

The Sabbath Law Is Abrogated.

By E. C. FUQUA

THE word *abrogate* means "to annul by authoritative law; to abolish by the authority of the lawgiver." The seventh-day Sabbath law was thus *abrogated* in the death of Christ, as the following facts prove beyond all rational dispute.

1. God's Rest Day was Given Solely to Israelites.

The seventh-day Sabbath was created purely by God's *resting* on that day. It was, therefore, *God's* rest day. (Gen. 2: 2, 3.) It was *His alone* for 2500 years, or until He *gave* it to fleshly Israel through Moses: "Moreover also *I gave them my Sabbaths*, to be a sign between me and *them*." (Ezek. 20: 12.) Thou "madest known unto them *thy* holy Sabbath." (Neh. 9: 14.) "Ye shall keep *my* Sabbaths." (Ex. 31: 13.) God says He *made known* the Sabbath to *the Israelites*, which was done through Moses after their baptism in the Red Sea. (See Ex. 16: 23.) To teach that the Sabbath was *known before* that date is to contradict God. It was *first revealed* on that date and to *that people*: God gave it to *them* and to *them alone*. No others could *keep it*: "See, for that Jehovah hath given *you* the Sabbath." (Ex. 16: 29.) "Speak thou also unto the *children of Israel*, saying, Verily, *ye* shall keep my Sabbaths." (Ex. 31: 13.) "Wherefore the *children of Israel* shall keep the Sabbath throughout *their* generations, for a perpet-

ual covenant. It is a sign between me and the *children of Israel* for ever." (Ex. 31: 16, 17.) This word "forever" completely *limits* the Sabbath law to the descendants of Jacob: it was *theirs* "forever:" no other people could *ever* possess it. Thus *circumcision* was pronounced an "everlasting covenant" in the *flesh* of Abraham. (Gen. 17: 13.) Both *circumcision* and the *Sabbath* were given, and *limited*, to the *flesh* of Abraham, and when the *fleshy* distinction between *Jew* and *Gentile* was abolished in the death of Christ (Eph. 2: 11-19; Col. 3: 11), these two covenants (circumcision and the Sabbath) passed away. In the stead of the former we now have the "circumcision not made with hands" (Col. 2: 11, 12); in the stead of the latter we have, not a recurring, twenty-four-hour Sabbath, but an *eternal* "Sabbath rest" awaiting us in Heaven. (Heb. 4: 9.) *Temporal* ordinances and covenants passed away with the *flesh* of Abraham in which they operated. The *Sabbath* was a *temporal rest*, for its *rest* is *broken* fifty-two times a year—proving it was only a *type* of the eternal Christian Sabbath rest. The Jew labored through the *week* for his rest day; the Christian labors through *life* for his Sabbath rest. *Repetition* marked the Jew's service; but to the Christian there is *one period* of incessant labor—*life* itself—followed by *one period* of *unbroken rest*, in Heaven. The Christian has and can have *no other Sabbath*.

If it be objected, that because the Sabbath covenant was to be kept by the Jews "throughout their generations for a *perpetual covenant*" (Ex. 31: 16), it could not pass away so long as there are *Jews* on earth; I reply, Precisely the same thing is said of the *Passover*, the *burning of incense*, and other Jewish ordinances. Of the *Passover* it is said: "Ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for

ever." (Ex. 12: 14.) Of the offering of incense we read: Aaron "shall burn it, a perpetual incense before Jehovah throughout your generations." (Ex. 30: 8.) The same is said of the burnt-offering (Ex. 29: 42); of the feast of first-fruits (Levit. 23: 14); of various other "ceremonial" exactions; which proves that the Sabbath was an ordinance just like these.

2. The Significant Introduction to the Decalogue.

The *Introduction* to the Ten Commandments—the *Preface designating* the subjects to whom the Decalogue was issued—was itself written with the finger of God upon the tables of stone and embodied in the Ten Commandments. It reads: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me," etc. (Ex. 20: 2, 3.) The pronouns "thou," "thee," and "thy," employed throughout the Ten Commandments, limit the Ten Commandments to the *identical people named* in the Introduction. This people, says the Introduction, were those that had *been in Egyptian bondage* and had *been delivered* therefrom. The Decalogue, therefore, was given to *fleshy Israel*, the *emancipated* offspring of Jacob. To these only God gave it. If others "keep" it, they illegally appropriate to themselves the property of another. That the words of this Introduction were spoken and written by God in the body of the Decalogue itself is affirmed by Moses. Beginning with verse 1 (Ex. 20) we read: "And God spake all these words, saying,"—then follow the words of the Introduction, and the Ten Commandments. It is thus shown that God *spoke* the words of the Introduction as a part of the Decalogue. Now that these words were *written* on the tables of stone is as sure: "And Jehovah delivered unto me," says Moses, "the two tables of stone written with the finger of God;

and on them was written according to *all the words, which Jehovah spoke* with you in the mount out of the midst of the fire in the day of the assembly." (Deut. 9: 10.) This forever settles that point. To print or exhibit this document *without* the Introduction (as Sabbatarians always do), and call it "The Ten Commandments," is to deceive. Wherever the Ten Commandments go, God *intended* this Introduction to go with it, to show to whom the Commandments were issued. That would prevent the effort commonly made to make the Ten Commandments apply to Christians. God has never so applied them.

3. The Title is Confirmed Alone in Fleshly Israel.

"For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) The *Title* of the Decalogue is both affirmed and confirmed in the *Introduction* written upon the same tables with the Ten Commandments. In the face of this Title written by God, to apply the Ten Commandments to *any other nation* is to reject God's Title and *re-write* it in favor of another people, thus *changing the law*; for it is a matter of *law*, that the emancipated Israelites alone should possess the Decalogue *as there written*. It could *never* become a law to *any other people, until the Title* could be *revised and re-written to include* other nations. But that would necessitate the *destruction of one of the two tables* (the first table, on which the *Title* was engraved), and this would require the *re-writing* of that entire table. But this was never done. When Christ died the Ten Commandments bore the original Title—were still the law to *fleshly Israel* exclusively. Whoever, therefore, applies the Ten Commandments to any *other people, changes* the law of God. Before any part of the Decalogue could be binding upon Gentiles, the whole thing would have to be ab-

rogated, then—a re-writing of the document in such a form as would be *good* for Gentiles to keep, leaving off such portions as were *not good* for them. Such precisely has been done in the New Testament.

4. The Sabbath First Given to Man Through Moses.

In a nervous effort to prove that the Sabbath law was made binding upon *all* mankind Sabbatarians assert that it was observed by all righteous men from creation until Moses. But speaking directly of the Ten Commandments Moses said: "Jehovah our God made a covenant with us in Horeb [Sinai]. Jehovah *made not this covenant with our fathers*, but with us, even us, *who are all of us here alive this day*." (Deut. 5: 2, 3.) Then he quotes the entire Decalogue, with its *Sabbath* enactment. The Sabbath, therefore, was not known until Moses. God indeed had rested after creation, but *no man knew of it* until Moses revealed it.

Since all admit that there was no change made in the Decalogue and that it stood inviolate for fifteen hundred years, or until Christ's death, we shall draw attention to the New Testament teaching.

5. Its History in the New Testament.

Since the New Covenant went into force *after* the death of Christ (Heb. 9: 16, 17), it is needless to discuss Sabbath observance by Him and His disciples *before* His death. Christ was a Jew, of the tribe of Judah (Heb. 7: 14), "born under the law" (Gal. 4: 4), under which also He died. It was necessary, therefore, for Him to *keep the law*; and as His disciples were all Jews, they, too, had to keep the law. He cautioned them to do this. (See Matt. 23: 1-4.) Of course, then, they all strictly observed the Sabbath. But what these did under *their own law* can never be cited as an example or law to another people.

6. No Partial Change in the Law Could Be Made.

Nothing short of a complete abrogation could be tolerated. Jesus said no change as slight as even "one jot or one tittle" should occur "till all things be accomplished." (Matt. 5: 17, 18.) A "jot" is the dot of an "i," and a "tittle" is the cross of a "t." This insured the Decalogue to stand *verbatim*. No Commandment of the Ten could be quoted except in strict recognition of its original verbiage. No sort of *change* was allowed—until the accomplishment of the *whole* was consummated. The least *digression* in quotation or application was forbidden. Yet every re-installation of the Nine Commandments embodied in the New Covenant is given in *changed form!* Such as the following Commandment:

"Thou shalt not steal."

"Let him that stole steal no more." (Eph. 4: 28.)

Nine of the Ten Commandments are thus *changed* in wording in the New Covenant—the *very thing* Jesus said should *not* be done "till" the whole law should be fulfilled or accomplished. Such a *change*, therefore, of *both* "jot" and "tittle" proves that *all* had been abrogated, because fulfilled, and re-written to meet the demands of the New Covenant. Standing as the Angel wrote it, the Ten Commandment law was not suitable for the Christian; hence, "the priesthood being changed, there is made of necessity a change also of *the law*." (Heb. 7: 12.) The *change* directly refers to the Ten Commandments; nine of them being *re-written* in *changed wording*, and one—the fourth—being entirely *omitted*. The *Pope* did not make this change. No one but the Lord Himself made it. To cite Constantine's Edict of 321 A. D. to prove that *he* made the change, is to say that the New Testament was not written until the Fourth Century and that Constantine was its author! The

change lies imbedded in the *text* of the New Testament Scriptures. The author of one is the author of the other: their Author was *God*.

7. The Decalogue Spoken and Written by Angels.

The Ten Commandments were written by *Angelic* hand. "Ye who received the law as it was ordained *by Angels*, and kept it not" (Acts 7: 53); the margin reads, "as the ordinance of Angels"; Greek, "unto ordinances of Angels.") "What then is the law? It was . . . ordained *through Angels* by the hand of a mediator." (Gal. 3: 19.) "For if the word spoken *through Angels* was steadfast," etc. (Heb. 2: 2.) "This [Moses] is he that was in the church in the wilderness with the *Angel* that spake to him in the mount Sinai." (Acts 7: 38.) Therefore when it is said that *God* spake to Moses in the mount Sinai, or that the law there spoken was also written with the finger of *God* (Ex. 20: 1; Deut. 5: 22; Ex. 31: 18), we learn from inspired men in the New Testament that *God* did it *through Angels*, and that for the purpose of making that law so spoken and so written appear *inferior* to the New Law spoken through His Son. The *Son* is superior to the *servants* (the *Angels*), and this is precisely the contrast drawn by Paul in Heb. 2: 1-4. Indeed, the entire first chapter of Hebrews was written to show how *inferior* are the Angels as the *servants*, to the Son as the *Lord* whom they serve. Then follows Paul's masterful Epistle which shows that the law of the *servants* gave place to the law of the *Lord Himself*. This latter law is the New Covenant—which *omits the Sabbath* commandment. To *keep the Sabbath*, therefore, is to reject the law of Christ *the Lord* and become servants of *Angels*.

8. Priesthood and Law Changed at the Same Time.

"For the priesthood being changed, there is made

of necessity a change also of the law." (Heb. 7: 12.) Note that phrase, "*of necessity*." Christ as our High Priest was of the tribe of *Judah*. (Heb. 7: 14.) Of this tribe no one could be priest while the law stood. Christ's sacrifice for our sins could not be accepted, therefore, until the law could be changed; and no change of "jot" or "tittle" would be tolerated until the whole should be "fulfilled." (Matt. 5: 17, 18.) The complete abrogation of the law as given on the mount Sinai was *necessary*, therefore, in order that Christ might be our Savior. Instead of *saving* men, as Sabbatarians teach, the law *prevented salvation*.

9. The Old Covenant Included the Decalogue.

The document engraven upon the tables of stone on mount Sinai is what the Apostles call the old covenant. (2 Cor. 3: 14.) The New Covenant is the Gospel, a system wholly distinct from the former. The Apostles were the "ministers" of the New; the Old had its ministers among the *unbelieving* Jews: "Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath." (Acts 15: 21.) Reading "Moses" embraced the Decalogue as the Constitution of that system. But the *Jews* did that; the Apostles were the "ministers" of the New Covenant only. (2 Cor. 3: 6.) It was *not* what the Jews preached, yet the Jews preached the law of God as revealed in the Old Testament—the Decalogue particularly. Preaching Moses was preaching the law of God. "To walk in *God's law*, which was given *by Moses*." (Nehemiah 10: 29.) "The book of the *law of Moses*," and "the book of the *law of God*" (Neh. 8: 1, 8, 18; 9: 3, 14), are one and the same, and to preach "Moses" was to preach God's law as contained in the Jewish Scriptures. This the unbelieving Jews *did*. This the disciples and Apostles *did not*. Why the difference?

10. 2 Corinthians 3, Invincible.

In 2 Cor. 3, Paul states this difference and tells us that it consisted in the fact that (1) the Decalogue was "the letter," and "the letter *killeth*"; but the Gospel *giveth life* because it is the *spirit*, for "the spirit giveth life." (2 Cor. 3: 6.) (2) The Decalogue was "the ministration of *death*," in diametrical contrast with the "ministration of the spirit" as given in the Apostles' teaching. (2 Cor. 3: 7-8.) (3) The Decalogue was "the ministration of *condemnation*;" the Gospel, the "ministration of *righteousness*." (2 Cor. 3: 9.) (4) The Decalogue was "that which *passeth away*"; the Gospel, that "which *remaineth*." (2 Cor. 3: 11.) Then he affirms that the Decalogue "*is done away in Christ*." (Verse 14.) "Christ is *the end* of the law unto righteousness to every one that believeth." (Rom. 10: 4.) "He taketh away the first, that he may establish the second." (Heb. 10: 9.) "Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law," etc. (Gal. 3: 11-13.)

11. Applicable to the Ten Commandments.

But I have applied all this deadness and cursedness of the law, to the Ten Commandments as the Constitution and Soul of the law. Why do I thus apply it? Because Paul affirms it. In 2 Cor. 3: 7, 8, Paul says: "But if the ministration of death, written and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face," etc. Verse 13 again mentions this shining of Moses' face, and the veiling of it. *What* was it that "came with glory" *when* Moses' face shown and had to be veiled? "The ministration of death." says Paul. How do we

know the "ministration of death" was the Ten Commandments? Because *nothing else* was given at the time of the shining and veiling of Moses' face. Turn to Ex. 34: 27-35, and you will find that it was the Ten Commandments alone there and then given, and as Paul says what was then and there given was "the ministration of death," "the letter [which] killeth," "the ministration of condemnation," "*which is done away in Christ*" (2 Cor. 3: 6, 7, 9, 13, 14), we know that the *Ten Commandments* are forever *done away*. Of course the rest of the law went also. This is taught in many other passages. In Eph. 2: 14, 15, Paul says: "For He is our peace, who made both [Jew and Gentile] one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the two one new man." The "commandments contained in ordinances," which were "*abolished*," were the Ten Commandments and the ritualistic system involved in them. This is precisely what we learned in 2 Cor. 3. But in Col. 2: 14, 16, we are given another indisputable affirmation of the same truth:—"Having blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to His cross." The thing that was "against us" and "contrary to us" was the "ministration of condemnation," the "ministration of death," which was the *writing* on the tables of stone brought down from the mount Sinai by Moses when *his face shone*. So says Paul in 2 Cor. 3: 13, 14. No sane man can deny that. The effort, therefore, to make the "bond written in ordinances," or the "law of commandments contained in ordinances," refer to *a book placed by the side of the ark* (Deut. 31: 25, 26) is of evil origin. Moses wrote *all* of the law in that "book." Both God's "*com-*

mandments" and His "*statutes*" (as some fanatics wish to differentiate these) were written in that "book of the law" (Deut. 30: 10), and the very same "book" contained "the *covenant*" (Deut. 29: 21), which all admit refers to the *Ten Commandments*. (See Deut. 9: 9-12.) So the Ten Commandments are what was *taken out of the way, nailed to the cross of Christ*, and *abolished* in His death.

12. Not the Writing on Plastered Pillars of Stone.

Nor will it do to imagine that the *writing* done away was the writing that was done by Joshua upon the *plastered stones* in mount Ebal (Deut. 27: 2, 3; Josh. 8: 30-33); for we have learned better. Moreover, Joshua wrote upon those plastered stones *every word of the law* given by Moses—the law of God. (Josh. 8: 34, 35.) That settles it. And it should be remembered that *Moses' face did not shine* when this writing was done by Joshua. Moses was *dead*.

13. The Sabbath Particularly Nailed to the Cross.

But that *the Sabbath* in particular was "nailed to the cross," "taken out of the way," and "abolished," Paul definitely settles in Col. 2: 16. After affirming that "the bond written in ordinances" was abrogated (verse 14), Paul continues: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's." To "judge" men religiously is to attempt to *bind upon* them laws or observances not ordained by Christ. The *Sabbath* especially is *not* to be thus bound upon Christians. It is classed with ceremonial feasts and all the Sabbaths of the law of God and with them strictly *prohibited*. Nor is the seventh-day Sabbath excluded from this list, for it says, "*a Sabbath day*," which embraces *any* Sabbath day. It

is therefore unlawful for Christians to religiously observe *any Sabbath day* whatsoever.

14. The Sabbath Alone Limited the Old Covenant.

The reason for this New Covenant prohibition lies in the fact that Christianity is not limited by *weekly* cycles, as was the Jewish system. Under the latter, everything *ended* with the *sixth day*; hence the *rest* of the seventh day (the Sabbath). Then with Sunday (the *first day* of the week) the entire cycle had to begin and be lived over again. Hence the very law of the weekly Sabbath proclaimed its own instability. Strictly speaking, Judaism *ended every Friday night*. The Saturday *rest* proclaimed that fact. Such a system *had* to end, especially the *Sabbath* which alone served to terminate the cycle. Every six days' service was interrupted and terminated by the ensuing Sabbath, and because of this the whole service had to start over again—to be again brought to an end by the inevitable Sabbath rest. God ordained that to show to the Jews the *temporality* of that system. And the Sabbath, more than all things else, declared and forced that temporality. While the Sabbath continued the Jewish service was bound up in temporary form. It was for this reason that God was so strict in enforcing the Sabbath observance. He wished to keep before their minds the instability and transience of the shadowy system that He had given them, that they might the more easily be introduced to the *substance* revealed by Christ. When the Substance came, the Shadow vanished; hence the *Rest* that had *interrupted the Service* every seventh day had to be abolished, or the *temporary* system would have been *perpetual*.

This is all indisputably taught in Heb. 4. Here we are shown that under the *carnal* system of Judaism (Heb. 9: 10) the *material* Sabbath had to be kept.

It was the rest day of Jehovah, the only *Lord* known to the Jews. Christians have their *Lord* in the person of *Jesus Christ*. The rest day of Jehovah is *not* the rest day of Christ; hence the seventh-day Sabbath is *not* the Christian Sabbath. Jehovah rested *one day* after working *six*. Christ rests *eternally* after working *a lifetime*. Christ's "Sabbath rest" becomes, therefore, the Sabbath of Christians. This *Sabbath rest* is in the world to come. Christians do not have *two* Sabbaths; they have *only* the one that is at the end of their toil—the eternal rest. The Jew was forced to the observance of the *weekly* Sabbath, because his Lord, Jehovah, only labored *six days* in the material creation. Christ, our Lord, labored the entire span of life; hence His disciples must do likewise. This forbids any Christian Sabbath while the Christian lives. That is why there is no *Sabbath* in the Christian System. This is all distinctly taught in Heb. 4. Let us read:—

"For if Joshua [the conquerer under Jehovah] had given them [the Israelites] rest, he would not have spoken afterward of another [rest] day. There remaineth therefore a sabbath rest for the people of God. For He [Christ] that is entered into His rest [after His death, in Heaven] hath Himself rested from His works, as God [Jehovah] did from His." (Heb. 4: 8-11.) Here God's *works* and *rest* are distinguished from the *works* and *rest* of Christ, showing us that Christians have the "Sabbath rest" that Christ entered after His "works" were finished. So Paul enjoins Christians: "Let us therefore give diligence to enter into *that* rest." Not into the seventh-day Sabbath rest, but into the "Sabbath rest" of Christianity—the eternal rest. Whosoever teaches Christians to "enter into" the seventh-day Sabbath rest teaches them to prefer *that* rest to the rest that is provided for Christians—teaches them to return to

the *shadow* of the *real* Sabbath rest—to prefer the *broken* rest of the shadowy system to the *ceaseless* joys of the eternally redeemed.

“Let no man therefore judge you . . . in respect of . . . a sabbath day,” which is “a shadow of the things to come; but the body is Christ’s.” (Col. 2: 16, 17.)

15. No Observance of Days Allowed.

“Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.” (Gal. 4: 10, 11.)

The “*days*” and “*years*” of this passage include *all* the *Sabbaths* of the Old System. To “observe” any of them was, to the Apostle, a token of danger. Grace was “in vain” to such people.

16. No Sabbath-keeping Without Circumcision.

“Behold, I Paul say unto you, that, if ye receive circumcision, Christ will profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.” (Gal. 5: 2-5.) This passage shows that uncircumcised men could keep *no part* of the law, because circumcision *bound* a man to “the *whole law*.” The Sabbath, therefore, being a *part* of the *whole law*, could never be kept by an *uncircumcised* man. Yet if a man, in order to keep the Sabbath, *receives circumcision*, he is immediately “*severed from Christ*”—is “*fallen away from grace*.” The passage plainly and undeniably teaches that men who attempt to keep the Sabbath of the Decalogue *will be lost*.

17. Sabbath-keepers Cannot Heir Eternal Life.

“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham

had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinal [the Ten Commandments—the only “*covenant*” that ever came from mount Sinai], bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. . . . Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid, shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman.” (Gal. 4: 21-31.)

Nothing could be more conclusive; for if “the son of the handmaid” (the disciple of the Decalogue as given on mount Sinai) “shall not inherit with the son of the freewoman” (the disciple of Christ), no man who keeps the Ten Commandments or Decalogue can “heir” eternal life in the New Jerusalem.

18. Christians are “Dead to the Law.”

The phrase, “*the law*,” always includes the Ten Commandments. After citing the familiar marriage institution as an illustration, Paul shows that while the husband lives, the wife cannot be married to another man without adultery; but if the husband be dead, the marriage union is thereby dissolved, and she is free to be married to another man. He thus applies this to Christians’ relation to the law:

“Wherefore, my brethren, ye also were made dead

to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. . . . But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter." (Rom. 7: 4-7.)

Just as death dissolves a former marriage, so the death of Christ dissolved all relationship with the law of God given on mount Sinai. He who holds to the law denies that Christ's death occurred and liberated men from responsibility to the law. That is to "fall away from grace." Sabbatarians have done that.

All *ten* of the Decalogue Commandments were abrogated at once, the *moral* as well as the *ceremonial*—*all* of the former law of God. This permitted the creation of a "*New Covenant*." Into this were copied, in *new wording*, such of the Decalogue moral teaching as would grace the New Covenant, leaving the rest to perish forever. *The Sabbath was thus left to perish*. It is not in the Law of Christ, and whoever attempts to place Christians *under it* loses his eternal inheritance.

By E. C. FUQUA.

3111 Grover Street, Fort Worth, Texas

Religion Analysis Service, Inc.

P. O. Box 8, Traffic Division

Minneapolis 3, Minnesota