

# SUNDAY OBSERVANCE

OR

## Sinai Seventh-Day Sabbath-Keeping

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*Author of A Dispensational Chart of the Bible, Christian Science and Its Real Author, Did Moses Know?, Jesus' Coming and the Kingdom, Legalism and the Seventh-Day Question, Modern Religio-Healing, Non-Millennialism vs. Pre-Millennialism, Satan the Opposer, from Origin to Doom, Sunday Observance, or Sinai Seventh-Day Sabbath-Keeping, The Power of Jesus' Blood and Its Relation to Sin, The Ten Lost Tribes, The Unity School of Christianity and What Its Teachings Reveal, World Conditions and Coming Changes, Where Now is Jesus and Nine Kindred Questions.*

Also works now in preparation on Russellism, Spiritism, The Security of the Saints and The Counterfeit vs. The Genuine.

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## INTRODUCTION

There appeared in a newspaper in Florida, last winter, the following challenge (also other like offers): "A good automobile and \$100.00 will be given at —— for one text in all the Bible commanding the religious observance of Sunday."

At the request of several pastors, we held some union meetings in that city, noting the Scriptural authority for Sunday observing, and dealing with "Legalism and the Seventh-Day Question."

The harmony of the Word on this vital subject is intensely interesting, and convincing Scriptural evidence is very necessary lest Satan should deceive. Do you, my reader, really desire to know "law-and-grace" truth more thoroughly? If so, you will receive a tremendous blessing, if you are not inextricably ensnared by false teaching and prejudice, and will carefully study and meditate on the apparently conflicting yet really harmonious scriptures here cited, having an open mind and a willing heart, letting the Holy Spirit freely guide and teach you. We doubt not that with such an eagerness of desire and submission of heart you will in this study be amply rewarded and furthermore fully satisfied as to what is Scripturally harmonious and the real Bible teaching.

C. E. PUTNAM.

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## SOME OLD TESTAMENT EVIDENCE

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it. And ye shall offer **that day** when ye wave the sheaf **an he lamb without blemish** of the first year **for a burnt-offering unto the Lord**” (Lev. 23:9-12). Thus typifying the firstfruits of the resurrection (Christ’s resurrection), which event occurred on **Sunday**. (See Matt. 28:1-6<sup>1</sup> and 1 Cor. 15:20, 23<sup>2</sup>).

Would not “the morrow after the [Sinai-law] sabbath” be **Sunday**, and was not this offering of “the sheaf” and other offerings including “an he lamb without blemish,” a “religious observ-

(1) Matt. 28:1. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

(2) 1 Cor. 15:20. But now is Christ risen from the dead, and become the firstfruits of them that slept.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

ance''? And was not this **God's positive command**?

Again, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be complete: even unto the **morrow after the seventh sabbath** shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. . . . Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offering. . . . And ye shall proclaim **on the selfsame day, that it may be an holy convocation unto you: YE SHALL DO NO SERVILE WORK THEREIN**: it shall be a statute forever in all your dwellings throughout your generations" (Lev. 23:15, 16, 19, 21).

Not merely one, but were not all these typical offerings which God commanded to be observed "on the morrow after the sabbath," "**RELIGIOUS OBSERVANCE OF SUNDAY, THE FIRST DAY OF THE WEEK**"? And were not these Sundays by God's command made a **Sabbath of rest from "servile work"**?

Does not this Levitical offering on "**Sunday**" the fiftieth day after the firstfruits resurrection-offering logically and Scripturally typify some event of Pentecost [Pentecost means fiftieth], which occurred also on "**Sunday**," the fiftieth day after Christ's resurrection? See Acts 2:1-47.

**Are These Seven Intervening Sabbaths Feast-Sabbaths or Fourth-Commandment Sabbaths?**

The fallacy of Seventh-Day-Advent exegesis of Leviticus 23:1-21 is very apparent to the thoughtful reader. See verse 15, then verse 16 which reads thus: "Even unto the **morrow** after the **seventh** sabbath shall ye number fifty days." Now were all these seven intervening Sabbaths feast-sabbaths, or were they the fourth-commandment Sabbaths? To ask the question is to answer it. No Seventh-Dayist, who has the right use of his mind, would say they were feast-sabbaths. Nor can it be said, either logically or Scripturally, that **Sabbath**, as here used, means **week**. The language is so clear and definite that a mere child may know that these seven Sabbaths between these feasts were the fourth-commandment Sabbaths and not weeks or feast-sabbaths. "The morrow after the **seventh sabbath**" could be only **SUNDAY**. And being the fiftieth day after the former feast **proves conclusively that this firstfruits feast-sabbath** (the fiftieth day before this morrow after the seventh fourth-commandment Sabbath) was also "**Sunday**," and it was the **morrow after the first fourth-commandment Sabbath**. And these two "first-day-of-the-week" feasts were to be observed **each year** (not every seven years) **on these two feast-sabbath Sundays after the first and seventh fourth-commandment Sabbaths**.

It is very evident, in the light of verses 5, 6, that the Passover Sabbath would be irregular unless the Jewish year contained an exact multiple of 7 in days. If it did not, the Passover Sabbath day would be changed, as to the seventh day counting, every year. Verses 5, 6, make this mathematically certain. But not so with the "sheaf-of-the-firstfruits" feast or "wave-offering," nor with the feast "fifty days" later, the "new meat-offering." For these feasts were to be kept (each year) on **SUNDAY**, "on the morrow" following the first fourth-commandment Sabbath after "ye shall reap the harvest thereof," and again "on the morrow" after the seventh fourth-commandment Sabbath "fifty days" later.

The Passover feast and these two later feasts were not connected as to time, for the "firstfruits-feast" date was not computed from the Passover, but from the **harvest week**, from the time of reaping the harvest—"When ye . . . shall reap the harvest thereof" (Lev. 23:10).

Again, Exodus 23:14-19; 34:18, 22, 23 and Deuteronomy 16:1, 9, 13, 16 reveal with certainty also (if carefully read and received), that the seasons or dating periods of these three yearly feasts were quite distinct and entirely separate. (See C. H. Mackintosh's notes on Lev. 23rd chapter.) The Passover feast, with which the feast of unleavened bread only was linked, was to commence on the fourteenth day of "Abib," or "the first

month." The second of these three yearly feasts, the feast of weeks covering the firstfruits and meat-offering, had its dating, not from the Passover, but from the **beginning harvest**, as is **specifically stated** in two of the above references. (See again Lev. 23:10 and Deut. 16:9.)

Mark that "the Lord spake unto Moses" (Lev. 23:1-8), giving commands regarding the "Passover" and "the feast of unleavened bread"; then again, separately [A new subject is introduced here by these words], "**the Lord spake unto Moses**" (vv. 9-22), this time commanding concerning this feast of weeks **in the beginning harvest**; then again, later (introducing once more another subject, the third great yearly feast), "**the Lord spake unto Moses**" (vv. 33-44), commanding the feast of tabernacles, which had **its dating** after the later harvests, in "the seventh month, when ye have gathered in the fruit of the land." Now is it not clear, indeed, that each of these three feasts had **its own, separate, basic date**, and that there is no connection whatever [But rather a clear separation is stated], as to datings, between the Passover Sabbath and the firstfruits feast Sabbath of Leviticus 23:11? The "no resurrection" Sadducees, Pharisees or others, may have made changes later, but the law here given by Moses is very **definite** as to these **feast dates**.

These two entirely different feasts, with the feast of tabernacles, constituted the three, separ-

rate, distinct, yearly feasts, held at three separate, distinct times in the year, of which God says, "Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel" (Ex. 34:23), "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles" (Deut. 16:16). (Read again carefully Deut. 16:1, 9, 13, 16 and Lev. 23:4, 5, 9-21, 33-44.) Observe that "the feast of weeks," as the name indicates, covered both the firstfruits-sheaf-offering and "a new meat-offering," as shown by Leviticus 23:9-22 and the antitype fulfillment.

If this "feast of weeks," this "firstfruits" and "new meat-offering" dated from and commenced with "the feast of unleavened bread" and Passover feast, as is claimed by some, how could there be three separated feast times in the year? How could God say, "Thrice in the year," "Three times in a year shall all thy males appear"? Is not such evidence conclusive?

Note, too, that these two feasts were not to be kept till, "**When ye be come into the land which I give unto you.**" Not until they got into Canaan, which is a type of the spiritual life and rest we have in Christ under the New Covenant of grace, were these feasts to be kept. For they Scripturally and logically typify the "firstfruits" of the

resurrection, that is, Christ's resurrection and our hope of same (1 Cor. 15:20, 23<sup>2</sup>; Rom. 8.22-25), and the beginning of the Christian Church.

And this resurrection, doctrinal truth, is the hope of the true spiritual Church, the body of Christ, which the Lord began to build at Pentecost just fifty days after His resurrection. (See Matt. 16:18<sup>3</sup> and Acts 2:47<sup>4</sup>.) (Mark that it is Christ Himself, not Peter, who "will build my church," and again at Pentecost, it was Christ the Lord, not Peter, who "added to the church.")

Do not these facts show the true meaning and spiritual significance of these two typical feasts, as well as the EXACT WEEK-DAY DATE of their observance and complete fulfillment? Certainly these two events (Christ's resurrection and the beginning of the Christian Church) are the antitypes of these two typical **Sunday-Sabbath** feasts.

### Why and How Christians Should Observe Sunday

So, then, according to Old Testament Levitical law and typical teaching, will not the real membership of the Christian Church, the truly "saved," "redeemed," living-in - "C a n a a n," "born-again" ones, "**THE CHILDREN OF THE RESURRECTION,**" observe "Sunday," "the

(3) Matt. 16:18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(4) Acts 2:47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

first day of the week," "the Lord's day," the day "He arose from the dead," THE DAY OF VICTORY OVER DEATH, our only hope (1 Cor. 15:13-23<sup>5</sup>)? Observing it in adoration, joy, service and in commemoration of both the resurrection and the Lord's supper, and in true spiritual worship. Not now according to the restricted typical law requirements (See John 4:20-24<sup>6</sup>), nor in secular labors, nor in worldly pleasures; but by worshipping God "in spirit and in truth," as Jesus here states, and also according to New Testament Apostolic custom, as the following clear evidences reveal:

### SOME NEW TESTAMENT EVIDENCE

"Now concerning the collection for the saints,

(5) 1 Cor. 15:13. But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

(6) John 4:20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1, 2).

Now was not this command of Paul's to all the churches of Galatia and the church at Corinth concerning which day of the week they were to thus make their religious offering "for the saints" truly and logically a command for the "religious observance of Sunday, the first day of the week"? See John 20:19, 26<sup>7</sup>, and Acts 20:7<sup>8</sup> for the weekly custom of the Apostles and disciples as to their worship, rest from labor, and use of Sunday. Should we not in our seventh-day rest from "servile work" and in our special united worship follow the weekly order of these early saints, and regard also the antitype of Levitical law? Notice the custom, that it was on "Sunday," not on "Saturday," "When the disciples came together to break bread," that is, to keep "the Lord's supper" (1 Cor. 11:17-34). Are more references needed? Study sincerely also Revelation 1:10-18.

These portions of the Word are made positive

(7) John 20:19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

26 And after eight days again his disciples were within, and Thomas with

them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

(8) Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.



and clear, not by the author's exegesis, but by their own definite statements and other harmonious, corroborative and explanatory scriptures cited, and they are certainly convincing to all the convincible. Only by doing violence to the English language can such evidence be perverted and set aside. May each and every person be honest at least with God, with His Book, and with himself, and thus regard his eternal destiny. Do not be deceived, nor deceive yourself. Who, except God Himself, can change, abolish, or set aside any of His harmonious Word?

Observe, too, that no text thus far has ever been found, for there is none, commanding the Christian Church "to keep" the Seventh-Day Sinai Sabbath. Such is only man's perversion of the Word and added requirement. (Note God's warnings to all such in Prov. 30:6<sup>9</sup> and Rev. 22:18<sup>10</sup>.) Hence, of Advent Seventh-Day Sabbath-Keeping, it cannot be Scripturally said to be for the Lord's Gentile Church. See Acts 15:24-29<sup>11</sup>; 21:25<sup>12</sup>, which show that God's instructions for His Gentile Church do not include Sinai "Sabbath-Keeping." Are not these Scriptural facts convincing?

(9) Prov. 30:6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

(10) Rev. 22:18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are

written in this book.

(11) Acts 15:24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto

If God really desired the Christian Church to observe "**Sinai-law Seventh-Day Sabbath-Keeping**" is it not very, very strange indeed that He did not once so state it, nor even indicate it in any New Covenant scripture? Especially so does it seem when God said so often to Israel (under the Old Covenant law) "Ye shall keep the Sabbath . . . it is holy unto you." But to Christians such things are not to be made a ground of judgment (Rom. 14:4-6; Col. 2:16-3:3), and the Scriptures say many times, that, in accepting the New Covenant and Christ its Minister, "ye are not under the law." Is the Christian Church "Israel," and under Israel's law? Is the Bible thus contradictory? Certainly it is not.

### Which Day is the Christian's Weekly Worship and Rest Day, or Sabbath?

Will it please the Father, if His Gentile church, without command or clearly revealed Bible authority, tries to keep (in a present-day modified

us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

(12) Acts 21:25. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

and man-changed way) the day of which God says, "It is a sign between me and the children of Israel" (Ex. 31:17)? (Note that this Sabbath day "sign" was for "Israel" and not the Christian Church.) Or should we, His Gentile Church, obey God's inspired instructions to saved Gentiles (Acts 15: 24-29<sup>11</sup>; 21: 25<sup>12</sup>) who knew not this law (Rom. 2: 12, 14<sup>13</sup>)?

These instructions and commands were given by God through the church at Jerusalem, because of just such false teachers as these, who believed in Christ, but tried to mix "law and grace." Study carefully once more Acts 15: 5-29; 21: 17-25. Observe again that no Sinai-law "Sabbath-Keeping" was required.

Should we not today faithfully regard, as did the Apostles and disciples, "The first day of the week," "Christ's resurrection" and "firstfruits-feast-Sabbath"? "Not forsaking the assembling of ourselves together." And, refraining from worldly amusements and labors, should we not observe and use this typical and fulfilled anti-typical day in true spiritual worship, and in caring for the saints and others (even "as God hath prospered him"), as the first disciples and Apostles both did and commanded (John 20: 19, 26<sup>7</sup>; Acts 20: 7<sup>8</sup>; 1 Cor. 16: 1, 2<sup>14</sup>; Heb. 10: 25<sup>15</sup>)? But

(13) Rom. 2:12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.

we are not "to keep it," as was demanded of Israel in keeping Saturday under the law. See Exodus 35: 1-3<sup>16</sup> and Numbers 15:32-36<sup>17</sup>. Do Seventh-Dayists thus keep it today? Why do Seventh-Day Adventists falsely charge that "Rome changed the day," when they, without Biblical authority, have changed so radically even the way to keep it? How inconsistent.

Constantine did not change the Sabbath day. But with his acceptance of Christianity, about A. D. 316, he did make a Christian day proclamation. Not changing the Jew's Saturday Sabbath, but he decreed that in his empire, "The Roman Empire," the week day which the Christians observed, "the first day of the week," **Sunday**, should be the national worship and rest day,

(14) 1 Cor. 16:1. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

(15) Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

(16) Ex. 35:1. And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth

work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

(17) Num. 15:32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

or Sabbath. (Sabbath means "to rest," "cessation.") Constantine did not change the Christian Sabbath, but he accepted it for himself and his nation.

After creation, after six days or periods of creative work, God rested and blessed the seventh day or period of time. It was His Sabbath, "cessation." For 2513 years of human life and history absolutely no mention is made of it in the Scriptures. At Sinai, "by the hand of Moses," God revealed or "made known thy holy sabbath," "and gavest them right judgments, and true laws, good statutes and commandments" (Neh. 9:13, 14). God then chose the exact rest day for "Israel," not computing it from the creation, but from the beginning of His giving the manna. And God made this Sabbath "a sign between me and the children of Israel." These verses in Nehemiah corroborate other scripture, and perfectly harmonize with the fact that no mention of such a "sign" or Sabbath with its restrictions had before been given. Paul makes it clear also as to the Sinai law and its date of origin, or when it was given (Gal. 3:17<sup>18</sup>).

For further evidence that the "ten commandment covenant," containing the Seventh-Day Sabbath-Keeping law, was not given by God at the creative beginning, nor at the fall, let us note

(18) Gal. 3:17. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was

four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

God's dealings with Cain, the first murderer. God did not slay him or have him slain according to Sinai law, but quite the opposite. He put a mark on him, promising him protection, saying, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold" (Gen. 4:15). See also vv. 23, 24.

Observe, too, that after the flood, God gave unto Noah a different law governing murder (Gen. 9:5, 6<sup>19</sup>), and also a new law governing their food, which says, "Every moving thing that liveth shall be meat for you; even as the green herb" (Gen. 9:3). But, when the Sinai law, with its conditional promise of good health, was given about A. M. 2513, God put upon Israel rigid restrictions as to the kind of animal food which they might eat. (See Lev. 11:1-23.)

Then again, under this dispensation of Grace and the Church, which came with Jesus Christ (John 1:17), through Paul, God gave us another law governing our present-time eating of flesh. (See Rom. 14:1-23; 1 Cor. 8:1-13.) Who, then, with such facts before us, can honestly, logically, or Scripturally contend (as do Seventh-Dayists) that the Sinai Sabbath-Keeping law (or any one of the other nine commandments) was given at the creation when God proclaimed **His** rest period

(19) Gen. 9:5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.  
6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

or day? God's only law given to man at that time, as far as it is revealed in His Word, was the command of "obedience and separation." And the penalty for its violation was "death" (Gen. 2:17). Mark how God in the different dispensations has both modified and radically changed His laws, covenants, and methods of restraining and governing His naturally rebellious and disobedient creatures, according to His own will for our good and His glory.

May we further warn would-be Christian Sinai legalists, and say to those professing Christians who take Jewish grounds, "ye that desire to be under the law, do ye not hear the law?" It says, "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates" (Ex. 20:10; Deut. 5:14). Note that this law says "thou shalt not do **ANY** work." Where does this leave room for introducing "works of necessity" so called? There certainly is none. We may think it necessary (outside of Palestine) to kindle a fire, but (when and for whom this law was given) God's penalty for doing so, or breaking this Sabbath law, was death (Ex. 35: 2, 3<sup>16</sup>; Num. 15: 32-36<sup>17</sup>).

Where is the scripture showing that this Sinai-law-Seventh-Day Sabbath, this "sign-day-to-Israel," has been changed, or in which the strict

observance of the day is in the smallest degree relaxed? There is none. There is not a shadow of divine authority for altering the mode of observing this day. But who or what professing Christian thus "keeps it"? And, if we (real Christians) are now under this Sinai Seventh-Day Sabbath-Keeping law, we are bound "to keep it" exactly according to this law or else be cursed—"Cursed be he that confirmeth not **all** the words of this law **to do them**" (Deut. 27:26). Again, "For it is written, Cursed is every one that continueth not in **all** things which are written in the book of the law to do them" (Gal. 3:10). Note James 2: 10<sup>21</sup>.

Jesus made it certain that these restrictions were not and could not be eliminated by man from the Sinai law. He said, "One jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18). But did not Jesus (for His own, the Christian) completely fulfill this law, yea, all the law, giving real abiding rest (which the Sinai Sabbath typifies, Heb. 4:1-11<sup>97</sup>) to us who truly receive, and abide in Him? Matthew 5:17; 27:35 and Romans 10:4<sup>40</sup> answer this question definitely and convincingly. Do hear the Word!

Now this Sinai Seventh-Day with its Sabbath-Keeping, this "sign"-day between God and "Israel," characterized the dispensation of the Jew, "the dispensation of law." But which day of

the week characterizes the Christian dispensation, "the dispensation of grace"? Is it "Israel's" Sinai law seventh day, Saturday, or is it "the first day of the week," Sunday, "**the Lord's day**"? This resurrection day (our hope) is pre-eminently the Christian-Church's day (Matt. 28:1-6; Mark 16:1-6; Luke 24:1-7; John 20:1-9, 19, 26, 29; Acts 20: 7<sup>s</sup>; 1 Cor. 16: 1, 2<sup>14</sup>; Rev. 1: 10).

So will not the truly born-again Christian, the "new creature" by grace ("Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. 5:17), duly observe this "new" rest-in-Him day, the resurrection day, "the Lord's day," as the Apostles both did and commanded? And will he not observe it in all the sacred reverence and sanctity which his resurrected and **new nature** will naturally clamor for? Will not such a Christian by this very "new nature" and the constraining power of "**the love of Christ**" (2 Cor. 5:14<sup>78</sup>) refrain from all secular labor and worldly, fleshly amusements? Will not all Christ-honoring, Apostolic Christians thus observe and utilize this "first day of the week"?

But both Sinai-Sabbath **legalists** and over zealous Sunday **liberalists** may ask:

Is the Christian Church commanded to observe Sunday? Should we regard one day above another? Romans 14:1-9, 14, 23 and Colossians 2:4-16, 17 answer fully regarding the Sinai law commands, as to their authority over the Christian's

food, "the sabbath," and the other "holydays." Notice (Col. 2:16) that the word "days" after "sabbath" is in italics, hence it is not in the original. Observe also that "holydays" are separately enumerated, and these "holydays" included all the feast-sabbaths. So, are we not forced to recognize that "**the sabbath**" here mentioned is the fourth-commandment Sabbath? This is convincingly confirmed also by verse 17 and Hebrews 4:1-11<sup>97</sup>. As to the first question, we find no scripture commanding the Christian "to keep" any week day. Christians do not live under a present-time-penalty-constraining code of laws, which are for the natural man only (See 1 Tim. 1:5-11<sup>77</sup>), but we are constrained and guided by "the law of Christ" ("**love**") and the Holy Spirit (2 Cor. 5:14, 15, 17<sup>78</sup>; Gal. 6:2<sup>56</sup>; Rom. 13:8-10<sup>55</sup>; John 16:13, 14).

However, we may know from both the written and unwritten laws of the Creator and from science also that a cessation (sabbath) or rest day on the basis of 1 out of 7 is for our good. We should worship, live for and with Him every day. But as to the day for a weekly public-worship-rest-day, a cessation from labors and all worldliness for more helpful worship, the holy inspired Apostles and writers have clearly and convincingly taught us both by example and command (John 20:19, 26<sup>7</sup>; Acts 20:7<sup>8</sup>; 1 Cor. 16, 1, 2<sup>14</sup>; Heb. 10:23-25; Rev. 1:8-11) just how we should

use Sunday, "the first day of the week." True we have liberty, but we **must remember** the restriction—"ONLY USE NOT LIBERTY **FOR AN OCCASION TO THE FLESH**, but by love serve one another" (Gal. 5:13).

### Is Sunday Observance to be Weekly, or Yearly?

It is contended that the Levitical "**morrow after the sabbath**" (Sunday) "religious observance" was only yearly or once in seven years, and that there is no command to observe "every Sunday" weekly. This could as logically be said of all the other great, highly instructive, typical, yearly law feasts.

But for a guide, to find the antitype, under grace, we still cite you to 1 Corinthians 16:1, 2,<sup>14</sup>, where Paul **commanded** the church at Corinth, as he had commanded **all** the churches of Galatia, that "**Upon the first day of the week** let every one, of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Note that Paul is speaking of **gatherings** and a **collection**, both of which indicate at least that he meant public gatherings.

And if we grant their desired rendering, "**that it was to be done at home**" (which interpretation is unnatural and merely a man's illogical conclusion), it still remains a positive command to religiously observe, whether at a gathering or at home, this "**first day of the week,**" SUNDAY,

in a Christian religious service. Not to worship the day, but **God**. Does not this expression, "the first day of the week," logically and naturally mean weekly, or the first day of each week? We think a child, if not prejudiced, would invariably so understand it.

Again, why should Paul command all the churches of Galatia and Corinth to observe this religious service and worship on "**the first day of the week,**" Sunday, if they had "**kept**" the Sinai-Sabbath and not labored on Saturday? Why should they not naturally have been commanded to set aside on Saturday as the Lord had prospered their week's labors, if such labors for income had ended on Friday? Logically as well as Scripturally does this not show that it took Saturday's labor and reward to complete their week's total income, which could then be divided thus properly on Sunday?

Under the Sinai law the offerings **were made on Saturday**, the law Sabbath or rest day. Why, then, did Paul, the chief Apostle, as well as the Lord's disciples, change the day for rest and worship and for making offerings, if the Christian Church was and is still under the "**Seventh-Day Sabbath-Keeping Sinai law**"?

Did not Paul's language in this command indicate that he meant every Sunday, every "**first day of the week,**" and that this offering was to be weekly? It certainly does thus mean. Paul,

and not the Pope of Rome, commanded this Sunday (instead of Saturday) worship. See, too, Acts 20:7<sup>s</sup>.

### Grace, Sinai Law, or Both?

#### The Scriptures vs. Satan's Snares

Because only a few (even among professing Christians) truly "search the scriptures" and really have an open, unbiased mind to receive Scriptural truth, and because man-made erroneous mixtures of truth and error are so readily accepted today, we realize how subtle and well fortified are the enemy's strongholds in leading astray by using the Word in a private manner and not harmoniously. Only the Scriptures clear, certain and unmistakable unity of teaching will fully expose these deceptive snares of Satan. This is especially true in "law and grace" confusion.

However, with an open mind and a willing heart, with both "grace" and "law" scriptures given equal and harmonious consideration, and with the Holy Spirit's help and guidance we will endeavor to so cluster this apparently conflicting scripture before our readers of like mind and heart, that they, too, will see its harmony, and become recipients of the multiplied peace and joy blessing that comes from a better understanding and knowledge of God's "free grace."

This "grace" is obtained unto "salvation" exclusively and only through "obedient faith" in

**Jesus Christ** (Eph. 2:8, 9<sup>23</sup>; Heb. 5:9<sup>88</sup>; Gal. 5:6<sup>61</sup>). Notice that Sinai-law Sabbath-Keeping is not only omitted, but **all** law works are specifically excluded from being a part of or entering into God's "grace" provision of "salvation"—"**Not of works**, lest any man should boast." Examine with carefulness also Romans 3:21,23,27,28; 4:2-5; 11:6. Is it not clear that under "grace" law works are excluded? Man can not join together successfully "grace" and "Sinai law." One of Satan's most subtle, deceptive snare-baits is to mix law and grace (Man thus entices animals to death with a mixture of arsenic and cheese), and it brings death. "The letter killeth, but the spirit giveth life" (2 Cor. 3:6). The law "written and engraven in stones" is "the ministration of condemnation," "the ministration of death" (vv. 9,7). But "the Lord is that Spirit" which "giveth life" (vv. 17, 6). That this confusion destroys salvation seems certain from Galatians 5:2-4<sup>64</sup>; Acts 4:12<sup>28</sup>; Galatians 3:10<sup>32</sup>; 4:10, 11<sup>83</sup>; James 2:10<sup>31</sup>. Who keeps it perfectly (see Rom. 3:9-19)?

#### Salvation is Not by Law, Nor by Grace and Law Combined

We are not saved by the law (Tit. 3:5<sup>20</sup>). No Sinai law-keeping, nor a Seventh-Day Sabbath-Keeping law-and-grace confusion, can have any

(20) Tit. 3:5. Not by works of righteousness which we have done, but according to

his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

part whatever in our justification, righteousness, and salvation (Gal. 3:21<sup>21</sup>; Rom. 3:20<sup>22</sup>; Eph. 2:8, 9<sup>23</sup>; Acts 13:38, 39<sup>24</sup>; Rom. 8:2-4<sup>25</sup>; Gal. 4:30<sup>26</sup>). It is all of Christ, it is all of grace, and no law-keeping works can be intermixed and become even a very small part of it; "otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6; also see again Gal. 4:30<sup>26</sup>; Rom. 4:3-8<sup>27</sup>). The Scriptures certainly make it very, very clear and positive that no combination of grace and Sinai law-keeping can

(21) Gal. 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

(22) Rom. 3:20. 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.

(23) Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

(24) Acts 13:38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

(25) Rom. 8:2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for

sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(26) Gal. 4:30. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.

(27) Rom. 4:3. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

justify and save us. Therefore Sinai-law Seventh-Day Sabbath-Keeping can be no part or parcel of the Gospel of salvation. Such a law-and-grace mixture, Paul says, is "**another gospel which is not another.**"

Some inconsistent, illogical and deceived Seventh-Day Advents concede that justification and salvation is entirely by grace, yet teach that some are lost if they do not "keep" Saturday, and they strenuously deny that their leaders both write and preach that salvation is by law, or by grace and a law-observing mixture, or, as expressed by their college dean, T. M. French, by grace "on condition of our keeping the moral law." Their leaders and teachers do, nevertheless, thus state, and they also teach that Christ gave us power and ability to keep the law. Therefore salvation is now dependent upon our keeping it, they say. Otherwise the Seventh-Day Sabbath-Keeping doctrine would lose its place and power in their creed.

Yes, their recognized leaders and chief ones **do teach** this law, or grace-and-law-mixture, salvation-doctrine, which fact as to their teaching these deceived and blinded followers try to deny. Mrs. E. G. White, one of their foremost writers, in her book entitled "Christ's Object Lessons," on page 265, lines 14, 15 says: "**The law and the prophets are God's appointed agencies for the salvation of men.**" Mark this dogmatic deceptive assertion. Can the law and the prophets save any one? (See



Gal. 3:21<sup>21</sup>.) Do consider carefully this subtle, false and unscriptural statement. If this were true, "then Christ is dead in vain" (Gal. 2:21). Is not her teaching plain, clear, and positive? She does not here (but does elsewhere) include, or even mention, grace or Christ, yet she here speaks of **present age salvation**, and says, "The law and the prophets are God's appointed agencies for the salvation of men." Observe that she says, the "salvation" of men. How false, misleading and unscriptural is such a teaching! Can there be real "salvation" in it? See Acts 4:10-12<sup>28</sup>. Does verse 12 mean what it says? Does Mrs. White mean what she says? If not, why has she thus written?

W. W. Prescott's book, entitled "The Doctrine of Christ," is one of their college text books, hence is authority. And on page 200 it reads thus: "OUR PLATFORM IS THE LAW OF GOD, IN WHICH WE ARE ENJOINED TO OBSERVE THE SABBATH DAY [our emphasis]; for, as distinctly stated in the thirty-first chapter of Exodus, the observance of the Sabbath is a sign between God and his people." Now this (like Satan's quotation to Jesus) is a falsified, misleading rendering. Why does Mr. Prescott change the

(28) Acts 4:10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at naught of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

reading of God's Word and by doing so mislead? Exodus 31:16,17 reads thus: "It is a sign between me and **THE CHILDREN OF ISRAEL** for ever." (v. 17), "wherefore **THE CHILDREN OF ISRAEL** shall keep the sabbath" (v. 16). See, too, verse 13<sup>29</sup>. Why did God use such language, and so designedly and distinctly say, "THE CHILDREN OF ISRAEL," if it were for all His people in all dispensations? Is Mr. Prescott's change of God's Word not subtle? Why did God thus speak thrice in this chapter? Surely He must have meant just what He said. Can Adventists change the Word and make this covenant "sign" include the Gentile Church of this dispensation when God restricts it to "Israel"?

Notice, too, that Mr. Prescott says, "OUR PLATFORM IS THE LAW OF GOD." Now, "our platform" is our foundation on which we stand or build. Platform and foundation are synonyms, yet under the New Covenant of grace, the "Better Covenant," with Jesus its Minister (Heb. 8:6), God says: "For other foundation can no man lay than that is laid, **WHICH IS JESUS CHRIST**" (1 Cor. 3:11). Jesus Christ only, and not the law, nor a Christ-and-the-law mixture, is the Christian's **COMPLETE** foundation or plat-

(29) Ex. 31:13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know

that I am the Lord that doth sanctify you.

(30) Col. 2:10. And ye are complete in him, which is the head of all principality and power.

form (Col. 2:10<sup>30</sup>), and the only means of salvation (Acts 4:12<sup>28</sup>). Not Sinai law, nor any confusion of that law with grace. It is "JESUS CHRIST" only. But Mr. Prescott's book, which is authority in their colleges, hence must be accepted authority in their church creed, says: "Our platform is the law of God." Who can be saved on that platform? Not one. See James 2:10<sup>31</sup>; Galatians 3:10<sup>32</sup>. See again Galatians 4:30<sup>26</sup>; Acts 4:12<sup>28</sup>.

Can Seventh-Day Advents thus change God's way of salvation in this dispensation of grace, or can they successfully substitute a double foundation, "another foundation which is not another"? Can they do what God says "no man" can do? Will God, or will Satan, own and sanction such unscriptural doctrine? Is it the teaching of God's Word, or is it "the doctrine of devils"?

Again, T. M. French, who is (or was in 1920) dean of the Seventh-Day Advent college at Berrien Springs, Michigan, hence is accepted authority, says in print—"We believe in justification by faith in Christ, but on the condition of our keeping the moral law." Is this not a clear statement of justification and salvation doctrine? For the utter fallacy and unscripturalness of Mr. French's

(31) Jas. 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.  
(32) Gal. 3:10. For as many as are of the works of the

law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

"law-and-grace" teaching mixture read the author's book, entitled, "Legalism and the Seventh-Day Question." (See list of books on last pages.)

Logically you may now be led to ask, "If the law can not save, why, then, was it given?" Whom is it now for? Of what value is it?

### Purpose of The Law

The purpose of the law, as revealed in the Scriptures, is to show the **natural man** (for whom only "the law is made," 1 Tim. 1:8-11<sup>77</sup>) his rebellious relationship to a pure, holy, just, but merciful Creator; to show him that he cannot justify and save himself, that he is a lost sinner; and to make known to him the **exceeding sinfulness of sin**, the heinousness of sin in God's sight; then to lead him to Christ for salvation, obtained exclusively "by grace through faith" (Gal. 3:19<sup>33</sup>; Rom. 3:20<sup>22</sup>; Ps. 143:2<sup>34</sup>; Gal. 2:16<sup>35</sup>; Rom. 5:20<sup>36</sup>; Rom. 7:7, 13<sup>37</sup>; Gal. 3:24<sup>38</sup>; Eph. 2:8, 9<sup>23</sup>).

(33) Gal. 3:19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

(34) Ps. 143:2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

(35) Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

(36) Rom. 5:20. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound.

(37) Rom. 7:7. 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 shalt not covet.

13 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.

(38) Gal. 3:24. Wherefore the law was our schoolmaster to bring us unto Christ, that we

“Therefore we conclude that a man is justified by faith without the deeds of the law. . . . Do we then make void [non-effective] the law through faith? God forbid [But there is shown its success in thus accomplishing its purpose, “to bring us unto Christ, that we might be justified by faith”]: yea, we establish the law” (Rom. 3:28, 31). That is, we prove the effectiveness of the law and so establish it in the demonstrated fact that the law has accomplished (and thus fulfilled) its purpose, has led us to faith and Christ, where, as our school-master and tutor it ends (Gal. 3:23, 25<sup>39</sup>; Rom. 10:4<sup>40</sup>). (Christ and the Holy Spirit then saves and sanctifies.) And when it has accomplished this, its purpose, has brought the sinner by faith to Christ (who alone can save—Acts 4:12<sup>28</sup>), it has finished its work, henceforth “ye are not under the law,” “we are no longer under a schoolmaster.” That is, under the Sinai law or

might be justified by faith. (39) Gal. 3:23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

25 But after that faith is come, we are no longer under a schoolmaster.

(40) Rom. 10:4. For Christ is the end of the law for righteousness to every one that believeth.

(41) Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

(42) Gal. 5:18. But if ye be led of the Spirit, ye are not

under the law.

(43) Gal. 5:13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

(44) 2 Cor. 3:17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

(45) Jas. 1:25. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

(46) Rom. 8:21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

“Old Covenant” (Gal. 3:23, 25<sup>39</sup>; Rom. 6:14, 15<sup>41</sup>; Gal. 5:18<sup>42</sup>; Rom. 8:2<sup>25</sup>).

The law is for the ungodly only (1 Tim. 1:5-11<sup>77</sup>), where it ends (v. 5 and Rom. 10:4). The Christian is now “called unto liberty” (See Gal. 5:13<sup>43</sup>, noting very carefully the entire verse; 2 Cor. 3:17<sup>44</sup>; Jas. 1:25<sup>45</sup>; Rom. 8:21<sup>46</sup>; 1 Pet. 2:16<sup>47</sup>; Gal. 5:1<sup>48</sup>; 1 Cor. 8:9<sup>49</sup>; 10:29<sup>50</sup>; Gal. 2:4<sup>51</sup>; Luke 4:18<sup>52</sup>.) And in this liberty redeemed state (Gal. 3:12, 13<sup>53</sup>) he “shall be judged by THE LAW OF LIBERTY” (Jas. 2:12), and not by the Sinai law. (Can legalists add any Sinai law to this covenant of promise through faith for Gentiles? Read carefully Gal. 3:11-15-19.) It, “being dead,” that is, inoperative, has no power or jurisdiction, for we now have “the Spirit of life” hence are free from the Sinai law’s demands upon us (Rom. 8:2<sup>25</sup>). We are free from the law which says, If you “sin” it is “death,” which law includes the

(47) 1 Pet. 2:16. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

(48) Gal. 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

(49) 1 Cor. 8:9. But take heed lest by any means this liberty of your’s become a stumbling block to them that are weak.

(50) 1 Cor. 10:29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man’s conscience?

(51) Gal. 2:4. And that because of false brethren unawares brought in, who came in privily to spy out our lib-

erty which we have in Christ Jesus, that they might bring us into bondage.

(52) Luke 4:18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

(53) Gal. 3:12. And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Sinai ten commandments. We are now "under the law to Christ" (1 Cor. 9:21).

And of the Christian it is further said, "**Ye also are become dead to the law.**" That is, have quit living under it or with it, "**that ye should be married to another**" [Christ] (Rom. 7:4,6). And henceforth we are to live with **Him**, under **His** law, "**the law of Christ**" (Gal. 6:2), the law of "**LOVE**" (see 1 Cor. 13:1-8), which "law of love" fulfills "**ALL the law**" (Gal. 5:14<sup>54</sup>; Rom. 13:8-10<sup>55</sup>). This New Covenant law now fully prohibits and guides us as to moral principle. Hence to Christians the Old Covenant law, "written and engraven in stones," is "**dead**", inoperative, repealed, "is done away," "**which is abolished**" (2 Cor. 3:7, 11, 13).

Let us repeat. This New Covenant law ("**LOVE**") is "the law of Christ" (Gal. 6:2<sup>56</sup>; 1 Cor. 9:21<sup>57</sup>), it interprets Jesus' "new commandment" (John 13:34<sup>58</sup>), also the law of faith and love (1 John 3:23<sup>59</sup>), which "love," as before shown so clearly by Scripture, is a complete

(54) Gal. 5:14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

(55) Rom. 13:8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

(56) Gal. 6:2. Bear ye one another's burdens, and so fulfill the law of Christ.

(57) 1 Cor. 9:21. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

(58) John 13:34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

fulfillment of "ALL the law" (Gal. 5:14<sup>54</sup>; Rom. 13:8, 10<sup>55</sup>). And this "second" covenant, this "New Covenant" (Heb. 8:6-9, 13<sup>60</sup>), this "faith and love" law is availing (Gal. 5:6<sup>61</sup>) without the Sinai-law covenant and its seal—circumcision (1 Cor. 7:19<sup>62</sup>; Gal. 5:3<sup>63</sup>). Mark the destructive effect of adding any part of the Sinai-law Covenant to **grace through Christ** (Gal. 5:2,4<sup>64</sup>). It says "**all the law.**" This word "**all**" includes "**the whole law**" (Gal. 5:3<sup>63</sup>). No part of the Sinai Old Covenant law is therefore excepted. "But now we are delivered from the law [Including that strict, rigid, Seventh-Day Sabbath-Keeping (Ex. 35:1-3<sup>16</sup>; Num. 15:32-36<sup>17</sup>)], **that being DEAD** wherein we were held; that we should

(59) 1 John 3:23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

(60) Heb. 8:6. But now hath he obtained a more excellent ministry, by how much also is he the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith

the Lord.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

(61) Gal. 5:6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

(62) 1 Cor. 7:19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

(63) Gal. 5:3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

(64) Gal. 5:2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

serve in newness of spirit [See again John 4:20-24<sup>6</sup>], and not in the oldness of the letter." For we now have Christ and His "law of the Spirit of life" (Rom. 8:2) and "faith which worketh by love" (Gal. 5:6) to live by and govern us, and we "ARE COMPLETE IN HIM" (Col. 2:10). Who or what can add to completeness?

The law being thus fulfilled to all true believers (having completed its purpose), the Christian is no longer "under the law," the "Old Covenant," whose basis or foundation is the Sinai ten commandments (Deut. 4:13, 23<sup>65</sup>; 9:9, 11, 15<sup>66</sup>; Heb. 8:9, 13<sup>60</sup>; 9:1<sup>67</sup>). But he is now under the "New Covenant," the "Better Covenant" and its "Minister," which produces a higher standard of godly living and moral principle than the Sinai law contained (see Matt. 5:27, 28<sup>68</sup>; I John 3:15<sup>69</sup>).

(65) Deut. 4:13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

23 Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing; which the Lord thy God hath forbidden thee.

(66) Deut. 9:9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.

11 And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of

stone, even the tables of the covenant.

15 So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands.

(67) Heb. 9:1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

(68) Matt. 5:27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

(69) 1 John 3:15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

Under the "New Covenant" God no where in His Word requires, asks, or even seems to desire of the Christian believer the observance of the "Old Covenant" Sinai - Seventh - Day - Sabbath, with its "Ye shall kindle no fire throughout your habitations upon the sabbath day" (Ex. 35:3), and its certain death penalty; also the death penalty judgment on "a man that gathered sticks upon the sabbath day" (Num. 15:32-36). If Christians were under this Sinai-Seventh-Day-Sabbath-Keeping law and its restrictions how could Paul say, "Brethren, ye have been called unto LIBERTY"; "Stand fast therefore in the LIBERTY wherewith Christ hath made us free"? And Paul was talking, too, about the Sinai Covenant (Gal. 4:24; 5:1). Study very seriously, with a submissive will, Galatians 4:21-31<sup>70</sup>; 5:1-

(70) Gal. 4:21. Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not:

for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

(71) Gal. 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circum-

6<sup>71</sup>. And, if we are to be judged by the Sinai Sabbath-Keeping Old Covenant law, how could James speak of Christians, "as they that shall be judged by the law of LIBERTY" (Jas. 2:12)? We are not to be judged by the Sinai law (as taught by Dean T. M. French), which law has already executed sentence upon us (Gal. 2:19<sup>72</sup>; Rom. 7:4<sup>73</sup>).

Would this not be a queer "law of liberty"? What Seventh-Dayist could stand the test (Jas. 2:10<sup>81</sup>)? But from the Sinai law with its "kindle no fire" Seventh-Day Sabbath-Keeping restrictions **CHRIST hath made us free.**"

Why do Seventh-Dayists take the "liberty," **WITHOUT AUTHORITY FROM GOD**, to annul and set aside this—"Ye shall kindle no fire"—restriction part of the Seventh-Day Sabbath-Keeping? Why not annul all of it as rightfully and lawfully as part of it? And can it be said that Seventh-Day-Sabbath-Keeping law-faith-mixtures "hath made us free"? Is he, by this faith-and-law mixture, "made free," if of their number there is "found a man that gathered sticks upon

cised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth

any thing, nor uncircumcision; but faith which worketh by love.

(72) Gal. 2:19. For I through the law am dead to the law, that I might live unto God.

(73) Rom. 7:4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

the sabbath day"? Who, having authority, has "abolished" that penalty? Where is the Scripture for abrogating this part only of the fourth commandment?

**THERE IS NONE.** But to those who by faith accept grace, who by the law-schoolmaster have been brought to Christ (Gal. 3:24<sup>38</sup>, 25<sup>39</sup>), and live henceforth under the "New Covenant," who "are complete in him" (Col. 2:10), there is ample Scripture showing clearly and definitely that the whole Sinai law, "the first covenant," "the first testament," "the tables of the covenant" (Heb. 8:7-9, 13<sup>60</sup>; 9:1-4, 15-20<sup>74</sup>) are "abolished," are "done away" (2 Cor. 3:3-18<sup>75</sup>). Mark that Paul

(74) Heb. 9:1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead:

otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

(75) 2 Cor. 3:3. Forasmuch as ye 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.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the let-

was dealing with the law written on the tables of stone (vs. 3,7). Therefore, Christians now "are not under the law" (Rom. 6:14<sup>41</sup>; Gal. 5:18<sup>42</sup>); the same having been replaced, not with another code of laws, but with "the law of Christ" (Gal. 6:2<sup>56</sup>; 1 Cor. 9:21<sup>57</sup>), the law of "love," which law guides, governs and constrains effectually Pauline Christians (Rom. 13:8-10<sup>55</sup>; Gal. 5:13<sup>43</sup>, 14<sup>54</sup>; 1 Cor. 6:9-11<sup>76</sup>; 1 Tim. 1:5-11<sup>77</sup>; 2 Cor. 5:14, 15, 17<sup>78</sup>). Does "the love of Christ," or "the Sinai law," constrain effectually real Pauline Christians?

ter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven 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:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day

remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

(76) 1 Cor. 6:9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

## Purpose and Significance of the Sinai-Sabbath

Mark 2:27, 28 states definitely that Jesus "is Lord also of the Sabbath," and that "the sabbath was made for man." But Seventh-Day Adventists reverse this, for as they construe it "man was made for the Sabbath." And then they hold this Sinai-Sabbath-day covenant-sign, which covenant-sign God made with "the children of Israel" (and Israel only as we shall soon discover), above Jesus' resurrection day. Thus they dishonor Jesus, and (like Esau) "despise" God's power over death (our hope, see 2 Cor. 4:14; 1 Cor. 6:14; 15:17-23<sup>5</sup>) by esteeming Israel's "sign"-day superior to Christ's glorious resurrection-power-day.

This Sinai-Seventh-Day Sabbath was a "sign" between God and Israel solely, and for a specific purpose, for God says so (Ex. 31:12-17<sup>79</sup>; Ezek.

(77) 1 Tim. 1:5. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 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,

10 For whoremongers,

for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

(78) 2 Cor. 5:14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

20:12,20<sup>80</sup>). Study this truth carefully. Do search the Word, for in all the Scriptures only of "the house of Israel" is its keeping commanded (v. 16), and only to "Israel" is it made a perpetual covenant" (v. 17).

But under the New Covenant of grace Pauline Christians are so married and united to Christ that Christ lives in them (Gal. 2:19,20). They then know without a Sinai Sabbath-Keeping "sign" that Jehovah is the "Lord your God." Paul says, "For I know in whom I have believed" (2 Tim. 1:12). And in Christ "he is a new creature" (2 Cor. 5:17). Then this once necessary Sinai Sabbath-Keeping "sign" for Israel, including the whole law, which law is no longer for the man made righteous through Christ (1 Tim. 1:8,11<sup>77</sup>), "is dead" and "ye also are become dead to the law by the body of Christ" (Rom. 7:4,6).

(79) Ex. 31:12. And the Lord spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day,

he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 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.

(80) Ezek. 20:12. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Again, in Galatians 2:19, Paul said of himself (yet for us also), "For I through the law am dead to the law, that I might live unto God." That is, "through the law" I am made to know my sin and natural death state (Rom. 7:9, 11), for sin "by the commandment . . . slew me." Following this knowledge "the law was our schoolmaster to bring us unto Christ," after which we will say with Paul, "I through the law am dead to the law" with its Seventh-Day "kindle no fire" restrictions. And furthermore by another law in Christ (Rom. 8:2<sup>25</sup>) we are delivered or made free from its "ministration of condemnation" and its "ministration of death" (2 Cor 3:7,9). **STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE**" (Gal. 5:1).

Notice in Romans 8:2 and Galatians 2:20 that it is not the observance of the law given at Sinai, but another law, "the law of the Spirit of life in Christ Jesus that makes us free from 'the law of sin and death.'" That is, make us free from the law that says, if you "sin" it is "death." Now sin is the transgression of the Sinai law (1 John 3:4), hence it must be included in this "law of sin and death" of Romans 8:2.

Again, as we are married to Christ we embrace the "New Covenant," the "Better Covenant," whose Minister is Jesus. And if then we still ad-



here to and perpetuate the Sinai law with its Seventh-Day Sabbath-Keeping, that is, if we do not "become dead to the law" and "delivered from the law, that being dead wherein we were held," are we not guilty of spiritual adultery? Paul says that such religionists or professing Christians are like a woman that is married to, and lives with, a second man while her first husband (to which she "is bound by the law" "so long as he liveth") is yet living. Then, regardless of her guilt, she still continues to live with and is alive to both.

Romans 7:1-7<sup>81</sup> is very clear, positive, and unmistakable language. Why not heed and obey it? Living simultaneously under both Sinai law with its Seventh-Day Sabbath-Keeping and under grace through union with Christ (if God would permit such) would Scripturally and logically be spiritual unchastity, if language has any mean-

(81) Rom. 7:1. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to

the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 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 shalt not covet.

ing. Can Sinai law, and New Covenant grace, and a real believer that is truly surrendered to Christ and the Word, dwell together in spiritual chastity? Paul answers, No! He again makes clear, certain and definite his teaching, and the course we are commanded to pursue, in Galatians 4:21-31<sup>70</sup>. Why will deceived Seventh-Day legalists not believe and receive what it says, and, as commanded, "Cast out the bondwoman and her son," which Paul says very definitely is the Sinai covenant (vv. 24, 25). Hebrews 8:7-9, 13<sup>60</sup> and Deuteronomy 4:13<sup>65</sup>; 9:9, 11, 15<sup>66</sup>; 10:4<sup>82</sup> make certain what the basis or foundation of that Sinai "old" or "first covenant" is, and Hebrews 9:1-10 states its ordinances. That is, the ceremonial part of the law is the covenant's ordinances. Do listen to God rather than men, lest you be guilty of attempted spiritual adultery. Study carefully Galatians 4:9-11<sup>83</sup> also, lest you should be lost.

### God's Grace Covenant is Through Christ Only (John 1:17<sup>84</sup>)

Why do Seventh-Day legalists, without Scriptural authority, continue to quote for Christians (living with Christ, and "not under the law, but under grace") part of the Sinai Old Covenant,

(82) Deut. 10:4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me.

(83) Gal. 4:9. But now, after that ye have known God, or rather are known of God, how turn ye again to the

weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

(84) John 1:17. For the law was given by Moses, but grace and truth came by Jesus Christ.

the basic contents of which covenant is made positive, clear and certain in Deuteronomy 4:13<sup>65</sup>; 9:9, 11, 15<sup>66</sup>; 10:4<sup>82</sup> with Hebrews 8:9, 13<sup>60</sup>; 9:1-4<sup>74</sup>)? (Some blinded Advents even deny that these scriptures reveal the Old Covenant.) Why will they not consider with this Old Covenant law, the New Covenant scripture, which sets aside and replaces the Old when we accept Christ and the New? Study again 1 Timothy 1:5-11<sup>77</sup>. Is the Sinai law for, and still applicable to, the one made righteous in Christ?

Does not God have the power to give a New Covenant (see again Heb. 8:6-13<sup>60</sup>), and make "the first old," and further say, "Now that which decayeth and waxeth old is ready to vanish away" (verse 13)? That is, "the Old [Covenant] is ready to vanish away" and will do so, as soon as we accept the "New Covenant." But until we receive the "New," and are married to its "Minister," Christ, and thus "are become dead to the law," "are delivered from the law," we are under sin and law condemnation and its "ministration of death." But in Christ Jesus we "are delivered from" the dominion of both (Rom. 6:14<sup>41</sup>). Does not God have the authority and say of the tables-of-stone covenant that "the letter killeth," and of the New Covenant or "New Testament," that "the spirit giveth life"? (That both "Covenant" and "Testament" mean the same, see Heb. 9:1, 4, 15-22<sup>74</sup>; Ex. 24:6-8<sup>112</sup>.)

Shall we choose "life" or "death"? See again 2 Corinthians 3:3-6<sup>75</sup>. Then if we continue, reading verses 7 to 18<sup>75</sup>, will we not believe that to Pauline Christians under the New Covenant God has authority and power to annul for them the Old Covenant, "engraven in stones," which (though glorious) is "the ministration of death," which in "the letter killeth," which glory caused Moses to veil his face, "which glory was to be done away" (v. 7), "**which** [to Christians for whom it has done its work and completed it] **is done away**" (v.11), "which is abolished" (v. 13)? God says, "The letter killeth," "But the spirit giveth life." "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Not bondage of the Sinai law (Gal. 4:24<sup>70</sup>; 5:1<sup>71</sup>). And "we all" who behold this "glory of the Lord are changed into the same image from glory [of the Old Covenant] to glory [of the New Covenant of which the Lord alone is the Minister—Heb. 8:6], even as by the Spirit of the Lord" (vv. 17, 18). By this Spirit also, without "the letter" ("the letter killeth"), "without the deeds of the law," we enter "His body," "the Church," "being saved" (1 Cor. 12:13<sup>85</sup>; Col. 1:24<sup>86</sup>; Acts 2:47<sup>87</sup>, margin).

(85) 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(86) Col. 1:24. Who now rejoice in my sufferings for you, and fill up that which is

behind of the afflictions of Christ in my flesh for his body's sake, which is the church.

(87) Acts 2:47. Praising God, and having favour with all the people. Moreover the Lord was adding to the church day by day those being saved.

Has the authority of God to thus justify and save sinners ("by grace through faith" alone, "without the deeds of the law," after the law has accomplished its purpose in them) been set aside by Seventh-Day legalists? And has God's New Covenant by them been annulled and replaced by a combination of the Sinai Old Covenant and the New, of which Covenant Christ, **alone**, is the Minister? Can such be done? Study again carefully Galatians 4:21-5:18. Notice that 4:30 states plainly **that it shall not be done**, and 5:18 says, "But if ye be led of the Spirit ye are not under the law," and again Paul says the same in Romans 6:14, 15<sup>41</sup>.

Once more read in Romans, chapter seven, noting especially that verses 4, 6<sup>81</sup> tell us that Christians, being married to Christ, "**are become dead to the law**," and "**now we are delivered from the law, that being dead** wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Remember that "the letter killeth, but the spirit giveth life" (2 Cor. 3:6). Is God's Word true? Are real Christians dead to this law? Can Seventh-Day Advents induce any true Christian to refuse to become dead to this law, and by thus refusing to hear God's Word be guilty of spiritual adultery? Have these Old-Covenant legalists "become dead to the law," and can they thus truly say, with Paul, "we are delivered from the law,

that being dead wherein we were held"? Are they spiritually alive? **Does any dead object or law have any further control, regulation, government, power or force over the living?** And in the very next verse (7) Paul makes it sure and certain that the **dead law to Pauline Christians** which he is here specifically considering is the one that contains the fourth as well as the tenth commandment. Which will you believe, and thus chance your eternal destiny, God and Paul, or legalists and formalists? Do listen to what Paul says of his bondage and death under Sinai law, then of his deliverance by the new "law of the Spirit of life in Christ Jesus" (Rom. 7:23-8:2; Gal. 2:20).

Is the law telling you, my **Christian** reader, "to keep" the **dead-to-us** Sinai Seventh-Day Advent-Sabbath? If so you are still "**under the law**" and not dead to it, for God speaks again in Romans 3:19, saying, "Now we know that what things soever the LAW saith, it saith to them who are **under the law**." This law does not therefore speak to real Pauline Christians who "are become dead to the law," for such "**are not under**" it, "but **under the law to Christ**," "the law of the Spirit of life in Christ Jesus," "the law of Christ" (1 Cor. 9:21<sup>57</sup>; Rom. 8:2<sup>25</sup>; Gal. 6:2<sup>56</sup>). So, if you, dear reader, are letting this Sinai Seventh-Day Advent-Sabbath law now speak to you, are you not still alive to this Sinai

law, and have not "become dead to the law," but are still "under the law" and its condemnation? Must it not be so if the law speaks **ONLY "to them who are under the law,"** as God here clearly states? But if you have accepted the New Covenant and Christ its Minister, God says, "Ye are not under the law, but under grace (Rom. 6:14). "Ye are become dead to the law by the body of Christ," "We are delivered from the law, that being dead wherein we were held" (Rom. 7:4, 6). Therefore, the dead Sinai law no longer speaks to real Pauline Christians.

Again we ask, what force or power or value has a dead law or any other **dead** regulation to those who are "not under" "its ministrations of death," but who are alive? And note again that the next verse (7) shows that it is the law containing the fourth commandment. So who can offer an excuse if he permits himself to be deceived? Are you spiritually alive ("the spirit giveth life") and "dead to the law," or are you spiritually dead and "under the law" ("the letter killeth")? Can Seventh-Day Adventists change God's order of covenants and His declarations concerning His Old Covenant (Deut. 4:13<sup>65</sup>; 9:9, 11, 15<sup>66</sup>), that to real Christians in whom it has completed its purpose and finished its work, it is "done away," "abolished" (2 Cor. 3:3-18<sup>75</sup>)? And is it not for every one who will accept His "New Covenant" through Jesus

Christ, and will also obey (see Heb. 5:9<sup>88</sup>) His "New Commandment" (John 13:34<sup>58</sup>; 1 John 2:8<sup>89</sup>; 3:23, 24<sup>90</sup>; 2 John 5<sup>91</sup>; John 15:12, 14, 17<sup>92</sup>; 14:15, 21, 23, 24<sup>93</sup>)?

John 15:10<sup>94</sup> shows clearly that Jesus distinguished between **His commandments** of the New Covenant and the **Father's commandments** of the Old Covenant. Can we not live the New Covenant law, the New Commandment of faith and love as the preceding references reveal? And this law will guide us if we have "the Spirit of Christ" and are His (Rom. 8:9<sup>95</sup>), as to moral

(88) Heb. 5:9. And being made perfect, he became the author of eternal salvation unto all them that obey him.

(89) 1 John 2:8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

(90) 1 John 3:23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

(91) 2 John 5. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

(92) John 15:12. This is my commandment, That ye love one another, as I have loved you.

14 Ye are my friends, if ye do whatsoever I command you.

17 These things I command you, that ye love one another.

(93) John 14:15. If ye love me, keep my commandments. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

(94) John 15:10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

(95) Rom. 8:9. But ye 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.

principle (Rom. 13:8-10<sup>55</sup>), and also constrain and control us (2 Cor. 5:14, 15, 17<sup>78</sup>). Jesus kept perfectly for lost mankind the Old Covenant (Deut. 4:13<sup>65</sup>; 9:9, 11, 15<sup>66</sup>), the Father's commandments, but who, where, when, has any other man kept, or is now keeping them perfectly? Do Seventh-Day Adventists do so? Read again Exodus 35:1-3<sup>16</sup>; Numbers 15:32-36<sup>17</sup>; James 2:10<sup>81</sup>; Galatians 3:10<sup>32</sup>. (Study together very carefully also Gal. 5:3, 6<sup>71</sup>; 1 Cor. 7:19<sup>82</sup>; Rom. 2:25<sup>96</sup>; Gal. 4:21-31<sup>70</sup>; Rom. 7:1-7<sup>81</sup>). **In Christ** can Sinai law and grace mingle or dwell together?

God's New Covenant and law of "love" contains, as before stated, a higher standard of moral principle than the Sinai Old Covenant (1 John 3:15<sup>69</sup>; Matt. 5:27, 28<sup>68</sup>), and so to the Christian who is under "the law to Christ" the Old "is become dead" and "abolished," says Paul. But the New Covenant, which contains a standard of even higher moral principle, does not contain a Seventh-Day Sinai-Sabbath-Keeping requirement of His Gentile Church (1 Cor. 6:9-11<sup>76</sup>; Acts 15:24-29<sup>11</sup>; 21-25<sup>12</sup>; Rom. 3:8-10<sup>55</sup>). God now requires spiritual service, not formality (John 4:20-24<sup>6</sup>). See vv. 6-26.

Paul clearly says of Sinai law and its Sabbath-Keeping glory that it "is done away" to the

(96) Rom. 2:25. For circumcision verily profiteth, if thou keep the law: but if

thou be a breaker of the law, thy circumcision is made uncircumcision.

Christian (2 Cor. 3:7, 11), and we now have COMPLETE REST IN HIM, which God's creation-rest day and the Sinai-law-Sabbath typified (Heb. 4:1-11<sup>97</sup>). We therefore now follow the New Covenant way of spiritual worship, and use the Levitical law's typical teachings, as to the special and Scriptural "New Covenant" week day of rest and worship. And in all weekly service and the commemorating of Christ's resurrection (our hope) we follow the actual practice and command of the first disciples and Apostles (John 20:19, 26<sup>7</sup>; Acts 20:7<sup>8</sup>; 1 Cor. 16:1, 2<sup>14</sup>), as well as the teachings and practices of the first Christian martyrs, or Ante-Nicene Fathers,—not the Roman Catholic Fathers, as is falsely represented. It was Rome's permitted persecutions that slew these martyrs.

(97) Heb. 4:1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it re-

maineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Why do Seventh-Day Adventists ignore or pervert the part of God's Word which we have quoted, together with much other such Scripture, that puts to the death their Seventh-Day Sabbath doctrine? Can they successfully annul God's authority and power to change His covenants and laws as He may choose to do to supply the needs of different dispensations? Or are such Sinai legalists used by the subtle Opposer to keep lost souls from accepting the only covenant and Minister of the same that can truly save them (Acts 4:12<sup>28</sup>)? See again Galatians 4:21, 30, 31<sup>70</sup>, and do heed God's warnings in Galatians 5:3, 4<sup>71</sup>; 3:10<sup>32</sup> and 1:6-9<sup>98</sup>.

We do not care personally for their misrepresentations indulged in, but God makes it obligatory, Jude says, "that ye should earnestly contend for the faith which was once delivered unto the saints" (v. 3). Paul earnestly contended against "grace and law" mixtures. We are writing this, hoping thereby to help save dying men and women from Satan's snares which will affect their eternal destiny. We are endeavoring to do this, too, in the spirit of 2 Timothy 2:24-26, and furthermore we do most earnestly urge all

(98) Gal. 1:6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

<sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

<sup>8</sup> But though we, or an

angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

<sup>9</sup> As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

our readers for their own eternal good to turn to and very carefully study these references, also all these Scriptural quotations (with those yet to follow) which we have not written in full.

Again may we ask if Seventh-Day Adventists can reasonably and logically reconcile all the two covenant scriptures, when teaching that the Old Covenant of Sinai law and the New Covenant of grace (of which Christ alone is the Minister) can both harmoniously function over a Christian at the same time? If so, let them duly regard the English language, quit dodging, and honestly interpret and harmonize with their teaching Romans 7:1-7<sup>81</sup>, and Galatians 4:21-31<sup>70</sup> also, in a sane, sensible, logical manner. If it cannot be done they are certainly deceived and in error. We challenge any one to produce such a reconciliation. God says, "Cast out the bond woman and her son," the Sinai Covenant.

### Can We Live Under Two Conflicting Constitutions or Laws Simultaneously?

Can a nation or a state adopt a new constitution and not abolish the old one, even if the new constitution contains nine-tenths or more of the old? Or can the legislature make a new law which conflicts with an old statute, even if it contains very much of the principles of the old law, and still say that both laws are to function at the same time over the same individuals? Certainly not. The old constitution or statute must be (and

always is) repealed, "abolished," "done away," for those over whom the new constitution or law has power and is to govern. To all such the old one "becomes dead," "is dead." We are always to a repealed, "abolished," "done away" statute, no more under it, no more "under that law." God has said the same concerning the relationship of his Old Covenant Sinai tables of stone and His New Covenant of grace, and it is for all those who truly believe and will accept God's way, that are married to Christ, and thus "become dead to the law by the body of Christ."

Are Christians under both covenants? Are we required "to keep" Saturday each week and also to observe "the first day of the week," Sunday? Nay, for to such He says, "But now we are delivered from the law, that being dead wherein we were held" (Rom. 7:6). And verse 7, as before stated, shows beyond all possible doubt that Paul was talking about the law which contained the fourth as well as the tenth commandment. How, then, can a "dead," "delivered from," Sinai-Jewish law function over one that is legitimately married to Christ? If to a true Christian the law "IS DEAD," how can it further direct or guide him? No, another law, "The Law of Christ," "love," then guides, constrains, and governs. **This power is supreme.** (See again Rom. 13:8-10<sup>55</sup>; Gal. 5:14<sup>54</sup>, and 1 Cor. 12:29-31; 13:1-8; 2 Cor. 5:14, 15, 17<sup>78</sup>.)

But over non-Christians the law continues to function. Both as a "schoolmaster to bring us [them] unto Christ" (Gal. 3:24), and also "that sin by the commandment might become exceeding sinful," "that it might appear sin working death" (Rom. 7:13), yea, working both "the ministration of death" and also "the ministration of condemnation" (2 Cor. 3:7, 9). This it does until it has completed for them (whether received or rejected) its whole purpose. (See again Gal. 3:19, 16; Rom. 3:19, 20; 5:20, 21; 7:7, 13<sup>37</sup>; Gal. 3:23-25; 2 Cor. 3:3-18<sup>75</sup>. Study honestly and link together harmoniously Gal. 3:19, 16, 14, 23, 25, then v. 15.) Can any "man disannuleth or addeth thereto"? Can man "addeth" the fourth commandment part of this Sinai law? Paul says that "no man" can "addeth thereto."

#### What Constitutes "The Law"?

God's Word does not make two separate compilations of law. One "**the law of Moses,**" civil and ceremonial, and the other "**the law of God,**" the ten commandments, as these people teach. The Scriptures are in direct conflict with such teaching, as the references soon to follow will clearly and unanswerably reveal. A careful study of Hebrews 10:28<sup>99</sup> with Deuteronomy 17:2-5<sup>100</sup>;

(99) Heb. 10:28. He that despised Moses' law died without mercy under two or three witnesses.

found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the

(100) Deut. 17:2. If there be

22:21<sup>101</sup>; 1 Kings 2:2-4<sup>102</sup>; Joshua 8:31, 32, 34 35<sup>103</sup>; Malachi 4:4<sup>104</sup> should convince an unprejudiced mind that the so-called "law of God," the ten commandment law, is called also "**Moses' law.**" But a mass of Scriptural proof is yet to be cited.

The Scriptures generally designate the whole compilation of ceremonial, civil, and commandment law as "**THE LAW.**" But it is called also

**Lord** thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

(101) Deut. 22:21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

(102) 1 Kings 2:2. I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 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

mayest prosper in all that thou doest, and withersoever thou turnest thyself:

4 That the **Lord** may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

(103) Josh. 8:31. 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.

32 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.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

(104) Mal. 4:4. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

"the law of God" (Neh. 10:28), "the law of the Lord" (2 Chron. 31:3, 4), "The book of the law of Moses" (Neh. 8:1), "the book of the law of God" (Neh. 8:18), "this book of the law" (Deut. 31:26), "the book of the covenant" (Ex. 24:7), "the law which the Lord had commanded by Moses" (Neh. 8:14), "God's law, which was given by Moses" (Neh. 10:29), "book of the law of the Lord" (Neh. 9:3), and again in Luke 2:22, 23<sup>105</sup>; we find that "the law of Moses" and "the law of the Lord" are spoken of as one and the same law. So, too, it appears in Ezra, 7:6, 10<sup>106</sup>. And "to offer burnt-offerings" was a commandment common to both of these thus designated books of the law (1 Chron. 16:40; Ezra 3:2).

That the "ten commandments" are called the "two tables of testimony" (Deut. 31:18), "the two tables of the covenant" (Deut. 9:15), and that they are the heart of "the first covenant" (Heb. 9:1, 4<sup>74</sup>), which with its ordinances, statutes, judgments, etc., constituted what is termed both the "old" and "the first covenant," also "the law," "the law of God," "the law of Moses," "the law of the Lord," "Moses' law,"

(105) Luke 2:22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the **Lord**, Every male that openeth the womb shall be called holy to the **Lord**.)

(106) Ezra 7:6. This Ezra went up from Babylon; and he

was a ready scribe in the law of Moses, which the **Lord** God of Israel had given: and the king granted him all his request, according to the hand of the **Lord** his God upon him.

10 For Ezra had prepared his heart to seek the law of the **Lord**, and to do it, and to teach in Israel statutes and judgments.



and all these many other law titles, cannot be questioned if the preceding and all the following scriptures are accepted and believed. Study first, Deuteronomy 4:13, 44, 45<sup>107</sup>; 9:9, 11, 15<sup>66</sup>; 10:4<sup>82</sup>, then Exodus 31:18<sup>108</sup> (read vv. 12-18); 34:27-29<sup>109</sup>. God made many minor covenants with Israel, but the two great contrasted major covenants or testaments, designated as "old" and "new," "first" and "second," are made clear and definite as to which they are and what they contain (Gal. 4:21-31<sup>70</sup>; Heb. 8:6-9, 13<sup>60</sup>; 9:1-4, 15-20<sup>74</sup>; Deut. 4:13, 23<sup>65</sup>; 9:9, 11, 15<sup>66</sup>; Ex. 34:27, 28<sup>109</sup>).

Again, that "the first covenant" (having its ordinances) is called also "the first testament," "the tables of the covenant," the "two tables of testimony," "the tables of stone," "the ten commandments," and that these commandments were in "the book of the covenant," which book also

(107) Deut. 4:13. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

(108) Ex. 31:18. 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.

(109) Ex. 34:27. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 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.

29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

contained the "judgments," "statutes," etc., and in fact "all the words of the Lord," is made sure and certain when we compare carefully Hebrews 9:1-4, 15-20<sup>74</sup>; Exodus 34:27-29<sup>109</sup>; 25:16<sup>110</sup>; Deut. 9:9, 11<sup>66</sup>; 31:24-26<sup>111</sup> with Exodus 24: 3-8, 12 and the further references which are to follow.

Exodus 24: 3, 4, 7, 8, 12<sup>112</sup> (and other scriptures quoted) with Hebrews 9:19<sup>74</sup> again compel us to believe that "this book of the law" (Deut. 31:26<sup>111</sup>; 30:10<sup>113</sup>; see vv. 9-20), "the book of the covenant" (Ex. 24:7<sup>112</sup>; 2 Chron. 34:25, 30, 31<sup>114</sup>;

(110) Ex. 25:16. And thou shalt put into the ark the testimony which I shall give thee.

(111) Deut. 31:24. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

(112) Ex. 24:3. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

4 And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

12 And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

(113) Deut. 30:10. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments, and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

(114) 2 Chron. 34:25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words

2 Kings 23:2, 21, 24, 25<sup>115</sup>) included "the ten commandments." For it is said, "every precept" which "Moses had spoken" (Heb. 9:19), "all the words which the Lord hath said" (Ex. 24:3, 4), "His commandments and his statutes which are written in this book of the law" (Deut. 30:10). "Moses . . . writing the words of this law in a book" (Deut. 31: 24-26) here called it "this book of the law," and he commanded to "put it in the side of the ark of the covenant of the Lord." Moreover it is called also "the book of the covenant" (Ex. 24:7; 2 Kings 23:2, 21; 2 Chron. 34:30).

And in Joshua 8:31-35<sup>103</sup> we learn that these writings of Moses in a book contained "all the words of the law" (v. 34), "all that Moses commanded" (v. 35). "This book of the covenant,"

of the book of the covenant that was found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

(115) 2 Kings 23:2. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.

21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.

24 Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord.

25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

this book "put in the side of the ark of the covenant of the Lord," is also called "THE LAW OF MOSES" (v. 32) and "the book of the law of Moses" (v. 31), and again "the book of the law" (v. 34).

Once more it is made definite and clear that "the law of Moses" contained "all the law," for 1 Kings 2:3 says: "his statutes, and HIS COMMANDMENTS, and his judgments, and HIS TESTIMONIES, as it is written in THE LAW OF MOSES." It is evident that "the book of the law," and "the book of the covenant," and "all of the law of Moses," thus designated, are one and the same. And that such contained "His commandments," "the testimonies," "the words of this covenant," in fact "the whole law" (the moral, civil and ceremonial) is again made certain and sure in 2 Kings 22:8<sup>116</sup>; 23:2, 3, 21-25. (Note thoughtfully v. 25.)

It is thus shown, too, in Deut. 5:1-22; 6:1-17; 10:1-13; 11:1, 8, 18-23, and in Nehemiah 8:1 to 9:14. Part of this reference (Neh. 8:1, 8<sup>117</sup>), which cannot be juggled, perverted or explained away, clearly and definitely calls the same book of laws

(116) 2 Kings 22:8. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. (117) Neh. 8:1. And all the people gathered themselves together as one man into the

street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

both "**THE LAW OF MOSES**" and "**THE LAW OF GOD.**" Is this not convincing? This Scripture settles forever this question. The next verse (9) designates it "**the words of the law,**" and verse 18 names it "**the book of the law of God.**" What Seventh-Day Adventist will dare still to question or try to pervert such an easily understood and plain statement in God's Word? This one positive, definite, clear statement in Nehemiah 8:1, 8 completely shatters their whole theory of Sinai "**TWO LAW SYSTEMS.**" Therefore all their conflicting and unscriptural doctrines based upon such a theory fall flat. They are deceptive, false, misleading, and without a true foundation. To those who really want the facts and God's truth, such evidence of Scripture is clear, satisfying and final.

All this harmonious and logical Scripture, which man cannot successfully change, set aside or annul (only God can do this), is certainly sufficient to convince all that are not rebellious toward the Word and doctrinally blinded, but who through evidence are still convincible.

### CONCLUSION AND SUMMARY

For a brief summary we have added part of the author's reply to a letter received from a legalist who is not a Seventh-Dayist.

While many of the same Scripture references are again quoted we trust their further use will

give added clearness and light on the subject. Much Scripture is often repeated in the Word for our helpfulness and good.

Cambridge, Ohio, June 18, 1923.

My dear Mr. —————:

You say you do not accept Seventh-Day Adventism, and yet you have assumed the same position on the Sinai law (except the Seventh-Day Sabbath) which they hold. We are glad you stated that you are not one of them else we would have been led to a wrong belief as to your faith. We know they have many other doctrines as unscriptural as their position on the Sinai law, which we presume you do not accept.

You say the Sinai law, or Old Covenant, is still in force after we accept Christ by faith. What say Romans 6:14; Galatians 5:18; 3:25? If so why do you not observe the fourth commandment, the Seventh-Day Sabbath-Keeping, as the law demands? Why not? (See Ex. 35: 1-3<sup>16</sup>; Num. 15: 32-36.<sup>17</sup>) If Christians are really under both the Old Covenant and the New, both Sinai law and grace, please explain logically Galatians 4: 19-31<sup>70</sup>. It says, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Why not do this, then, if we are children (as is stated) of the free woman, that

is, children of the New Covenant? Why not do what God commands? God reveals clearly in verse 24, just what this means and which **covenant-relative** is to be cast out. Why not OBEY God? If we do not **obey** are we saved? See Hebrews 5:9<sup>ss</sup>.

Again, what will you do with Romans 7: 1-7<sup>81</sup>? If you accept Jesus and His grace (John 1: 17<sup>84</sup>) by faith and are married to Christ, and do not become dead to the Sinai law and the law dead to you, are you not as guilty as the woman who marries a second husband when her first husband is not dead, and who then tries to live with both? Are you not like such a woman? Thus says the Word. Why not believe it? And verse 7 makes it absolutely certain what law Paul is talking about, for he refers to the tenth commandment.

Again, please explain 2 Corinthians 3: 3-18<sup>75</sup> if the Sinai tables of stone are not to the real Pauline Christian "abolished," "done away." What can this plain language mean if it does not mean what it clearly says? Many other scriptures also might be cited which **will not** be reconciled with your position, so you can know for a certainty that your interpretations of the Scriptures you have given an exegesis are not true. We must regard of first importance what Peter says is first in 2 Peter 1: 20, 21.

You have given consideration to the scriptures we quoted in our book, "Legalism and the Sev-

enth-Day Question," which you can construe otherwise, but are you honest and fair when you carefully avoid saying anything about those scriptures which can not be thus dealt with? Can you annul or ignore them and set them aside to make your conflicting interpretations stand? They seem too plain to be misunderstood if one is willing to receive the **whole Word**. But you do not touch them and they are against your position. Answer **them** otherwise and **honestly** if you can. You quote men's opinions, but is it not better to take God's Word for authority?

Furthermore, why were not the Gentiles, to whom the law was never given (Rom. 2:12, 14), when accepting Christ, required to receive and observe the ten commandments, including the fourth, as commanded in the Sinai code? Read Acts 15: 5-29<sup>11</sup> and 21: 25<sup>12</sup> and tell us why the Apostles did thus, if the Sinai code, as well as the "**law of love**" through faith, is still obligatory for Christians? See Galatians 5: 6<sup>61</sup>. Yes, Paul had to contend strenuously with this legalism and double-husband doctrine to which you seem to cling. His warnings against such we should honestly and humbly receive. Will you do so considering also his words in 2 Corinthians 11: 2-4 and Galatians 3:10, 11; 1: 6-9<sup>98</sup>?

Again, you say the "**law of love**" **does not** govern and restrain us. See Romans 13: 8-10<sup>55</sup> noting especially verse 9 which says, "For this," that is,

“love,” we might live right regarding moral principle, and verse 10 says again specifically that “**love is the fulfilling of the law.**” Do you believe it? Does not love lift us, **if we are truly His**, to a higher moral state than even Sinai law? (See Matt. 5: 27, 28<sup>68</sup>; 1 John 3: 15<sup>69</sup>). Read, too, 2 Corinthians 5: 14, 15, 17<sup>78</sup>, and judge whether “love” is not **the governing and constraining power** with real **Pauline Christians**. See also 1 Corinthians 9: 21<sup>57</sup> with Galatians 6: 2<sup>56</sup>, and John 13: 34<sup>58</sup> with 15: 10<sup>94</sup>. This love constrains and leads us who are truly His to both morality and right living, and to carefully observe “**the first day of the week,**” the Lord’s resurrection day, our hope. Not like the Sinai Sabbath was observed, but using the day for worship and rest from worldly labor, as is taught typically in Leviticus 23: 9-22, and as was done by the early Church and Apostles. Does not this “love” law constrain us to henceforth live for **Him** instead of self? Is this scripture (2 Cor. 5: 14-21) untrue? It must be true of us if we are truly His. If we really belong to Him. If we have been born again. See 1 John 3:23, 24<sup>90</sup>; 5: 2-5.

If you can harmonize all the Scripture we have here cited and also given in our book, “Legalism and the Seventh-Day Question,” with your teaching and theory, we will be glad to hear it, but **it must harmonize**. And you must be willing to take **all the Word** else Satan may deceive us. To

the author the Scriptures **are all harmonious** when we take them and interpret them according to 2 Peter 1: 20, 21.

Yours for the entire God-arranged truth,

**C. E. Putnam.**

To this letter we have never received a reply.