter carried on by the scarlet woman. He could never have been amazed at anything the Caesars of Rome might do to bring about the extermination of the Christians, for he himself was in the grip of their power, being a prisoner on the Isle of Patmos. But for a professed church of Jesus Christ to be guilty of the blood of martyrs of Jesus caused him terrible conflict of thought, for here was another power given to ridding the earth of the true followers of Jesus far worse than Pagan Rome ever

was. The amazement of John is proof positive that Pagan Rome was not that savage criminal described in Revelation 17:1-6.

4. Pagan Rome was in no sense a mystery. She was world powerful and never attempted to build up her strength by practicing the deception of mysteries. But Papal Rome was and is a vast labyrinth of deceptive mysteries. Her nunneries are kept secret from inspection even in countries overwhelmingly Protestant. Her ritual language is a dead language and tends to dominate the unlearned and to keep them in subjective obedience. Her claim that the consecrated symbols, bread and wine, are the very flesh and blood of Christ and not symbols, fills the poor recipients with stupified submission. The continued burning of a colored light on the altar adds to the mysterious influence of her worship. Her relics and miracles of bleeding statues and the charms of dead saints all add to prove Papal Rome to be the "mystery" woman of Revelation 17:1-6: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sits upon many waters. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

Pagan Rome did not fulfil these features of the prophecy and therefore was not and is not the scarlet and purple colored mystery woman.

15. The Great Head of Apostasy

THE APOSTLE PAUL wrote to the Thessalonians in 2 Thessalonians 2:3-7: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposes and exalts himself above all that is called God, or that is worshipped. So that he as God sits in the temple of God, showing himself that he is God. Remember you not, that, when I was yet with you, I told you these things? And now you know what withholds that he might be revealed in his time. For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way." Here is declared an intrusion by a man and an office into the sacred precincts of Christianity. A man who is exalted above all that is called God, sitting in the temple of God, acting in place of God.

In Revelation 13:18 we read of the number of this man: "Here is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." It is 666. 2 Thessalonians 2:4 and Revelation 13:18 are two unerring pointers to the pope of Rome who sits at the head of a body of cardinals who push aside the commandments of God to give place to their own spurious, erroneous teachings. (Mark 7:9-15.)

The pope claims to descend from Peter, whom they say Christ made the rock. Thus they distort the words of Jesus, "Upon this rock will I build my church." The rock is the truth that Jesus was the Messiah and every one who believes that is building on the Rock, for Christ was and is the Messiah. Peter's faith believed that; so does ours. That is all Christ meant, and anyone who believes has the keys of the kingdom and may enter therein.

Now, in the message of Revelation 14:6-12 is a warning against receiving of the mark of the beast. The beast is described in Revelation 13:1-10. It is a composite beast of the four beasts of Daniel 7. In Revelation 17:1-6 this same beast in a different color supports a woman, a lewd woman called Babylon. Here then are two features of the powers of apostasy. The beast, representing the civil or state feature, and the woman the religious or church feature.

In Revelation 13:3 it declares that all the world wonders or wanders after the beast.: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Apostasy has its seat and its church in Rome. It is a kingdom of this world as well as a church. Prophecy makes no mistake. The world is turning its face more and more to Rome today. The churches also are turning to her as predicted and are enmeshed in the net of apostasy. This also is declared in Revelation 14:9,10, under the name "image," in Revelation 16:13; 19:20, the false prophet, and in Revelation 17:6, her daughters.

We are now prepared to write what is the mark of apostasy. Seeing that the churches of today are teaching many doctrines unknown to the apostles and are teaching many doctrines and traditions foreign to Christ and His apostles, the mark of the beast is apostasy. It is branded on the forehead, which, being a transferred epithet, points to the mind which governs and directs worship. The Ten Commandments measure their worship and declare it apostate. (Revelation 11:19.)

In this it is found guilty of abolishing the Sabbath and setting up a day of worship not blessed by God. This points to apostasy.

Apostasy has left the form of baptism by immersion, a striking and beautiful memorial of the resurrection, and has resorted to the sprinkling of children who cannot understand anything. They cannot believe or confess. This, too, is a mark of apostasy.

Apostasy also assumes the soul to be immortal, although the New Testament declares God and Christ only to have immortality. I Timothy 6:16: "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

Immortality is given at the resurrection. I Corinthians 15:53: "For this corruptible must put on incorruption, and this mortal must put on immortality." Man is to seek for it, because he does not possess it. Romans 2:7: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

Then apostasy had terrorized its adherents by the savage and brutal teachings of an eternally

blazing hell-fire into which the wicked are cast to burn and to suffer for ever and ever and ever.

Thus as a Catholic writer wrote recently, Roman Catholicism has postulated a god, who is lower in the scale of pity and mercy than depraved mankind. Even the Belsen gas chambers brought death quickly. (See appendix.)

The wicked must die, for “the wages of sin is death,” and not kept alive to burn and groan for ever. How unjust would it be to torment and burn a man without ending, who has sinned for seventy years! Not burning for a day; not a month; not a year; not a generation; not a millennium, not even ten millenniums, but on and on. Such teachings are not Biblical, because it says of all the wicked in Revelation 20:9, that fire comes down from heaven and devours them. That fire is eternal in its effect. It would consume what it burns. Revelation 20:9: “And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” It cannot be put out until it consumes the object of destruction. As fire from God destroyed Sodom and Gomorrah, and licked up Elijah’s altar, water, and sacrifice, so will the wicked be destroyed and be no more.

Those who believe, teach, and practice the errors of Rome are still in Rome and thus make up the scarlet woman and her daughters. They have the mark of apostasy. Every error is a mark of apostasy, but that mark that will be placed upon all in apostasy at last is Sunday worship in place of the Sabbath. In displacing the Sabbath by Sunday, the witness of the Lord’s testimony of His creation work is destroyed in the same way as the Pharisees set aside the fifth commandment and came under the rebuke of Christ, as recorded in Mark 7:9-13. So those who set aside and abolish the Sabbath, and keep their traditionally appointed Sunday, make the Sabbath commandment of none effect by their tradition. “And He said unto them, Full well you reject the commandment of God, that you may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Who curses father or mother, let him die the death. But you say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou might be profited by me. He shall be free. And you suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which you have delivered: and many such like things do you.” The indictment spoken by Christ that their tradition was in vain is also leveled at Sunday worshippers.

To cut the Sabbath out of the commandments is therefore the work of the horn power of Daniel 7 and 8, and the beast and the woman of Revelation 13, and 17. The Book of Revelation announces its messages and warnings against these religious-political forces with loud voices. (Revelation 10:3; 14:7,9.) This should arrest the attention of any sincere person.

The great significance of the Sabbath of the Lord is its character of witnessing as the testimony of the Lord. Resting upon that day is a means of drawing attention to it. To worship on it is to glorify God. The message urges the faithful “to fear God and give glory to Him,” and to worship Him who made all things.

The mark placed on the forehead points to a false and apostate worship demanded by the Roman Catholic Church, and followed by the masses of apostate Protestants.

The mark upon the hand points to a cessation of work in the observance of worship on Sunday. So, the mark is visible by these two actions: bowed head and rested hands.

On the other hand the people of God are sealed in their foreheads. The Holy Spirit is the authority who seals the believer. Ephesians 4:30: “And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.” And, “Quench not the Spirit.” I Thessalonians 5:19.

In Revelation 7:2,3, we read that the seal of the living God is placed in the foreheads of the 144,000: “And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees’ till we have sealed the servants of our God in their foreheads.” Afterwards a great multitude also are sealed. Revelation 7:9-13: “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried with a loud voice, saying, Salvation to our God which sits upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they?” In this multitude is the major result of the preaching of the messages of Revelation 14:6; 10:11. This agrees with verse 9 of

Revelation 7.

We notice the seal is the seal of the living God. Not a mute, cold, dead, God of stone or wood. But a God full of life and living “who gives to all men life.” This is the “unknown” God extolled by Paul on Mars’ Hill. To give life to all men He must be the source of life. In this way He breathed into man at creation and man became a living soul. Genesis 2:7: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

This is the message and truth of the fourth commandment, that God created all. This is what makes the fourth commandment the testimony or the witness of God in this world of other gods. Speaking to a leading Old Testament scholar we asked him the meaning of the Hebrew eduth translated “testimony” and “witness.” His reply was quick and positive. “Witness,” he said. “It points to the Sabbath which is God’s witness that He created all in six days.

Thus the Sabbath is the “seal” or “sign” or “witness” of the living God. To keep it holy gives glory to God. Thus God will have a people who place the same faith in Him as the creator, as they place in Him as their redeemer. Creation and redemption therefore go hand in hand to witness that man was created on the sixth day of the week and redeemed on the sixth day of the week through Christ’s redemptory work on Calvary’s hill. The Father, and the Son, working together.

The Sabbath has no virtue of salvation in itself. Justification is received by faith only in the sacrifice and ministration of Jesus Christ. There is no other way. But, a faith that lives is a faith that witnesses. If we deny the Son and the Father, They will deny us. That is why the appeal is made to give glory to Him who created all things.

One day to rest upon is as good as another if the Sabbath is merely a day of rest. But it is not merely a day for resting from labor. It is a day for witnessing to a faith that believes God is, and that He created heaven and earth and all things therein.

Not only is this truth set forth in Revelation 14:7, but it is the basis of the angel’s oath and announcement in Revelation 10:6: “And swear by Him that lives for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that there should be time no longer.”

It is impossible to take the living God out of the message of Revelation chapters 10 and 14. It is also impossible to take the testament, the commandments of God, and the testimony out of those messages. And it also is impossible to take the Sabbath, the witness of the living God, out of the Ten Commandments, for the word of God cannot be broken. John 10:35: “If He called them gods, unto whom the word of God came, and the scripture cannot be broken.”

When the mark is enforced on the world as declared in Revelation 13:16,17, then the coming of Jesus for His people will be at the door: “And he causes all, both small and great, rich and poor, free and bond to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Then Sunday and the Sabbath of God will assume great proportions as a person chooses which day one may believe and obey. Then the two wraths of the Book of Revelation will pour forth their fury. The wrath of Satan against the remnant who keep the commandments of God (plural), including the Sabbath, and the wrath of God against those who worship the beast and who receive his mark. The only way one can be ready for that day is to be sanctified by the truth. That will be of Revelation 14:12: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” We have no need to fear Satan, for the message demands “to fear God.”

Before Israel crossed the Jordan into the land of Canaan they were called to sanctification. Joshua 3:5: “And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you.”

Before the remnant church crosses the Jordan of trouble, they, too, are called to a sanctification in Christ’s appeal in Revelation 3:18-21: “I counsel thee to buy of Me gold tried in the fire, that thou may be rich. And white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear; and anoint your eyes with eye salve, that thou may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. To him that overcomes will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Also in Revelation 22:11-14: “He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha

and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

May we all be ready by letting Christ into our hearts in His fullness of power and truth.

16. The World Corrupt at the Coming of Christ

“The fool hath said in his heart, There is no God.” Psalm 14: 1-3.

IN TALKING WITH A YOUNG MAN a while ago who had just come forth from the university after taking a course in geology, I was amazed to hear him say that there is no foundation for believing the resurrection of Christ. He said even a minister had said this was so just recently.

He had been studying what the university teaches on geology in the field of fossil research from which it is claimed that life and man lived on the earth millions of years ago. This, of course, is the result of unbelief. “The fool hath said in his heart, There is no God.” He does not always confess it or say it. It is something in his heart which moulds him an unbeliever. He may go to church. He possibly could be a minister of religion, but there it is in his heart, he does not believe in God.

The Apostle Peter in 2 Peter 3:3-6: “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.”

In the last day scoffers would be ignorant of the fact that the world was destroyed by a flood, although Jesus Himself believed in the Flood. Luke 17:26,27: “And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all.”

No one can correctly measure the depth into which unbelief will sink a man in sin. In Revelation 21:8, we read: “But the fearful, and unbelieving and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death.” The first two sins are partners, for fear and unbelief are bed mates. They live together, and together breed opposition to God and His teachings.

One of the classic instances of fear and unbelief in the Old Testament is that of Jeroboam who made Israel to sin. This indictment is written of every king in Israel who followed Jeroboam except one, Jehoash.

It was Jeroboam’s fear and unbelief that caused him to make two images. One he set up at Dan and the other at Bethel, to call the ten tribes to worship. This would keep them from going up to Jerusalem to worship, because if they did, he knew they would be in danger of going over to Rehoboam.

God had informed Jeroboam that He would make and build him a sure house if he would walk in His way. I Kings 11:38: “And it shall be, if thou wilt hearken unto all that I command thee, and will walk in My ways, and do that which is right in My sight, to keep My statutes and My commandments as David My servant did. That I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.” To help Jeroboam He, ordered Rehoboam not to fight against Israel. But Jeroboam, as the fool, said in his heart, “Now shall the kingdom return to the house of David.” And I Kings 12:26-31: “And Jeroboam said in his heart, Now shall the kingdom return to the house of David. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Daniel And this thing became a sin. For the people went to worship before the one, even unto Daniel And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.”

Thus he taught Israel to sin, and dragged them down into the mire and corruption of idolatry. Of nineteen kings only Joash did not walk in the ways of Jeroboam, the son of Nebat, who made Israel to sin. All this came about because Jeroboam, fearing Rehoboam would gather Israel to worship and thus gather the ten tribes to his two tribes to Jerusalem, lost faith in God’s promises.

Anything that breeds and disseminates unbelief takes from God. In universities, colleges, and schools today the specious, subtle, and erroneous teachings of evolution are eating away faith in the Bible creation, and the result is “the fool bath said in his heart, There is no God.”

People today think it superior to talk evolution and to question the- Bible. They look upon those who stand for the Bible as void of intellect. They think it funny to joke about things written in the Scriptures, forgetting the Bible hides nothing, not even the sins of its heroes. The result is corruption. Jesus

said so, and we know of no one living or dead we can more safely believe compared with Him. Fools disbelieve and go down to corruption and eternal death.

The creation story is true. There is no book in the world that has a genealogy of man reaching back to the beginning, as the Bible does. In Genesis 5 is given ten generations down to the Flood. In Genesis 10 there are ten generations to Abraham. The length of time is hereafter computed by the ages of individuals, then follow the ages of others, and so on, till the whole time man has been upon the earth is computed.

17. God's Two Ways and the Ten

THE FIRST WAY is through the law. The Ten Commandments placed under the mercy seat in the ark, which was the depository of truth, could not be touched by human hands, because they were the writing of the finger of God. No other fingers therefore were allowed to touch them.

The transgression of the Ten, or any one of the Ten ' was sin, and the wages of sin is death. And sin is still the breaking of those ten. Thus the sinner's attention is drawn to them. and any expiation of sin must be directed there to the ark in the most holy place. The Scriptures declare, "Thy way O Lord is in the sanctuary."

The sanctuary entrance was through the first veil, on past the golden candlesticks and the show bread table to the altar of burnt incense and then stopped at the second veil. All instruction concerning the sinner's approach to the mercy seat over the ark to receive forgiveness is written in the law. Thus the law brings conviction of sin through the applied commandments which brought repentance to the transgressor, for all have sinned. Romans 3:19-23: "Now we know that what things so ever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."

THE MORAL FEATURES OF THE LAW

It was the transgressed moral features of the law which brought condemnation to the sinner. These were the Ten, and their application in the widening of their operation as written in the law. Jesus went even further than the law did when He applied the sixth and seventh commandments to the very thoughts of sin. Matthew 5:20-27: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

You have heard that it was said of them of old time, Thou shall not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembered that thy brother bath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with your adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shall by no means come out thence, till thou has paid the uttermost farthing. You have heard that it was said by them of old time, Thou shall not commit adultery." He also widened the field of the third commandment in verses 33-36: "Again, you have heard that it bath been said by them of old time, Thou shall not forswear thyself, but shall perform unto the Lord your oaths. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth. For it is His footstool: neither by Jerusalem: for it is the city of the great King. Neither shall thou swear by thy head, because thou cannot make one hair white or black." Paul did the same in Romans 7 with the tenth commandment.

This makes it very clear, and proves that the Ten in the law were still fundamental in the New Testament. Indeed, Paul writing to the Romans, chapter 13:8-11, wrote: "Owe no man anything, but to love one another: for he that loves another hath fulfilled the law. For this, Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself. Love works no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." He uses the same commandments as Jesus used in Matthew 19:16-19, except the difference in the fifth and the tenth. Wherever the Ten are directed by the law they are of the law, the commandments of the law morally.

It is therefore obvious that those texts of the New Testament, which are morally and spiritually

authoritative, issue from the Ten, and are perpetuated through the New Testament. A list of them will be given further on. The feature of the law therefore is permanent, brought through from the Old Testament.

But in the way of the sanctuary, where salvation was realized at the cross, the way of forgiveness of sin against the commandments was shown in types and symbols. While the symbols themselves could not take away sin, they illustrated how Christ, our sin-bearer and Savior could do so in reality, and open the way for the sinner to approach a holy God. In the land of Israel, Gentiles as such are debarred from the services of the sanctuary, though individuals might become proselytes. However, God had something better for all, both Jew and Gentile, after the cross. Hebrews 11:39,40: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

The better way was a new and living way. Hebrews 10:19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh: and having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This is through the flesh of Christ. This, of course, points to the birth and incarnation of Christ, when the word was made flesh. That is when His light, life, and power would beget sons for God. (John 1:1-4.) That way of the flesh was the "body" given Christ. Hebrews 10:5: "Wherefore when He comes into the world, He says, Sacrifice and offering Thou would not, but a body has thou prepared Me." In his letter to the Ephesians (Ephesians 2:13-17), Paul shows that now both Jew and Gentile have a clear approach to God, that together, not now separated by the ordinances of the law, they all may draw nigh to Him. In the old way, the High Priest was the only one that reached the sanctuary recluse with God. His sons ministered in the holy place, but did not pass the inner veil; the Levites cared for the things outside of the sanctuary itself, the men stood back in the court and the women away beyond them. Gentiles were on the outside of all. This was a separated approach to God. Now all can come, through Christ whose gift of His flesh in sacrifice accepted by faith, constitutes the new and living way to God. Now our Melchisedec priest, His sacrifice being the veil, ministers there for all mankind in the presence of the ark of the testament in the tabernacle of the testimony. (Revelation 11:19; 15:5.) The old sanctuary is gone (Matthew 27:51), the Aaronic priesthood is no more, and the law of commandments contained in ordinances is abolished. Christ and the unalterable Ten Commandments still are the basic of truth and life in God's way of salvation.

18. The Sabbath in the Book of Acts

THIS BOOK is a short history of the church in its early years of evangelism. The book was written by Luke, a physician, to one Theophilus. The Seventh-day Adventist Dictionary says he was a nobleman, but it is not known whether he was a Christian or a seeker after Christianity. Luke had, leading up to the book, written a former treatise to Theophilus, i.e., St. Luke's Gospel.

It is clear in Acts 15:20,21 that an understanding can be gained of what constituted some fixed teachings on truth in the first church: "But that we write unto them, that they abstain from pollution of idols, and fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

Many commandments which are written elsewhere in the New Testament are not included in the apostle's request in verse 20; such are verses 1, 2, 3, 4, 5, 6, 8, 9, and 10. The request to abstain from eating flesh sacrificed to idols was only one thing, and did not cover all the "thou shall not make unto thee any likeness," etc. So there are nine of the Ten Commandments not directly mentioned above. It was necessary therefore for the apostle to include verse 21. This verse points to Moses as an authority in the early church as touching moral and spiritual life.

Now "Moses" when used in this way, definitely means "the law," the torah of the Jews. Mark 7:10; Luke 16:29,31: "For Moses said, Honor thy father and thy mother; and, who so curses father or mother, let him die the death." "Abraham says unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Every Sabbath the law was read in the synagogues for spiritual and moral instruction, which was rooted in the Ten Commandments. It is very clear, therefore, that the apostles felt that because Moses or the law was well known and read, they had no need to add anything to verse 20, for instruction in Christ's way. The part of the law of Moses perpetuated in the New Testament is the Ten, and all teachings which spring from them.

Now the Sabbath is clearly and faithfully read in the Law of Moses. Such scriptures as Exodus 16:1-34; 20:8-11; and 31:17,18 are some of the teachings on Sabbath consecration.

Paul's attitude toward the Sabbath is clearly revealed in the Acts of the Apostles. Take for instance Acts 13:42-44: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God." All came back the next Sabbath. Paul had said nothing against the Sabbath to the new inquirers, but rather that they and others should come together the next Sabbath day; and they did, almost the whole city.

Later on, Paul went down to the riverside where the women were having devotion on the Sabbath day, and spoke to them. Acts 16:13: "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither."

Then in Acts 17:1,2 is recorded Paul's three visits to the synagogue, as his custom was. Now, to go to the synagogue was also Christ's custom. Luke 4:16: "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Believers do well who follow the footsteps of Christ and Paul in Sabbath worship.

Paul was teaching in Corinth for eighteen months, part of the time Sabbath by Sabbath in the synagogue, and then later in the house of Titus a worshipper of God. Crispus and his family believed, and Paul much encouraged, carried on there for a long space of time. It can readily be accepted that Paul and his congregation gathered each Sabbath day to study and worship. And indeed, an experience meeting in Acts 20:7 was on a Saturday night following the close of the Sabbath. Paul preached on till midnight because the next day he was to leave Troas for Assos, a distance of nineteen miles. The New English Bible reads of that gathering: "On the Saturday night, in our assembly for the breaking of bread, Paul, who was to leave next day, addressed them, and went on speaking until midnight. Now there were many lamps in the upper room where we were assembled; and a youth named Eutychus, who was sitting on the window-ledge, grew more and more sleepy as Paul went on talking. At last he was completely overcome by sleep, fell from the third floor to the ground, and was picked up for dead. Paul went down, threw himself upon him, seizing him in his arms, and said to them, 'Stop this commotion, there is still life in him.' He then went

upstairs, broke bread and ate, and after much conversation, which lasted until dawn, he departed. And they took the boy away alive and were immensely comforted.”

It is difficult to know what is meant by the breaking of bread. Such an expression is used for an ordinary meal as well as for the Lord’s Supper. Anyway the bread was not broken till after the accident and the miracle of healing. Luke the physician naturally was interested in the miracle of healing more than the breaking of bread, for the miracle was the special event recorded.

Luke, who wrote both his Gospel and the Acts of the Apostles, substantiates the interpretation as far as the time of the day was concerned, in that it was a Saturday night meeting. In Luke 4:40 we read: “Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.” Also Luke 23:54-56, as to the time of day: “And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandments.” That the day began at sunset accords with Deuteronomy 16:6: “But at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou came forth out of Egypt.” And Genesis 1:5,8,13,19,23,31: “And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. . . . And God called the firmament, Heaven, and the evening and the morning were the second day And the evening and the morning were the third day And the evening and the morning were the fourth day And the evening and the morning were the fifth day And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.” Thus the Bible day begins at sunset. Therefore it was evening at the going down of the sun, or dark, when the disciples came together to eat. To eat then could have been an evening meal or supper.

The fact that Paul preached on to midnight is evidence that it was an evening or night meeting when the believers gathered. No doubt they had been together most of the Sabbath, and after its close they met for supper, and Paul filled with the Spirit made it another opportunity of giving instruction and spiritual help.

Paul had not failed to declare the whole counsel of God to the believers. Acts 20:27: “For I have not shunned to declare unto you all the counsel of God.” Nowhere in the whole record of all his travels and visits among the churches can be found one word where he spoke or taught against the Sabbath. Rather he is shown to have respected it as a day of worship and spiritual instruction. His example left nothing to be said concerning his stand as to the perpetuity and sacredness of Sabbath observance throughout his entire ministry to his death as recorded in Acts.

Paul used the foundational Sabbath witness to urge the Athenians to turn from their idols and gods. Acts 17:23-26: “For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands: neither is worshipped with men’s hands, as though He needed any thing, seeing He gives to all life, and breath, and all things. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” This is the instruction of the fourth commandment. Exodus 20:8-11: “Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: for in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.” Being a student of the law, Paul was very well versed in the reason for Sabbath observance, in that it was a witness to God’s great act of creation.

The Sabbath stands at the point, or area, between God, our God, and all other gods, in that it has its roots in the creative week of God. A careful reading of the fourth commandment, Exodus 20:8-11, will show very clearly indeed that the reason for resting on the seventh day is, “for in six days” the Lord accomplished His creation. Then at the close of verse 11 it reads: “Wherefore the Lord blessed the Sabbath day and hallowed it.” That is, because He created all things, that day He especially blessed and hallowed. So the resting on the Sabbath, and the holiness of the Sabbath, are commanded because of the creation of all things in six days by God.

This creator God was the God worshipped by Paul. He was the God unknown to the Athenians, to whom Paul directed them.

Luke in his Gospel in chapter 23:54-56, declared the Sabbath to be a commandment of God. This was following the crucifixion. If Paul had ever intimated that the Sabbath was to be abolished in any of his

preaching up and down Asia Minor, Europe, and Jerusalem, Luke surely would have mentioned it, especially as a reason for the Jews' hatred of Paul and their persecution of him. But no, the silence of Luke on this is an argument of great weight and authority that Paul said or did nothing against the continuity of Sabbath observance. The Book of Acts is a witness of sound truth and authority to this fact.

In Acts 7:44 Luke draws attention to the old sanctuary tent pitched in Israel's wilderness journey. "Our fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." He calls it the tabernacle of witness. The word "witness" is a correct translation of the Greek *marturion* in the possessive case. Because it is associated with "tabernacle" it means the tabernacle of the Decalogue. (The New English Bible, "the Tent of the Testimony.") "Our forefathers had the tent of the Testimony." Right in connection with this verse in its governing context, the tabernacle of the Decalogue is set forth by Stephen as a challenge to the apostasy of the children of Israel to heathen gods. Again the Sabbath takes its place in the "witness" of the tabernacle, followed in the temple of Solomon to the true and only God. In verses 48-50, Stephen calls attention to the fact that heaven was God's throne and the earth His footstool. He asks, too, as coming from the mouth of God, "what is the place of My [God's] rest?" It was the Most Holy Place of the tabernacle, and later the Most Holy Place of Solomon's temple. 2 Chronicles 6:41: 'Now therefore arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength: let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.' But, now it is heaven from whence He directs the building of a spiritual house of human stones for Himself. I Peter 2:5: "You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." In Acts 15:14-16 James speaks of it as the tabernacle of David: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will set it up."

In that tabernacle in heaven is seen by John the ark of the testament. In other words, the ark of the Decalogue. Moreover, the tabernacle is called the tabernacle of the testimony or witness in heaven. Thus the tabernacle of witness in the wilderness in Acts 7:44 finds its counterpart in the tabernacle of witness in heaven, where is God's throne. In the earthly tabernacle His presence was in the Holy of Holies above the ark and the mercy seat, pointing to God's heavenly throne in the Holy of Holies in heaven, where the Ten Commandments, as ten divine principles, form the basis of God's constitution for man. As it was in the beginning so it was at John's time, sixty years after the cross; so it is now just before the end when the plagues will be poured out on an unrepentant world. In that constitution still stands the Sabbath commandment to carry its hallowed blessing into the earth made new. (Isaiah 66:22,23.)

A careful study therefore of the Book of Acts buttresses the immutability, the continuity, and the perpetuity of the Sabbath.

19. The Beatitudes of the Book of Revelation

THE BIBLE holds three groups of beatitudes.

1. Deuteronomy 28:1-9: “And it shall come to pass, if thou shall hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shall hearken unto the voice of the Lord thy God. Blessed shall thou be in the city, and blessed shall thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy cows, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shall thou be when thou came in, and blessed shall thou be when thou goes out. The Lord shall cause your enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou sets your hand unto; and He shall bless thee in the land which the Lord thy God gives thee. The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shall keep the commandments of the Lord thy God, and walk in His ways.”

2. Matthew 5:1-12: “And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”

3. Revelation 1:3; Revelation 5:13; Revelation 7:12; Revelation 14:13; Revelation 16:15; Revelation 22:7; Revelation 22:14. These texts are full of promises based on the co-operation of the faithful.

The first group of beatitudes was written to encourage Israel to be faithful to God, and by being faithful to God they would be blest in storehouse and basket. They would be a favored people in a favored land. That favor would continue to John the Baptist and was confirmed by the law and the prophets. After that the kingdom of heaven would be preached. John commenced the preaching of the kingdom of heaven, and Israel, as a nation favored above other nations, ceased to be. Luke 16:16: “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it.”

Then came the other group of blessings recorded in Matthew 5:1-12. These breathed freely the spirit of Christ’s kingdom. If any man failed to develop this spirit he was not of Christ’s kingdom, for if any man hath not the Spirit of Christ he is none of His. Romans 8:9: “But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.”

In the third group there are eight references to blessings. Of these Christ blesses the faithful and believing six times, while the redeemed twice sing blessings in honor of Christ.

The first beatitude is a blessing upon those who read and hear the words of the prophecy and keep those things written therein. This scripture makes the reading, hearing, and keeping of the Book of Revelation a blessing above other books of the Bible, therefore the importance of understanding it. Much has been written by commentators and authors endeavoring to interpret the prophecies of the book. Because of the attention given to it, much instruction has flowed from consecrated pens to illuminate the minds of the faithful and to lift their eyes with confidence to the eternal reward in the plan of God for His people. Eyes that have wept have dried their tears; hearts that have ached have been turned to joy; bodies that have been wracked with pain have been renewed in strength, and hopelessness and despondency have fled before a joy and peace with and in God that cannot fully be expressed when the prophecies of the book have opened to their understanding. Yes, all through a careful study of the Revelation of God.

Closely associated with this first blessing is the one of Revelation 14:13: “And I heard a voice

from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest from their labors, and their works do follow them." The blessing is upon those who during the time of the fulfillment of the prophecies of the book die in the Lord. This takes away the fear of death. It makes death a sleep, the waking from which shall be life everlasting. What a prospect for the aged!

This giving of eternal life is at the coming of Christ, for He promised to gather His people then from the grave and the world. (1 Thessalonians 4:16,17.) Here in Revelation 16:15 is a blessing promised in the midst of Armageddon: "Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame." When all around is chaos and terror, this beatitude assures the faithful of deliverance vast and thrillingly perfected. Here Psalm 91 is fulfilled in them.

Beyond this is the marriage supper of the Lamb, Jesus Christ. Christ sits down with His people in His kingdom for these are the true sayings of God. Revelation 19:7-9: "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, clean and white: for the fine linen is the righteousness of saints. And he says unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he says unto me, These are the true sayings of God." What a blessing that will be!

In the concluding chapter of Revelation, in verse 7 and verse 14, great encouragement is written for the blessed of Christ. The assurance that Christ will come quickly when the prophecies of the book shall be fulfilled is written in Revelation 22:7: "Behold, I come quickly: blessed is he that keeps the sayings of the prophecy of this book." There, can be no interruption of this glorious return of Christ. This blessing cheers the believer on, confident that just as all the prophecies preceding His first coming have not failed, those on and at the doorstep of His second coming cannot fail. The picture grows in beauty and perfection to the gates of the city of God where the redeemed pass through. Revelation 22:14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Their robes washed white, and clothed in Christ's righteousness, they pass on down through the broadways of lustre and beauty unsurpassed, blessed because by the word of knowledge and by the power of Christ they have kept the commandments of God and the faith of His Son Jesus Christ.

Then comes the chorus of the redeemed as sung in Revelation 7:12 and Revelation 5:13: "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever."

Everything of honor and blessing is cast at the feet of Christ. He alone is worthy, and the redeemed are worthy because they counted themselves unworthy and accepted the worthiness of Christ. Christ made them worthy.

The writings of John post-date all other epistles of the New Testament.

To the multitudinous followers of Roman Catholics, the Apostle Peter is the one whom they claim to be the greatest teacher of all the apostles of Christ.

To the Protestant bodies Paul is the greatest of all the apostles, having written fourteen of the twenty-one epistles. His inspired teachings on justification by faith in the sacrifice of Jesus Christ was and is the foundation of Protestantism.

Accepting all this, the remnant church of Christ points to yet another apostle, even John, who because he outlined and taught longer than Peter and Paul, became the sheet anchor for truth when they had passed away.

John's book of the Revelation places him on the high level of the major prophets of the Old Testament. The arresting imagery of the book finds its pictures in the books of Ezekiel and Daniel, developing into descriptions of beasts outdoing those of the Old Testament. Its great antitypes throw themselves around the types of ancient Babylon and Jerusalem whilst its gospel messages builds solidly on the teachings of Christ.

It is the messages of Revelation 14:6-14 which have made Seventh day Adventists a people. If those messages, like the seven thunders, had not been written, they could never have been the people they are.

The importance of those messages, and the understanding of them, could only be known by a church that would "have the patience of the saints," "keep the commandments of God, and have the faith of Jesus." This verse is verily the sermon on the mount in short form.

Thus it would appear that verse 6 of Revelation 14 is a repetition of Christ's commission to go

into all the world and preach the gospel. It therefore demands a recovery, or a rediscovery, of those gospel truths trodden underfoot by the power that was exceedingly great, as declared in Daniel 8:11-14: "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down. And the host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

"Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13,14. This would also demand an understanding of the 2,300 days prophecy, which prophecy reached down to 1844, when there sprang into action a people with the gospel truths of the apostles to carry their messages of warning and truth to all the world.

Thus it is that John is the apostle above all others who directs and supports the work of God's people in the last days.

Two great doctrines of Christ meet at the close of this Christian era in a people purchased by Christ's precious blood who because of their simple faith in the atoning work of Christ and in the power of a converted life, have, become and are under the supporting influence of the Holy Spirit as the object of His supreme regard. These doctrines point to a preparation of God's people. They tell of the glorious return of Jesus and the keeping of God's Ten Commandments in their wide moral and spiritual directives.

In Conclusion:

The Book of Revelation is specially directed to the world and Christ's church in the last days in the time of the end.

It is written to clarify the doctrine of the second coming of Christ, and to declare positively the immutability of the Ten Commandments and the fact of their being God's constitution in brief for His people and that they were never altered or abolished at the cross.

Amid the agglomeration of false teachings of spiritual Babylon, God's true church will be recognized by three distinct characteristics, i.e., Revelation 14:12:

1. The patience of the saints.
2. The keeping of the commandments of God.
3. The faith of Jesus.

These three characteristics are basic, and they widen out into the whole Book of Revelation.

The messages of Revelation 14:6-14 must be preached to every nation, kindred, tongue, and people, before Christ returns. (Revelation 22:11,12; Revelation 14:14.)

These three messages, besides the preaching of arresting warnings, command us to fear God and give glory to Him inasmuch as He is the mighty architect and builder of heaven and earth and the sea. This message strikes boldly and powerfully at the teachings of evolution.

Coupled with Revelation 14:6, are Revelation 10:11 and Revelation 7:9, which declare the triumph of the messages in the gathering of a great multitude into the kingdom of Jesus Christ.

In his book, John never uses the term "law" which is the name given to the book of the law, which book was altered when the ceremonial features gave way to Christ the substance. (Hebrews 7:12.) But the Ten Commandments placed in the ark and named in three ways in Exodus 34:28, 2.9, as the covenant, the ten commandments, and testimony, are brought again into prominence in Revelation 11:19; 12:17; 14:12; 15:5.

The Ten Commandments stand as they ever have stood a rebuke to the infidelity, corruption, and violence in pitiful prominence in this age.

The Book of Revelation outlines in the clearest terms the eternal rewards of the righteous, and declares in this respect the faithfulness of God. Then let all the faithful praise Him in the heavens, and praise Him for His wonderful works, and His unspeakable salvation. Then in hearts warmed by His love let all keep His commandments in the spirit of the law of love, and life in Christ Jesus and His commandments will not be grievous but gloriously redemptive from sin and death. (1 John 5:2,3.)

"Blessed are they that do His commandments [and wash their robes in the blood of the Lamb], that they may have right to the tree of life, and may enter in through the gates into the city." "Open you the gates, that the righteous nation which keeps the truth may enter it." Revelation 22:14; Isaiah 26:2; Revelation 1:5.

20. Appendix

1. QUESTIONS FOR ROMAN CATHOLICS

From the "Vigilant," Vol. 36, No. 3, Jan.-Feb., 1965, page 7.

"Last year the Anglican Bishop of Woolwich caused a storm of controversy in the Christian Church with his book, 'Honest to God.' The vigorous debates currently exercising the Roman Catholic Church are reflected in a book just published in Britain, 'Objections to Roman Catholicism.' Here are extracts introduced by the book's editor, Michael de la Bedoyere, former editor of the Catholic Herald, and now editor of the newsletter, Search.

"'Objections to Roman Catholicism' could never have been conceived and written by Roman Catholics, least of all in English speaking countries, but for Pope John's *aggiornamento*, or 'bringing the Catholic Church up to date.' That great and revolutionary Pope's freedom has today become the freedom of seriously thinking and inquiring Roman Catholic writers.

"I, as a Roman Catholic, concerned for most of my life with Roman Catholic journalism and books, have no doubts at all that this *aggiornamento* had a charismatic character - in other words, that it was an inspiration of grace similar to St. Paul's 'Revelation of the Spirit' in his First Epistle to the Corinthians.

"What Pope John did was to turn the face of the church towards the present and future of mankind, instead of its ever looking over its shoulder to the past. His own free unconventional character came to Roman Catholics and to vast numbers of other people like a breath of fresh air."

"Objections," then, is a tribute to Pope John's "new look," and it seems to me a matter of exceptional interest that nearly all of it has been written by lay English Roman Catholics.

The series starts with a woman writer, Mrs. Magdalen Goffin, the mother of two young children and the daughter of Mr. E. Watkin, one of the best-known and deepest-thinking Catholic writers in this country over the past forty years. She has written on "Superstition and Credulity" in our tradition, and one of the points she has tackled is the Roman Catholic Church's views on Hell:

"J. S. Mill justly remarked that, compared with the doctrine of endless torment, any other objection to Christianity sinks into insignificance. In the past all Christians believed in Hell in principle, and enjoyed describing it in terms as grisly and crude as those employed by many Roman Catholics today."

"When enough people realize that, whatever the fate of those who repudiate God, a doctrine which implies that the Creator is less good than the creature must be false, then that doctrine has to be abandoned. Not without hesitation and quibbles, however, for the price of the abandonment was heavy. 'Rome is not yet prepared to pay it.' Faithful to her view of revelation, she constantly and consistently preaches what she has received. In whatever imagery it is clothed, the existence of Hell is still taught as part of the Faith without accepting which no Catholic can see God - a god whom, if he believed what he was told, no one in his senses would wish to see. Nor, apart from some pitiful efforts here and there to minimize the number of the lost, has she tried to dilute its significance."

Dr. Arendzen, in "The Teaching of the Catholic Church" (1952), tells his readers: "If all that was ever written or painted, or carved, expressive of the tortures of Hell could be brought before us at a glance, it would certainly fall immeasurably short of the truth."

"A book published in 1964 with the Southwark imprimatur, and intended for Roman Catholic children in grammar schools, speaks of the physical fires of Hell and the wicked writhing in envy and remorse for all eternity. Here credulity and superstition are combined.

"'That the Creator is less good than the creature' - these are surely the key words which cover so much of popular Christian teaching. Popular religion revolves round sin, stupidity, and superstition rather than round 'the good, the true and the beautiful,' which is perhaps the nearest we can get to an understanding of the Creator. Another of the superstitions which Mrs. Goffin criticizes is the church's teaching about baptism:

"Unless a man is born of water and the Holy Ghost he cannot enter the Kingdom of Heaven. No one now takes these words of Christ literally.

"It would be fair to say, however, that whatever their residual beliefs and creedal statements, in

practice the Roman Church is the only considerable communion left in the West to go on teaching that unbaptised babies and young children are so possessed by the devil that they are incapable of the Beatific Vision. just as to be effective, reformers must wear blinkers, so the infancy of any movement of thought obtains part of its drive from an intolerance and exclusiveness its later self regards as fanatical.”

2. “MINISTRY” STATEMENT

“The Ministry,” February 1964, page 20.

The General Conference Research Committee recently studied a manuscript that they felt had some worth-while thoughts on the uses of the term “the law.” Its present form represents a helpful co-operation between men well qualified to present their point of view. We think this article will be worth study and preservation.

THE EVERLASTING TEN - W. M. R. SCRAGG, A. P. SALOM, A. S. JORGENSEN, D. FORD

From the Apostle Paul’s day to our own there has been much ‘striving about the law’ which has frequently proved “unprofitable and vain.” With good reason did Martin Luther declare that one of the most important tests of true theology is the ability rightly to deal law and gospel.”

The subject menacing every mind that has not been illuminated by the Holy Spirit are legalism and antinomianism. While the former by law would “frustrate the grace of God,” the latter would “make void the law through faith.” The Pharisees of Christ’s day and the Zwickau prophets of the Reformation era typify the extreme forms of these perversions. Remarkable indeed is the fact that the great symbols of Protestant faith at the time of the Reformation successfully steered between these doctrinal monsters, and affirmed the perpetuity of the normal requirements of God once written with the divine finger on tables of stone. (See “Answers to Objections,” F. D. Nichol, pages 496-504.)

Since the rise of the Advent message there has been increasing departure in Protestant circles from the landmarks of the Reformation, and we would anticipate that this would be true with reference to the Biblical code of duty, as well as in other areas of Scripture. Those who in modern times present the commandments of God, in contrast to the traditions of men, encounter much opposition from the churches that once affirmed in the strongest terms the perpetuity of the Ten Commandments. It would appear that the battle against antinomianism needs to be fought again, and this time more conclusively than in the sixteenth century.

The spearhead of the attack against the binding obligation of the code proclaimed at Sinai consists usually of the misuse of texts such as Luke 16:16; John 1:16,17; Galatians 2:19; 3:18-25; Romans 3:21; 6:14; 7:1-6; 2 Corinthians 3; and Colossians 2:14-16.

Seventh-day Adventists must admit, as the first Protestants admitted, that on the face of them, these texts do testify to a New Testament opposition to law. This cannot truthfully be denied. The passages referred to all mention law, and do so with some apparent aspersion. What explanation is there for this?

First, it should be recalled that the New Testament was written when the extreme of legalism rather than antinomianism dominated the religious scene. The New Testament exponents of righteousness by faith therefore aggressively repudiated law as a method of salvation in order that men might turn to Christ and to Him alone for righteousness. There is, however, another reason also for the confusion resulting from some interpretations of these texts. Interminable striving about law has been possible these many centuries because the term itself has several meanings rather than merely one. This is why texts “against” law can be used to “contradict” texts “for” law. When opponents on the Sabbath use such texts as these listed above to confound those who believe in the present standing of the Ten Commandments they are frequently interpreting “law” in these texts as a synonym for the Ten Commandments. Inasmuch as most of the contexts concerned give emphasis to the dissolution of the obligation of the Mosaic code as a whole, it becomes apparent that such interpretations of the word law are erroneous and misleading. Seventh-day Adventist workers need to be careful lest they repeat the same error in their use of a different line of texts employing the Hebrew word torah or the Greek nomos. As Dr. E. Heppenstall has pointed out, “There must be a distinction made between the term ‘law’ as it is used in the New Testament and this term as it is used in the Christian church.” [1]

The Seventh-day Adventist Bible Dictionary in its article on “Law” recognizes the various meanings of the term:

[Hebrews Torah, “direction,” “instruction”; dath, “regulation”, “law”; Gr. nomos, “rule”,

“principle,” “law.”] In the Bible, a set of principles or standard of conduct. The usual Hebrew term translated “law” is *torah*, a term signifying all the revealed will of God, or any part of it. Unless the context indicates otherwise, “law” in the OT usually denotes the divine “instruction- God had given His people (Genesis 26:5; Exodus 16:4,28; Psalm 1:2; 19:7; 119:1,165; Isaiah 1:10; 8:16,20; etc.). This “law,” or written revelation of God’s will, made known the divine purpose for the Hebrew people in OT times. To the devout Jew, God’s “law” was equivalent to His plan for the salvation of the world. It is in this sense that Isaiah says “the isles shall wait for His law” (Isaiah 42:4). The instructions God imparted to Moses came to be known as “the law of Moses,” that is, the instruction given by Moses (Joshua 8:31; Nehemiah 8:1; Luke 2:22; 24:44; Acts 28:23; etc.). In view of the fact that the instruction imparted to Moses occupies a major part of the first 5 books of the Bible, commonly known as the Pentateuch, the Jews often referred to the Pentateuch as “the law of Moses” (Luke 24:44; John 1:17; cf. Matthew 5:17,18).

In the NT the term “the law” is used with various shades of meaning, and unless these different aspects of “law” are kept in mind, and the context examined to ascertain which shade of meaning the writer is alluding to, the modern reader of the NT is almost certain, at times, to misconstrue what is said about the “law.” To a Jewish reader or to one familiar with the Jewish religious system, the different nuances of the word “law” were clear, and a speaker or writer could shift rapidly from one to another without being misunderstood, since the context of his remarks would be sufficient to make his meaning clear. In fact, to the devout Jew all the different shades of meaning implied by the word “law” were, for practical purposes, one, and each blended almost imperceptibly into the other. Furthermore, the Jews did not ordinarily distinguish between moral, ceremonial, civil, and health regulations, since God was the author of them all, and all were binding upon His people. To the modern reader, on the other hand, this can all be very confusing. In the NT the word “law” is used in 2 distinct but closely related senses: (1) Scripture as a revelation of the divine will (see John 12:34; 15:24; etc.) In Jewish terminology the word “law” may refer to the Pentateuch, the 5 books of Moses, in contrast with the Prophets and the Writings, or the Hagiographa-the 3 divisions of the OT according to the Hebrew canon (see Luke 24:44). Occasionally they used the expression “law of Moses” when referring to the Pentateuch, but more often simply the word “law” (see Matthew 7:12; 11:13; 12:5; 22:40; 23:23; Luke 10:26; 16:16,17; John 1:45; 7:19; 13:15; Romans 5:13,20; 7; etc.). At times the word “law” is used in connection with the Decalogue, though in some instances “law” may refer specifically to the Pentateuch, of which the Decalogue is an integral part (Matthew 22:36-40; Romans 7:7; James 2:10-12). (2) The Jewish religious system as a whole, or some particular part of it (John 1:17; Acts 18:13,15; 22:3; Romans 6:14,15; Galatians 3:19-25; etc.). The Jewish religious system was, of course, based on the revelation of God’s will as contained in the OT Scriptures, particularly the Pentateuch. Sometimes the term “law” refers particularly to the ritual law, the characteristic outward feature of the Jewish religious system (Luke 2:22-24; Acts 15:5,24; etc.). The expression “works of the law” commonly refers to the requirements of the ritual law, though such law is also spoken of as “the law of the Lord” (Luke 2:23). In Hebrews 7:12 “law” refers to that part of the Law of Moses dealing with the priesthood.

Obviously, texts referring to “the law” should be used only after the most careful study of the context in order to ascertain the intent of the inspired writer, and with a fine sense of discrimination.

All authoritative theological works confirm this delineation of the meaning of “law” given by Adventist scholarship. In view of the fact of the multi-meaning significance of the term “law,” we might well ask, Is there some more-direct route in presenting the truth of the eternal nature of the Ten Commandments rather than striving about “law” texts? The burden of this article is to point out that there is such a route, one that is completely reliable from a Biblical standpoint and which also is irrefutable in polemics.

It often has been pointed out that the one book in the Bible written especially for the last days and the last church is the eschatological book of Revelation. This is the scripture that most of all deals with the last things. From the first chapter to the last it points to the return of Jesus, and the last half of the book in particular describes the final crisis that will determine the destiny of the generation living on earth just prior to the Second Advent.

In these last chapters we find a call to that wholehearted worship which is manifested in complete obedience to “the commandments of God.” Twice the remnant church is characterized as a commandment-keeping church. (Revelation 12:17; 14:12.) Attention often has been called to these points. What has not been so frequently observed, however, is the fact that the writer of Revelation nowhere uses the word law in the Apocalypse or in his Epistles. [2] It would seem that the Holy Spirit, foreseeing the controversies that would ensue over the Pauline references to law, admittedly containing “some things hard to be understood”

(2 Peter 3:15,16), planned that John should exalt God's moral code above all possible misconstruction and polemics.

Central to all the visions of the Apocalypse is the heavenly sanctuary (see Revelation 1:12; 4:1, 8:3; 15:5; etc.) In Revelation 15:5 John refers to this sanctuary as "the tabernacle of the testimony," thus directing us in the omega of Scripture to the usage of that same term found in the alpha of the Inspired Word. In the Pentateuch of Moses "the tabernacle of the testimony" is referred to repeatedly. Why was it given this name? Because in its heart resided the ark, which housed "the tables of the testimony" the Ten Commandments. The term "testimony" as found in the Bible's first five books means the Ten Commandments and only the Ten Commandments, and the recurrence of the term in the last book of Scripture identifies these same commandments as still central in the plan of God during the Christian dispensation. [3] The focal point of the work of redemption in heaven is referred to as "the tabernacle of the testimony," revealing afresh what was typified by the Mosaic sanctuary - namely, that the sacred will of God is the cynosure of all heavenly beings, and the very basis of all divine acts.

The Mosaic recital is so written as to make it evident that the whole of the typical ceremonial service would have been unnecessary but for the presence in the Most Holy Place of the record of the holy will of Jehovah. (See Exodus 25:10, where the first item of the sanctuary discussed is the ark containing the Ten Commandments; compare Leviticus 4:1.) Furthermore, this ancient history makes it clear that God Himself made a distinction between the tables of stone and His other requirements. The Ten were written by His own finger and placed within the ark, while all other commandments were written by Moses and placed at the outside of the ark (Deuteronomy 31:26, margin). Thus it was God, not Seventh day Adventists, who separated the Ten Commandments from all other features of the Mosaic code.

Many authorities may be cited as recognizing the Biblical evidence that the Ten were frequently referred to as the "testimony."

TESTIMONY . . . The two tables of stone, whereon the law, or ten commandments, were written, which were witnesses of that covenant made between God and his people, Exodus 25:16,21; 31:18. CRUDEN, A, A Complete Concordance.

The Decalogue, which is often called "the testimony" (Exodus 16:34; 25:16,21, etc.)-The Pulpit Commentary, on 2 Kings 11:12.

Before the Book of the Law was completed, the word testimony (eduth) was used specially to denote the Ten Commandments- Wordsworth Commentary, on 2 Kings 11:12.

He now uses a word Marturion, Testimony, familiar to Jewish ears, especially to readers of the Pentateuch in the LXX, "where it is found about thirty times, and signifies the (eduth), "Testimony," i.e. of the Holy of Holies. . . . The Tables of the Law were "The Testimony," the Ark was "the Ark of the Testimony." See Acts 7: 44; Revelation 15:5--Wordsworth Commentary, on I Timothy 2:6.

The testimony . . . the term commonly used of the Ten Commandments - The SDA Bible Commentary, on 2 Kings 11:12.

They are . . . "the testimony," the witness to men of the divine will, righteous itself, demanding righteousness in man. . . . It is by virtue of their presence in it that the ark becomes, in its turn, the ark of the covenant (Numbers 10:33, etc.), that the sacred tent became the tabernacle of witness, of testimony (Exodus 38:21, etc.)-McClintock and Strong's Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Vol. 10, p. 272. Art. "Ten Commandments."

A designation of God's law as testifying the principles of His dealings with His people. So the ark of the covenant is called the "ark of the testimony" (Exodus 25:22), as containing "the testimony" (ver. 16), i.e. the tables of the Law upon which the covenant was based. International Standard Bible Encyclopaedia, p. 1852.

(Ten Commandments) still more frequently ... called "The Testimony" as the attestation of the will of God concerning human character and conduct. C. HODGE, Systematic Theology, vol. 3, p. 272.

Something evidential, i.e. (gen.) evidence given or (spec.) the Decalogue (in the sacred Tabernacle)-Strong's Concordance, on Marturion. See also Smith's Bible Dictionary, et. al.

Two other terms are used by John in Revelation for the Ten. They are "covenant" and "commandments." A similar passage to Revelation 15:5 is Revelation 11:19, which refers to the QC ark of His testament," and between these two texts are others which describe the people of God on earth (in the sanctuary's court) as those who "keep the commandments of God" (Revelation 12:17; 14:12). Exodus 34:28 and 29 makes it clear that all three terms-testimony, covenant, commandments-may be applied to the Ten, and it is in this way that John uses them. Earlier in the New Testament such texts as Galatians 5:1-3

clearly testify to the fact that the rule of life now to follow is not the keeping of the whole law. Such references, however, as Galatians 5:6; 6:15; and I Corinthians 7:19 show that whatever in the law has ceased to be binding, the commandments, implemented by faith and love in one who has become “a new creature,” remain for ever. It is John who identifies these enduring commandments by the texts in Revelation already mentioned. He portrays both the people of God on earth and the worshippers in heaven as paying allegiance to that same code which was once enshrined in the ark of the earthly Holy of Holies. It should be emphasized that this code in both cases consists of all ten of the commandments, and therefore the Sabbath remains sacred throughout all dispensations.

The worker for God today is counseled to present the binding obligation of God’s eternal requirements by dwelling upon the evidence from Revelation as supported by the parallel reference from the Pentateuch. [4] Such an approach in any preliminary presentation of the truth will avoid all controversies over texts employing the word law and will result in the conviction of many. It should be remembered, however, that the compelling of mental assent is useless unless the heart is won; and the Lamb of God who honored the divine code by His atoning death should be so exalted by every minister in his word and manner that the hearts of the listeners will be melted and the truth become desirable. [5]

1. Our Firm Foundation, Vol. 1, page 460.
2. I John 3:4 in the Authorized Version is a mistranslation. Anomia, rendered -transgression of the law- means -lawlessness,” as in the Revised Version.
3. See Appendix A.
4. See Appendix B.
5. See Appendix C.

APPENDIX A

The Hebrew word testimony is *eduth*, and in the NT it finds its nearest Greek synonym in the word *marturion*. This is amply demonstrated by the Septuagint. Neither of these words in themselves necessarily signify the Ten Commandments, but when they are associated with the service of the tabernacle they always do so refer. (See Numbers 1:50, 53; 17:8,10; 18:2; Acts 7:44; Revelation 15:5.)

APPENDIX B

TWO APPROACHES TO THE TEN COMMANDMENTS

First Approach-based on the three terms for the Ten Commandments used in the Book of Revelation.

- (1) Revelation 15:5 Tabernacle of the Testimony
- (2) Revelation 12:17 Commandments of God
- (3) Revelation 11:19 Ark of the testament

These texts prove without any disputation that the Ten Commandments are in prominent focus sixty years after the cross, and thus they were not affected or abolished at the cross.

The basic OT text Exodus 34:28,29.

- (1) Covenant equivalent of testament
- (2) Ten Commandments
- (3) Tables of the Testimony

Ark of the Covenant (from Hebrew *berith*):

Numbers 10:33; Deuteronomy 10:5; Joshua 8:33; I Samuel 6:15; 2 Samuel 6:2; 2 Chronicles 35:3; Psalm 132:8; Hebrews 9:4; Revelation 11:19. Greek Diatheke-Covenant or Testament.

Commandments of God (from Hebrew *‘asereth hadebarim*; Greek *entolas*)

Exodus 20:1-17	Psalms 119:151	1 Corinthians 7:19
Deuteronomy 4:13	Proverbs 4:4	cf. Galatians 5:6
Deuteronomy 10:4	Ecclesiastes 12:13	Ecclesiastes 6:15
Deuteronomy 5:29	Isaiah 48:18	2 Corinthians 3:1-3
Deuteronomy 13:4	Matthew 5:19	1 John 5:2, 3
Joshua 22:5	Matthew 19:17	Revelation 12:17

1 Kings 2:3	Mark 7:7-15	Revelation 14:12
1 Chronicles 29:19	Luke 23:54-56	Revelation 22:14
Psalms 78:7	John 15:10	

Testimony of the Lord (from Hebrew 'eduth)

Exodus 31:18	Numbers 1:50	(Revelation 15 : 5
Exodus 25:16,22	Numbers 1:53	
Exodus 16:34	Numbers 10:11	
Exodus 40:20	Exodus 38:21	
Leviticus 16:13	Numbers 17 4, 7	
Numbers 4:5	Numbers 18:2	
Joshua 4:16	2 Chronicles 24:6	
2 Kings 11:12	Acts 7:44	

Testimony from Marturion which refers to the Decalogue in this passage according to Strong.)

Having proved from the terms used in Exodus 34:28 and 29, and also in Revelation that the Ten Commandments remain in the NT era, then the texts employing the word "law" can be used strongly to support the Ten. The Law is based on the Ten and becomes the inspired exponent of them in application and elaboration.

Second Approach-based on texts using "law" (to be used only after the above).

Exodus 24:12	Luke 16:16, 17	Hebrews 8:9,10
Psalms 19:7	Romans 8:6,7	Psalms 1:1,2
Matthew 22:36-40	1 Timothy 1:6-10	Matthew 5:17,18
Romans 7:12	Joshua 1:8	Romans 3:31
Acts 15:21	Isaiah 8:19, 20	1 John 3:4
Deuteronomy 31:26	Romans 3:20	2 Corinthians 3:4-16
Isaiah 42:21	James 2:8-12	

APPENDIX C

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. "Evangelism," page 184. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ - Id., page 191.

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption-the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers. -Id., page 190.

The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, and brought in the theories and reasonings, preached arguments. - Id., pages 231, 232.

Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the waters of salvation. - Id., page 485.

The very first and the most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin bearer, the sin pardoning Savior. - Id., page 264.

If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. "Testimonies," Vol. 9, page 189.

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With the prayer that the book will be read widely by both ministers and lay people, he leaves it with the Holy Spirit to use it mightily for the winning of souls.

W.M.R.S.

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